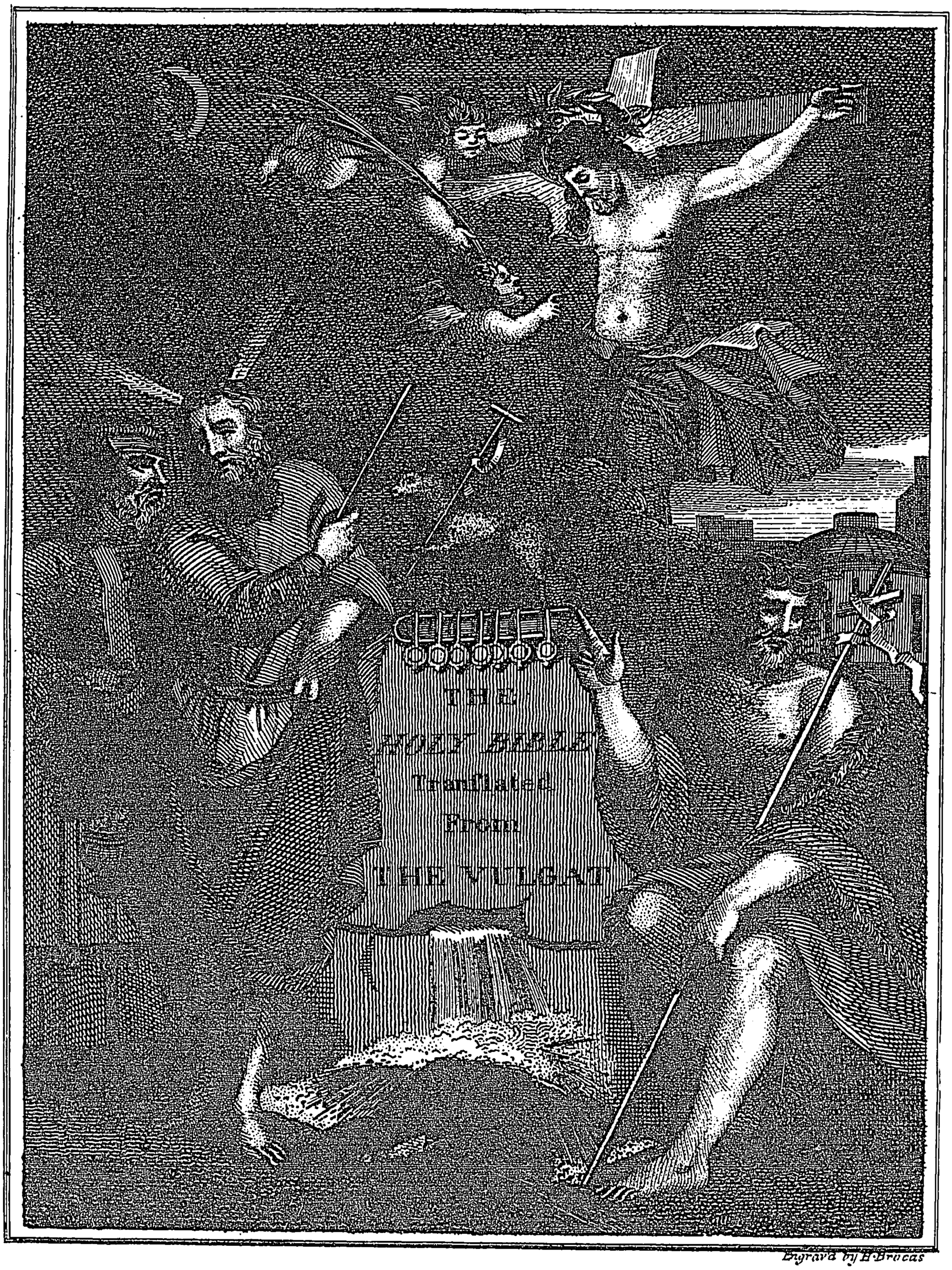


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ADMONITION.

THE Scriptures, in which are contained the revealed Myſteries of Divine Faith, are undoubtedly the moſt excellent of all writings; they were written by men divinely inſpired, and are not the *Words of men, but the Word of God*, which *can ſave our ſouls*, 1 Theſſ. ii. 13. and James i. 21.; but then they ought to be read, even by the learned, with the ſpirit of humility, and with a fear of miſtaking the true ſenſe, as many have done. This we learn from the Scripture itſelf; where St. Peter ſays, that in the Epiſtles of St. Paul there *are ſome things hard to be underſtood, which the unlearned, and unſtable wreſt, as* they do *alſo the other Scriptures, to their own perdition.* 2 Peter iii. 16.

To prevent and remedy this *abuſe*, and to guard againſt *error*, it was judged neceſſary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permiſſion of the Paſtors and ſpiritual Guides* whom God has appointed to *govern his Church*, Acts xx. 28. Chriſt himſelf declaring: *He that will not hear the church, let him be to thee as the heathen and the publican*, Matt. xviii. 16.

Nor is this due Submiſſion to the Catholic Church (*The pillar and ground of truth*, 1 Tim iii. 15.) to be underſtood of the ignorant and unlearned only, but alſo of men accompliſhed in all kind of learning. The ignorant fall into *errors* for want of knowledge, and the learned through pride, and ſelf-ſufficiency.

Therefore let every reader of the Sacred Writings, who pretends to be a competent judge of the ſenſe, and of the truths revealed in them, reflect on the words, which he finds, in Iſaias chap. lv. 8, 9. *My thoughts are not as your thoughts, neither are your ways, my ways, ſaith the Lord; for as the heavens are exalted above the earth, even ſo are my ways exalted above your ways, and my thoughts above your thoughts.* How then ſhall any one, by his private reaſon, pretend to *judge*, to *know*, to *demonſtrate*, the *incomprehenſible* and *unſearchable ways* of God!

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* *The following Letter of His Holineſs* PIUS THE SIXTH, *to the Moſt Rev.* ANTHONY MARTINI, *now Archbiſhop of Florence, on his Tranſlation of the Holy Bible into Italian, ſhews the benefit which the faithful may reap from their having the Holy Scriptures in the Vulgar Tongue.*

POPE PIUS THE SIXTH.

BELOVED SON, Health and Apoſtolical Benediction.

AT a time that a vaſt number of bad books, which moſt groſsly attack the Catholic Religion, are circulated, even among the unlearned, to the great deſtruction of ſouls, You judge exceedingly well, that the faithful ſhould be excited to the reading of the Holy Scriptures: For theſe are the moſt abundant ſources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are ſo widely diſſeminated in thoſe corrupt times: This you have ſeaſonably effected, as you declare, by publiſhing the Sacred Writings in the language of your country, ſuitable to every one's capacity; eſpecially when you ſhew and ſet forth, that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every poſſible danger of abuſe: Thus you have not ſwerved either from the laws of the Congregation of the Index, or from the Conſtitution publiſhed on this ſubject by BENEDICT XIV. that immortal Pope, our predeceſſor in the Pontificate, and formerly when We held a place near his perſon, our excellent Maſter in Eccleſiaſtical learning; circumſtances which We mention as honourable to Us. We therefore applaud your eminent learning, joined with your extraordinary piety, and We return you our due acknowledgments for the books which you have tranſmitted to Us, and which, when convenient, We will read over. In the mean time as a token of our Pontifical benevolence, receive our Apoſtolical Benediction, which to you, beloved Son, We very affectionately impart. Given at Rome, on the Calends of April, 1778, the fourth year of our Pontificate.

PHILIP BUONAMICI,
LATIN SECRETARY.

To our Beloved Son,
Anthony Martini, at Turin.

[A TRANSLATION FROM THE LATIN ORIGINAL.]

A Prayer before the reading of any part of the Holy Scripture.

COME, O Holy Spirit, fill the hearts and minds of thy faithful ſervants, and inflame them with the fire of thy divine love.

LET US PRAY:

O GOD, who by the inſpiration of the Holy Ghoſt, didſt inſtruct the hearts of thy faithful ſervants; grant us in the ſame Spirit, to diſcern what is right, and enjoy his comfort for ever: Through our Lord Jeſus Chriſt, who liveth and reigneth one God, with thee and the ſame Spirit, world without end. Amen.

A TRANSLATION

OF THE

DECREE OF THE COUNCIL OF TRENT,

CONCERNING THE

CANONICAL SCRIPTURES.

(SESS. IV.)

THE holy Oecumenick and general Council of Trent, in the Holy Ghoſt lawfully aſſembled, the three aforeſaid Legates of the Apoſtolic See preſiding therein, having always this in view, that all errors being taken away, the purity of the Goſpel ſhould be preſerved in the Church; that Goſpel, ‖ before promiſed by the Prophets in the Holy Scriptures, our Lord JESUS CHRIST, the Son of God, firſt promulgated with his own mouth; and afterwards commanded his Apoſtles to preach the ſame to all † nations, as the ſource of every ſaving Truth, and moral diſcipline: and the Synod clearly ſeeing that this Truth and diſcipline is contained in the Written Word, and in the unwritten Traditions, which the Apoſtles received from the mouth of Chriſt himſelf, or from the ‡ Apoſtles themſelves, being the dictate of the Holy Ghoſt to them, and delivered as it were from hand to hand, came down to us: following the examples of the Orthodox Fathers, with due veneration and piety receiving all the books as well of the Old as of the New Teſtament, ſeeing that God is the immediate Author of both, and alſo receiving theſe Traditions, appertaining to Faith and Morals, as coming from the mouth of Chriſt, or dictated by the Holy Ghoſt, and held in the Catholic Church by a continued ſucceſſion. The Synod therefore thought proper to annex to this decree a catalogue of the Sacred Books, leſt any doubt might ariſe concerning thoſe that were approved of. They are the following: Of the Old Teſtament, the five books of Moſes, that is, Geneſis, Exodus, Leviticus, Numbers, Deuteronomy; Joſue, Judges, Ruth, the four books of Kings, two of Paralipomenon, firſt and ſecond of Eſdras, which is called Nehemias, Tobias, Judith, Eſther, Job, the Pſalter of David, in number one hundred and fifty Pſalms, Proverbs, Eccleſiaſtes, the Canticle of Canticles, Wiſdom, Eccleſiaſticus, Iſaias, Jeremias, with Baruch, Ezechiel, Daniel, the twelve minor Prophets, that is, Oſee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, two books of the Machabees, firſt and ſecond. Of the New Teſtament, four Goſpels, according to Matthew, Mark, Luke and John, The Acts of the Apoſtles written by Luke the Evangeliſt: the fourteen Epiſtles of Paul the Apoſtle: to the Romans, two to the Corinthians, to the Galatians, to the Epheſians, to the Philippians, to the Coloſſians, two to the Theſſalonians, two to Timothy, to Titus, to Philemon, to the Hebrews: two Epiſtles of Peter the Apoſtle, three of John the Apoſtle, one of James the Apoſtle, one of Jude the Apoſtle, and the Apocalypſe of John the Apoſtle. Now if any one, reading over theſe books in all their parts, as they are uſually read in the Catholic Church, and being in the Latin Vulgat Edition, does not hold them for Sacred and Canonical, and knowing the aforeſaid traditions, does induſtriouſly contemn them, let him be Anathema.

‖ Jeremias chap. xxxi. ver. 33. † Mark chap. xvi. ver. 15. ‡ 2 Theſſalonians chap. ver. 14.

15 To ſhine in the firmament of heaven, and to give light upon the earth. And it was ſo done.

16 And God made two great lights: a greater light to rule the day, and a leſſer light to rule the night: and the ſtars.

17 And he ſet them in the firmament of heaven, to ſhine upon the earth.

18 And to rule the day and the night, and to divide the light and the darkneſs. And God ſaw that it was good.

19 And the evening and morning were the fourth day.

20 God alſo ſaid: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God ſaw that it was good.

22 And he bleſſed them, ſaying: Increaſe and multiply, and fill the waters of the ſea: and let the birds be multiplied upon the earth.

23 And the evening and morning were the fifth day.

24 And God ſaid: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beaſts of the earth according to their kinds. And it was ſo done.

25 And God made the beaſts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God ſaw that it was good.

‖ Infra 5. 1. & 9. 6. ‡ Cor. 11. 7. Col. 3. 10.

26 And he ſaid: ‖ Let us make man to our image and likeneſs: and let him have dominion over the fiſhes of the ſea, and the fowls of the air, and the beaſts, and the whole earth, and every creeping creature that moveth upon the earth.

‖ Wiſ. 2. 23. Eccli. 17. 1. † Mat. 19. 4.

27 And God created man to his own image: ‖ to the image of God he created him: male and female he created them. †

‖ Infra 8. 17. & 9. 1.

28 And God bleſſed them, ſaying: ‖ Increaſe and multiply, and fill the earth, and ſubdue it, and rule over the fiſhes of the ſea, and the fowls of the air, and all living creatures that move upon the earth.

29 And God ſaid: Behold I have given you every herb bearing ſeed upon the earth, and all trees that have in themſelves ſeed of their own kind, to be your meat: ‖

‖ Infra 9. 3.

30 And to all beaſts of the earth, and to every fowl of the air and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was ſo done.

‖ Eccli. 39. 21. Mark 7. 37.

31 ‖ And God ſaw all the things that he had made, and they were very good. And the evening and morning were the ſixth day.

CHAP. II.

God reſteth on the ſeventh day and bleſſeth it. The earthly paradiſe, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.

SO the heavens and the earth were finiſhed, and all the furniture of them.

‖ Exod. 20. 11. & 31. 17. Deut. 5. 14. Heb. 4. 4.

2 And on the ſeventh day God ended his work which he had made: ‖ and he reſted on the ſeventh day from all his work which he had done.

3 And he bleſſed the ſeventh day and ſanctified it: becauſe in it he had reſted from all his work which God created and made.

4 Theſe are the generations of the heaven and the earth, when they were created in the day that the Lord God made the heaven and the earth:

5 And every plant of the field before it ſprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a ſpring roſe out of the earth, watering all the ſurface of the earth.

7 And the Lord God formed man of the ſlime of the earth: and breathed into his face the breath of life, and man became a living ſoul. ‖

‖ 1 Cor. 15. 45.

8 And the Lord God had planted a paradiſe of pleaſure from the beginning: wherein he placed man whom he had formed.

9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleaſant to eat of: the tree of life alſo in

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VER. 16. *Two great lights.* God created on the firſt day *light*, which being moved from eaſt to weſt, by its riſing and ſetting made morning and evening. But on the fourth day he ordered and diſtributed this light, and made the ſun, moon and ſtars. The moon, though much leſs than the ſtars, is here called a *great light*, from its giving a far greater light to the earth than any of them.

VER. 26. *Let us make man to our image.* This *image* of God in man, is not in the body, but in the ſoul; which is a *ſpiritual* ſubſtance, endued with underſtanding and free-will. God ſpeaketh here in the plural number, to inſinuate the plurality of *perſons* in the Deity.

VER. 28. *Increaſe and multiply.* This is not a precept, as ſome proteſtant controvertiſts would have it, but a bleſſing, rendering them fruitful: for God had ſaid the ſame words to the *fiſhes*, and *birds*, (ver. 22.) who were incapable of receiving a precept.

CHAP. II. VER. 2. *He reſted*, &c. That is, he ceaſed to make or create any new kinds of things. Though, as our Lord tells us, *John* v. 17. *He ſtill worketh*, viz. by conſerving and governing all things, and creating ſouls.

the midſt of paradiſe: and the tree of knowledge of good and evil.

10 And a river went out of the place of pleaſure to water paradiſe, which from thence is divided into four heads.

‖ Eccli. 24. 35. 11 ‖ The name of the one is Phiſon: that is it which compaſſeth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good: there is found bdellium, and the onyx ſtone.

13 And the name of the ſecond river is Gehon: the ſame is it that compaſſeth all the land of Ethiopia.

14 And the name of the third river is Tigris: the ſame paſſeth along by the Aſſyrians. And the fourth river is Euphrates.

15 And the Lord God took man, and put him into the paradiſe of pleaſure, to dreſs it and to keep it.

16 And he commanded him, ſaying: Of every tree of paradiſe thou ſhalt eat:

17 But of the tree of knowledge of good and evil thou ſhalt not eat. For in what day ſoever thou ſhalt eat of it, thou ſhalt die the death.

18 And the Lord God ſaid: It is not good for man to be alone: let us make him a help like unto himſelf.

19 And the Lord God having formed out of the ground all the beaſts of the earth, and all the fowls of the air, brought them to ‖ Pſ. 147. 4. Adam to ſee what he would call them: ‖ for whatſoever Adam called any living creature, the ſame is its name.

20 And Adam called all the beaſts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himſelf.

21 Then the Lord God caſt a deep ſleep upon Adam: and when he was faſt aſleep, he took one of his ribs, and filled up fleſh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

‖ 1 Cor. 11. 9. Eph. 5. 31. 23 And Adam ſaid: ‖ This now is bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

† Mat. 19. 5. Mark 10. 7. ‖ 1 Cor. 6. 16. 24 † Wherefore a man ſhall leave father and mother, and ſhall cleave to his wife: ‖ and they ſhall be two in one fleſh.

25 And they were both naked; to wit, Adam and his wife: and were not aſhamed.

CHAP. III.

The ſerpent's craft. The fall of our firſt parents. Their puniſhment. The promiſe of a redeemer.

NOW the ſerpent was more ſubtle than any of the beaſts of the earth which the Lord God had made. And he ſaid to the woman: Why hath God commanded you, that you ſhould not eat of every tree of paradiſe?

2 And the woman anſwered him, *ſaying:* Of the fruit of the trees that are in paradiſe, we do eat:

3 But of the fruit of the tree which is in the midſt of paradiſe, God hath commanded us that we ſhould not eat: and that we ſhould not touch it, leſt perhaps we die.

4 And the ſerpent ſaid to the woman: ‖ No, you ſhall not die the death. ‖ 2 Cor. 11. 3.

5 For God doth know that in what day ſoever you ſhall eat thereof, your eyes ſhall be opened: and you ſhall be as gods, knowing good and evil.

6 And the woman ſaw that the tree was good to eat, and fair to the eyes, and delightful to behold: ‖ and ſhe took of the fruit thereof, and did eat, and gave to her huſband, who did eat. ‖ Eccli. 25. 33. 1 Tim. 2. 14.

7 And the eyes of them both were opened: and when they perceived themſelves to be naked, they ſewed together fig-leaves and made themſelves aprons.

8 And when they heard the voice of the Lord God walking in paradiſe at the afternoon air, Adam and his wife hid themſelves from the face of the Lord God, amidſt the trees of paradiſe.

9 And the Lord God called Adam, and ſaid to him: Where art thou?

10 And he ſaid: I heard thy voice in paradiſe; and I was afraid, becauſe I was naked, and I hid myſelf.

11 And he ſaid to him: And who hath told thee that thou waſt naked, but that thou haſt eaten of the tree whereof I commanded thee that thou ſhouldſt not eat?

12 And Adam ſaid: The woman, whom thou gaveſt me to be my companion, gave me of the tree, and I did eat.

VER. 9. *The tree of life.* So called, becauſe it had that quality, that by eating of the fruit of it, man would have been preſerved in a conſtant ſtate of health, vigour, and ſtrength, and would not have died at all.

Ibid. *The tree of knowledge.* To which the deceitful ſerpent falſely attributed the power of imparting a ſuperior kind of knowledge beyond that which God was pleaſed to give.

CHAP. III. VER. 7. *And the eyes,* &c. Not that they were blind before (for *the woman ſaw that the tree was fair to the eyes,* ver. 6.) nor yet that *their eyes were opened* to any more perfect knowledge of good; but only to the unhappy experience of having loſt the *good* of original grace and innocence, and incurred the dreadful *evil* of ſin. From whence followed a ſhame of their being naked; which they minded not before; becauſe being now ſtript of original grace, they quickly began to be ſubject to the ſhameful rebellions of the fleſh.

13 And the Lord God ſaid to the woman: Why haſt thou done this? And ſhe anſwered: The ſerpent deceived me, and I did eat.

14 And the Lord God ſaid to the ſerpent: Becauſe thou haſt done this thing, thou art curſed among all cattle, and beaſts of the earth: upon thy breaſt ſhalt thou go, ‖ and earth ſhalt thou eat all the days of thy life.

‖ Iſa. 65. 25. Mich. 7. 17. Iſa. 49. 23. Pſal. 72. 9.

15 I will put enmities between thee and the woman, and thy ſeed and her ſeed: ſhe ſhall cruſh thy head, and thou ſhalt lie in wait for her heel. †

† Apoc. 12. Infra 49. 17. 1 Cor. 14. 34.

16 To the woman alſo he ſaid: I will multiply thy ſorrows, and thy conceptions: in ſorrow ſhalt thou bring forth children, and thou ſhalt be under thy huſband's power, and he ſhall have dominion over thee.

17 And to Adam he ſaid: Becauſe thou haſt hearkened to the voice of thy wife, and haſt eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat, curſed is the earth in thy work: with labour and toil ſhalt thou eat thereof all the days of thy life.

18 Thorns and thiſtles ſhall it bring forth to thee; and thou ſhalt eat the herbs of the earth.

19 In the ſweat of thy face ſhalt thou eat bread till thou return to the earth, out of which thou waſt taken: for duſt thou art, and into duſt thou ſhalt return. ‖

‖ Infra 18. 27.

20 ‖ And Adam called the name of his wife Eve: becauſe ſhe was the mother of all the living.

‖ Pſal. 102. 14 & 22. 16. Eccle. 7. 12.

21 And the Lord God made for Adam and his wife garments of ſkins, and clothed them.

22 And he ſaid: Behold Adam is become as one of us, knowing good and evil: now therefore leſt perhaps he put forth his hand, and take alſo of the tree of life, and eat, and live for ever.

23 And the Lord God ſent him out of the paradiſe of pleaſure, to till the earth from which he was taken.

24 And he caſt out Adam: and placed before the paradiſe of pleaſure Cherubims, and a flaming ſword, turning every way, to keep the way of the tree of life.

CHAP. IV.

The hiſtory of Cain and Abel.

AND Adam knew Eve his wife: who conceived and brought forth * Cain, ſaying: I have gotten a man through God. * A. M. 2. Ante C. 4002.

2 And again ſhe brought forth his brother Abel. And Abel was a ſhepherd, and Cain a huſbandman.

3 And it came to paſs after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4 ‖ Abel alſo offered of the firſtlings of his flock, and of their fat: and the Lord had reſpect to Abel, and to his offerings. ‖ Heb. 11. 4.

5 But to Cain and his offerings he had no reſpect: and Cain was exceeding angry, and his countenance fell.

6 And the Lord ſaid to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, ſhalt thou not receive? but if ill, ſhall not ſin forthwith be preſent at the door? but the luſt thereof ſhall be under thee, and thou ſhalt have dominion over it.

8 * And Cain ſaid to Abel his brother: Let us go forth abroad. And when they were in the field, Cain roſe up againſt his brother Abel, and ſlew him. ‖ * A. M. 128. Ante C. 3876. ‖ Wiſ. 10. 3. Mat. 23. 35. 1 John 3. 12. Jude 1. 11.

9 And the Lord ſaid to Cain: Where is thy brother Abel? And he anſwered: I know not: am I my brother's keeper?

10 And he ſaid to him: What haſt thou done? the voice of thy brother's blood crieth to me from the earth.

11 Now therefore curſed ſhalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

12 When thou ſhalt till it, it ſhall not yield to thee its fruit: a fugitive and a vagabond ſhalt thou be upon the earth.

13 And Cain ſaid to the Lord: My iniquity is greater than that I may deſerve pardon.

14 Behold thou doſt caſt me out this day from the face of the earth: every one therefore that findeth me, ſhall kill me.

15 And the Lord ſaid to him: No, it ſhall not ſo be: but whoſoever ſhall kill Cain, ſhall be puniſhed ſeven-fold. And the Lord ſet a

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VER. 15. *She ſhall cruſh.* *Ipſa*, the woman: ſo divers of the fathers read this place, conformably to the Latin: others read it *ipſum*, viz. the ſeed. The ſenſe is the ſame: for it is by her ſeed, *Jeſus Chriſt*, that the woman cruſhes the ſerpent's head.

VER. 22. *Behold Adam*, &c. This was ſpoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God.

CHAP. IV. VER. 4. *Had reſpect.* That is, ſhewed his acceptance of his ſacrifice (as coming from a heart full of devotion): and that as we may ſuppoſe, by ſome viſible token, ſuch as ſending fire from heaven upon his offerings.

VER. 14. *Every one that findeth me ſhall kill me.* His guilty conſcience made him fear his own brothers, and nephews; of whom, by this time, there might be a good number upon the earth; which had now endured near 130 years; as may be gathered from *Gen.* v. 3. compared with *Chap.* iv. 25. though in the compendious account given in the ſcripture only Cain and Abel are mentioned.

mark upon Cain, that whosoever found him should not kill him.

16 And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

17 And Cain knew his wife, and she conceived, and brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch.

18 And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech.

19 Who took two wives: the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

21 And his brother's name was Jubal: he was the father of them that play upon the harp and the organs.

22 Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising.

24 Seven-fold vengeance shall be taken for Cain: but for Lamech seventy times seven-
‖ Mat. 18. 22. fold. ‖

25 Adam also knew his wife again: and she brought forth a son, and called his name
* A. M. 130. Ante C. 3874. * Seth, saying: God hath given me another seed for Abel whom Cain slew.

26 But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord.

CHAP. V.

The genealogy, age and death of the Patriarchs from Adam to Noe. The translation of Henoch.

THIS is the book of the generation of Adam. In the day that God created
‖ Wis. 2. 23. Eccle. 17. 1. Infra 9. 6. man, ‖ he made him to the likeness of God.

2 He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

3 ‖ And Adam lived a hundred and thirty years, and begot a son to his own image and likeness and called his name Seth.
‖ 1 Par. 1. 1.

4 And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

5 And all the time that Adam lived, came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred and five years, and begot Enos. *
* A. M. 235. Ante C. 3769.

7 And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived ninety years, and begot Cainan.

10 After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

12 And Cainan lived seventy years, and begot Malaleel.

13 And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty five years, and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety five years, and he died.

18 And Jared lived a hundred and sixty two years, and begot Henoch.

19 And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty two years, and he died.

21 And Henoch lived sixty five years, and begot Mathusala.

22 And Henoch walked with God: and lived after he begot Mathusala, three

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VER. 15. *Set a mark*, &c. The more common opinion of the interpreters of holy writ, supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance.

VER. 17. *His wife.* She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated.

Ibid. *He built a city*, viz. In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions.

VER. 23. *I have slain a man*, &c. It is the tradition of the Hebrews, that Lamech in hunting slew Cain, mistaking him for a wild beast: and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows.

VER. 26. *Began to call upon*, &c. Not that Adam and Seth had not called upon God, before the birth of Enos; but that Enos used more solemnity in the worship and invocation of God.

hundred years, and begot sons and daughters.

23 And all the days of Henoch were three hundred and sixty five years.

24 And he walked with God, and was seen no more: because God took him. *

* A. M. 987. Ante C. 3017.

25 And Mathusala lived a hundred and eighty seven years, and begot Lamech.

26 And Mathusala lived after he begot Lamech, seven hundred and eighty two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty nine years, and he died.

28 And Lamech lived a hundred and eighty two years, and begot a son.

* A. M. 1056. Ante C. 2948.

29 And he called his name * Noe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

30 And Lamech lived after he begot Noe, five hundred and ninety five years, and begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

CHAP. VI.

Man's sin is the cause of the deluge. Noe is commanded to build the ark.

AND after that men began to be multiplied upon the earth, and daughters were born to them,

2 The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

* A. M. 1536. Ante C. 2468.

3 And God said: * My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

4 Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. ‖

‖ Baruch 3. 26. Amos 2. 9. Wisd. 14. 6. Eccli. 16. 8.

5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, ‡

‡ Infra 8. 21. Mat. 15. 19.

6 It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

7 He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

8 But Noe found grace before the Lord.

9 These are the generations of Noe: ‖ Noe was a just and perfect man in his generations, he walked with God.

‖ Eccli. 44. 17.

10 And he begot three sons, Sem, Cham, and Japheth.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth),

13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. ‖

‖ 1 Pet. 3. 20. 2 Pet. 2. 5.

14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

15 And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold I will bring the waters of a great flood upon the earth, to destroy all

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CHAP. VI. VER. 2. *The sons of God.* The descendants of Seth and Enos are here called *sons of God* from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in choice by their carnal passion, to the prejudice of virtue or religion.

VER. 3. *His days shall be*, &c. The meaning is, that man's days, which before the flood were usually 900 years, should now be reduced to 120 years. Or rather, that God would allow men this term of 120 years, for their repentance and conversion, before he would send the deluge.

VER. 4. *Giants.* It is likely the generality of men before the flood were of a gigantic stature in comparison with what men now are. But these here spoken of are called *giants*, as being not only tall in stature, but violent and savage in their dispositions, and mere monsters of cruelty and lust.

VER. 6. *It repented him*, &c. God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these his creatures, whom before he had so much favoured.

VER. 15. *Three hundred cubits*, &c. The ark, according to the dimensions here set down, contained four hundred and fifty thousand square cubits; which was more than enough to contain all the kinds of living creatures, with all necessary provisions: even supposing the cubits here spoken of to have been only a foot and a half each, which was the least kind of cubits.

flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

CHAP. VII.

Noe with his family go into the ark. The deluge overflows the earth.

AND the Lord said to him: Go in, thou and all thy house into the ark: for thee I have seen just before me in this
‖ Heb. 11. 7. 2 Pet. 2. 5. generation. ‖

2 Of all clean beasts take seven and seven, the male and the female.

3 But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.

5 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

‖ Mat. 24. 37. Luke 17. 26. 1 Pet. 3. 20. 7 ‖ And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8 And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth.

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of the life of Noe,* in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood gates of heaven were opened: * A. M. 1656. Ante C. 2348.

12 And the rain fell upon the earth forty days and forty nights.

13 In the self-same day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark:

14 They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly,

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

17 And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains which it covered.

21 ‖ And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men. ‖ Wis. 10. 4. Eccli. 39. 28. 1 Pet. 3. 20.

22 And all things wherein there is the breath of life on the earth, died.

23 And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

CHAP. VII. VER. 2. *Of all clean.* The distinction of clean and unclean beasts appears to have been made before the law of Moses, which was not promulgated till the year of the world 2514.

CHAP. VIII.

The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.

AND God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated.

2 The fountains also of the deep, and the flood gates of heaven, were shut up, and the rain from heaven was restrained.

3 And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

4 And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

5 And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

6 And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven:

7 Which went forth and did not return, till the waters were dried up upon the earth.

8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

9 But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark.

10 And having waited yet seven other days, he again sent forth the dove out of the ark.

11 And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.

12 And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.

13 Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

14 In the second month, the seven and twentieth day of the month, the earth was dried.

15 And God spoke to Noe, saying:

16 Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.

17 All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: ‖ increase and multiply upon it. ‖ Supra 1. 28.

18 So Noe went out, he and his sons: his wife, and the wives of his sons with him. Infra 9. 1.

19 And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark.

20 And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

21 And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: ‖ for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done. ‖ Supra 6. 5. Mat. 15. 19.

22 All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day, shall not cease.

CHAP. IX.

God blesseth Noe: forbiddeth blood: and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.

AND God blessed Noe and his sons. And he said to them: ‖ Increase, and multiply, and fill the earth. ‖ Supra 1. 22. & 8. 17.

2 And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

3 And every thing that moveth, and liveth shall be meat for you: even as the green herbs have I delivered them all to you: † † Supra 1. 29.

4 Saving that flesh with blood you shall not eat. ‡ ‡ Lev. 17. 14. Acts 15. 29.

5 For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.

7 ‖ Whosoever shall shed man's blood, his ‖ Mat. 26. 52.

CHAP. VIII. VER. 7. *Did not return.* The raven did not return into the ark: but (as it may be gathered from the Hebrew) *went to and fro*; sometimes going to the mountains, where it found carcasses to feed on; and other times returning, to rest upon the top of the ark.

VER. 20. *Holocausts*, or whole burnt offerings. In which the whole victim was consumed by fire upon God's altar, and no part was reserved for the use of priest or people.

VER. 21. *Smelled*, &c. A figurative expression, denoting that God was pleased with the sacrifices which his servant offered.

blood ſhall be ſhed: for man was made to
† Apoc. 13. 19. the image of God.†
7 ‡ But increaſe you and multiply, and
‡ Supra 1. 28. & 8. 17. go upon the earth, and fill it.
8 Thus alſo ſaid God to Noe, and to his ſons with him:
9 Behold I will eſtabliſh my covenant with you, and with your ſeed after you:
10 And with every living ſoul, that is with you, as well in all birds, as in cattle and beaſts of the earth, that are come forth out of the ark, and in all the beaſts of the earth.
‖ Iſa. 54. 9. 11 ‖ I will eſtabliſh my covenant with you, and all fleſh ſhall be no more deſtroyed with the waters of a flood, neither ſhall there be from henceforth a flood to waſte the earth.
12 And God ſaid: This is the ſign of the covenant which I give between me and you, and to every living ſoul that is with you, for perpetual generations.
13 I will ſet my bow in the clouds and it ſhall be the ſign of a covenant between me and between the earth.
‖ Eccli. 43. 12. 14 ‖ And when I ſhall cover the ſky with clouds, my bow ſhall appear in the clouds:
15 And I will remember my covenant with you, and with every living ſoul that beareth fleſh: and there ſhall no more be waters of a flood to deſtroy all fleſh.
16 And the bow ſhall be in the clouds, and I ſhall ſee it, and ſhall remember the everlaſting covenant, that was made between God and every living ſoul of all fleſh which is upon the earth.
17 And God ſaid to Noe: This ſhall be the ſign of the covenant, which I have eſtabliſhed, between me and all fleſh upon the earth.
18 And the ſons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.
19 Theſe three are the ſons of Noe: and from theſe was all mankind ſpread over the whole earth.
20 And Noe a huſbandman began to till the ground, and planted a vineyard.
21 And drinking of the wine was made drunk, and was uncovered in his tent.
22 Which when Cham the father of Chanaan had ſeen, to wit, that his father's nakedneſs was uncovered, he told it to his two brethren without.
23 But Sem and Japheth put a cloak upon their ſhoulders, and going backward, covered the nakedneſs of their father: and their faces were turned away, and they ſaw not their father's nakedneſs.
24 And Noe awaking from the wine, when he had learned what his younger ſon had done to him,
25 He ſaid: Curſed be Chanaan, a ſervant of ſervants ſhall he be unto his brethren.
26 And he ſaid: Bleſſed be the Lord God of Sem, be Chanaan his ſervant.
27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his ſervant.
28 And Noe lived after the flood three hundred and fifty years.
29 And all his days were in the whole nine hundred and fifty years: and he died.

CHAP. X.

The genealogy of the children of Noe, by whom the world was peopled after the flood.

THESE are the generations of the ſons of Noe; Sem, Cham, and Japheth: and unto them ſons were born after the flood. 1 Par. 3. 5.
2 The ſons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Moſoch, and Thiras.
3 And the ſons of Gomer: Aſcenez and Riphath and Thogorma.
4 And the ſons of Javan: Eliſa and Tharſis, Cetthim and Dodanim.
5 By theſe were divided the iſlands of the Gentiles in their lands, every one according to his tongue and their families in their nations.
6 And the ſons of Cham: Chus, and Meſraim, and Phuth, and Chanaan.
7 And the ſons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The ſons of Regma: Saba, and Dadan.
8 Now Chus begot Nemrod: he began to be mighty on the earth.
9 And he was a ſtout hunter before the

CHAP. IX. VER. 21. *Drunk.* Noe by the judgment of the fathers was not guilty of ſin, in being overcome by wine; becauſe he knew not the ſtrength of it.

VER. 25. *Curſed be Chanaan.* The *curſes*, as well as the *bleſſings*, of the patriarchs were *prophetical:* And this in particular is here recorded by Moſes, for the children of Iſrael, who were to poſſeſs the land of Chanaan. But why ſhould Chanaan be curſed for his father's fault? The Hebrews anſwer that he being then a boy was the firſt that ſaw his grandfather's nakedneſs, and told his father Cham of it; and joined with him in laughing at it: which drew upon him, rather than upon the reſt of the children of Cham, this prophetical curſe.

CHAP. X. VER. 5. *The iſlands.* So the Hebrews called all the remote countries, to which they went by ſhips from Judea, as Greece, Italy, Spain, &c.

VER. 9. *A ſtout hunter.* Not of beaſts but of men; whom by violence and tyranny he brought under his dominion. And ſuch as he was, not only in the opinion of men, but *before the Lord*, that is, in his ſight who cannot be deceived.

Lord. Hence came a proverb: Even as Nemrod the ſtout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Aſſur, and built Ninive, and the ſtreets of the city, and Chale.

12 Reſen alſo between Ninive and Chale: this is the great city.

13 And Meſraim begot Ludim, and Ananim and Laabim, Nephtuim,

14 And Phetruſim, and Chaſluim; of whom came forth the Philiſtines, and the Caphtorim.

15 And Chanaan begot Sidon his firſtborn, the Hethite,

16 And the Jebuſite, and the Amorrhite, and the Gergeſite,

17 The Hevite and Aracite: the Sinite,

18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chananites were ſpread abroad.

19 And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Leſa.

20 Theſe are the children of Cham in their kindreds and tongues, and generations and lands, and nations.

21 Of Sem alſo the father of all the children of Heber, the elder brother of Japheth, ſons were born.

‖ 1 Par. 1. 17. 22 The ſons of Sem: ‖ Elam and Aſſur, and Arphaxad, and Lud, and Aram.

23 The ſons of Aram: Us, and Hull, and Gether; and Mes.

24 But Arphaxad begot Sale, of whom was born Heber.

25 And to Heber were born two ſons: the name of the one was Phaleg, becauſe in his days was the earth divided: and his brother's name Jectan.

26 Which Jectan begot Elmodad, and Saleph, and Aſarmoth, Jare,

27 And Aduram, and Uzal, and Decla,

28 And Ebal, and Abimael, Saba,

29 And Ophir, and Hevila, and Jobab. All theſe were the ſons of Jectan.

30 And their dwelling was from Meſſa as we go on as far as Sephar, a mountain in the eaſt.

31 Theſe are the children of Sem according to their kindreds and tongues, and countries in their nations.

32 Theſe are the families of Noe, according to their people and nations. By theſe were the nations divided on the earth after the flood.

CHAP. XI.

The tower of Babel. The confuſion of tongues. The genealogy of Sem down to Abram.

AND the earth was of one tongue, and of the ſame ſpeech. Wiſ. 10. 5.

2 And when they removed from the eaſt, they found a plain in the land of Sennaar, and dwelt in it.

3 And each one ſaid to his neighbour: Come, let us make brick, and bake them with fire. And they had brick inſtead of ſtones, and ſlime inſtead of mortar:

4 And they ſaid: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our names famous before we be ſcattered abroad into all lands.

5 And the Lord came down to ſee the city and the tower, which the children of Adam were building.

6 And he ſaid: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off in their deſigns, till they accompliſh them in deed.

7 Come ye therefore, let us go down, and there confound their tongue, that they may not underſtand one another's ſpeech.

8 And ſo the Lord ſcattered them from that place into all lands, and they ceaſed to build the city.* * A. M. circiter 1800.

9 And therefore the name thereof was called Babel, becauſe there the language of the whole earth was confounded: and from thence the Lord ſcattered them abroad upon the face of all countries. & Ante C. 2204.

‖ 1 Par. 1. 17. 10 Theſe are the generations of Sem: ‖ Sem was a hundred years old when he begot Arphaxad, two years after the flood.

11 And Sem lived after he begot Arphaxad, five hundred years, and begot ſons and daughters.

12 And Arphaxad lived thirty five years, and begot Sale.

13 And Arphaxad lived after he begot Sale, three hundred and three years, and begot ſons and daughters.

14 Sale alſo lived thirty years, and begot Heber.

15 And Sale lived after he begot Heber, four hundred and three years: and begot ſons and daughters.

16 And Heber lived thirty four years, and begot Phaleg.

17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot ſons and daughters.

CHAP. XI. VER. 9. *Babel.* That is, *confuſion.*

18 Phaleg alſo lived thirty years, and begot Reu.

‖ 1 Par. 1. 19. 19 ‖ And Phaleg lived after he begot Reu, two hundred and nine years, and begot ſons and daughters.

20 And Reu lived thirty two years, and begot Sarug.

21 And Reu lived after he begot Sarug, two hundred and ſeven years: and begot ſons and daughters.

22 And Sarug lived thirty years, and begot Nachor.

23 And Sarug lived after he begot Nachor, two hundred years: and begot ſons and daughters.

24 And Nachor lived nine and twenty years, and begot Thare.

‖ 1 Par. 1. 26. 25 ‖ And Nachor lived after he begot Thare, a hundred and nineteen years: and begot ſons and daughters.

‡ Joſ. 24. 2. Neh. 9. 7. 26 ‡ And Thare lived ſeventy years, and begot Abram, and Nachor, and Aran.

27 And theſe are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

29 And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha the daughter of Aran father of Melcha, and father of Jeſcha.

30 And Sarai was barren, and had no children.

‖ Judith 5. 6. Acts 7. 2. 31 ‖ And Thare took Abram his ſon, and Lot the ſon of Aran, his ſon's ſon, and Sarai his daughter in law, the wife of Abram his ſon, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.

32 And the days of Thare were two hundred and five years, and he died in Haran.

CHAP. XII.

The call of Abram and the promiſe made to him. He ſojourneth in Chanaan, and then by occaſion of a famine goeth down to Egypt.

‖ Acts 7. 3. AND the Lord ſaid to Abram: ‖ Go forth out of thy country, and from thy kindred, and out of thy father's houſe, and come into the land which I ſhall ſhew thee.

2 And I will make of thee a great nation, and I will bleſs thee, and magnify thy name, and thou ſhalt be bleſſed.

3 I will bleſs them that bleſs thee, and curſe them that curſe thee, ‖ and IN THEE ſhall all the kindreds of the earth be bleſſed: ‖ Infra 18. 18. & 22. 18. & 26. 4. Gal. 3. 8. Heb. 11. 8.

4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was ſeventy five years old when he went forth from Haran.* * A. M. 2083. Ante C. 1921.

5 And he took Sarai his wife, and Lot his brother's ſon, and all the ſubſtance which they had gathered, and the ſouls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,

6 Abram paſſed through the country unto the place of Sichem, as far as the noble vale: now the Chananite was at that time in the land.

7 And the Lord appeared to Abram, and ſaid to him: ‖ To thy ſeed will I give this land. And he built there an altar to the Lord, who had appeared to him. ‖ Gal. 3. 17. Infra 13. 14. & 15. 18. & 26. 2. Deut. 34. 4.

8 And paſſing on from thence to a mountain, that was on the eaſt ſide of Bethel, he there pitched his tent, having Bethel on the weſt, and Hai on the eaſt: he built there alſo an altar to the Lord, and called upon his name.

9 And Abraham went forward going, and proceeding on to the ſouth.

10 And there came a famine in the country:* and Abram went down into Egypt, to ſojourn there: for the famine was very grievous in the land. * A. M. 2084. Ante C. 1920.

11 And when he was near to enter into Egypt, he ſaid to Sarai his wife: I know that thou art a beautiful woman:

12 And that when the Egyptians ſhall ſee thee, they will ſay: She is his wife: and they will kill me, and keep thee.

13 ‖ Say therefore, I pray thee, that thou art my ſiſter: that I may be well uſed for thee, and that my ſoul may live for thy ſake. ‖ Infra 20. 11.

14 And when Abram was come into Egypt, the Egyptians ſaw the woman that ſhe was very beautiful.

15 And the princes told Pharao, and praiſed her before him: and the woman was taken into the houſe of Pharao.

16 And they uſed Abram well for her ſake. And he had ſheep and oxen and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 But the Lord ſcourged Pharao and his houſe with moſt grievous ſtripes for Sarai Abram's wife.

CHAP. XII. VER. 13. *My ſiſter.* This was no lye; becauſe ſhe was his niece, being daughter to his brother Aran, and therefore, in the ſtile of the Hebrews, ſhe might truly be called his *ſiſter*; as Lot is called Abraham's *brother*, *Gen.* xiv. 14. See *Gen.* xx. 12.

18 And Pharao called Abram, and ſaid to him: What is this that thou haſt done to me? Why didſt thou not tell *me* that ſhe was thy wife?

19 For what cauſe didſt thou ſay, ſhe was thy ſiſter, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

20 And Pharao gave *his* men orders concerning Abram: and they led him away and his wife, and all that he had.

CHAP. XIII.

Abram and Lot part from each other. God's promiſe to Abram.

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the ſouth.

2 And he was very rich in poſſeſſion of gold and ſilver.

3 And he returned by the way, that he came, from the ſouth to Bethel, to the place where before he had pitched his tent between Bethel and Hai:

‖ Supra 12. 7. 4 ‖ In the place of the altar which he had made before, and there he called upon the name of the Lord.

5 But Lot alſo who was with Abram, had flocks of ſheep, and herds of beaſts, and tents.

‖ Infra 36. 7. 6 Neither was the land able to bear them, that they might dwell together: ‖ for their ſubſtance was great, and they could not dwell together.

7 Whereupon alſo there aroſe a ſtrife between the herdſmen of Abram and of Lot. And at that time the Chananite and the Pherezite dwelled in that country.

8 Abram therefore ſaid to Lot: Let there be no quarrel, I beſeech thee, between me and thee, and between my herdſmen and thy herdſmen: for we are brethren.

9 Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou chooſe the right hand, I will paſs to the left.

10 And Lot lifting up his eyes, ſaw all the country about the Jordan, which was watered throughout before the Lord deſtroyed Sodom and Gomorrha as the paradiſe of the Lord, and like Egypt as one comes to Segor.

11 And Lot choſe to himſelf the country about the Jordan, and he departed from the eaſt: and they were ſeparated one brother from the other.

12 Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and ſinners before the face of the Lord beyond meaſure.

14 And the Lord ſaid to Abram, after Lot was ſeparated from him: ‖ Lift up thy eyes, and look from the place, wherein thou now art, to the north and to the ſouth, to the eaſt and to the weſt. ‖ Supra 12. 7. Infra 15. 18. & 26. 4. Deut. 34. 4.

15 All the land, which thou ſeeſt, I will give to thee, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: if any man be able to number the duſt of the earth, he ſhall be able to number thy ſeed alſo.

17 Ariſe and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

18 So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

CHAP. XIV.

The expedition of the four kings: the victory of Abram; he is bleſſed by Melchiſedech.

AND it came to paſs at that time, that Amraphel king of Sennaar, and Arioch king of Pontus, and Chodorlahomor king of the Elamites, and Thadal king of nations,

2 Made war againſt Bara king of Sodom, and againſt Berſa king of Gomorrha, and againſt Sennaab king of Adama, and againſt Semeber king of Seboim, and againſt the king of Bala, which is Segor.

3 All theſe came together into the woodland vale, which now is the ſalt ſea. ‖ ‖ Infra 19. 24.

4 For they had ſerved Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year * came Chodorlahomor, and the kings that were with him: and they ſmote the Raphaim in Aſtarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim. * A. M. 2092. Ante C. 1912.

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderneſs.

7 And they returned, and came to the fountain of Miſphat, the ſame is Cades: and they ſmote all the country of the Amalecites, and the Amorrhean that dwelt in Aſaſonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they ſet themſelves againſt them in battle array in the woodland vale:

9 To wit, againſt Chodorlahomor king of the Elamites, and Thadal king of nations,

and Amraphel king of Sennaar, and Arioch king of Pontus: four kings againſt five.

10 Now the wood-land vale had many pits of ſlime. And the king of Sodom, and the king of Gomorrha turned their backs and were overthrown there: and they that remained fled to the mountain.

11 And they took all the ſubſtance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

12 And Lot alſo, the ſon of Abram's brother, who dwelt in Sodom, and his ſubſtance.

13 And behold one, that had eſcaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Eſcol, and the brother of Aner: for theſe had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the ſervants born in his houſe, three hundred and eighteen well appointed: and purſued them to Dan.

15 And dividing his company, he ruſhed upon them in the night: and defeated them, and purſued them as far as Hoba, which is on the left hand of Damaſcus.

16 And he brought back all the ſubſtance, and Lot his brother with his ſubſtance, the women alſo and the people.

17 And the king of Sodom went out to meet him, after he returned from the ſlaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

‖ Heb. 7. 1. 18 ‖ But Melchiſedech the king of Salem, bringing forth bread and wine, for he was the Prieſt of the moſt high God,

19 Bleſſed him, and ſaid: Bleſſed be Abram by the moſt high God, who created heaven and earth.

20 And bleſſed be the moſt high God, by whoſe protection, the enemies are in thy hands. And he gave him the tithes of all.

21 And the king of Sodom ſaid to Abram: Give me the perſons, and the reſt take to thyſelf.

22 And he anſwered him: I lift up my hand to the Lord God the moſt high, the poſſeſſor of heaven and earth,

23 That from the very woof-thread unto the ſhoe latchet, I will not take of any things that are thine, leſt thou ſay: I have enriched Abram:

24 Except ſuch things, as the young men have eaten, and the ſhares of the men, that came with me, Aner, Eſcol, and Mambre: theſe ſhall take their ſhares.

CHAP. XV.

God promiſeth ſeed to Abram. His faith, ſacrifice and viſion.

A. M. 2092. Ante C. 1912. NOW when theſe things were done, the word of the Lord came to Abram by a viſion, ſaying: Fear not Abram, I am thy protector, and thy reward exceeding great.

2 And Abraham ſaid: Lord God, what wilt thou give me? I ſhall go without children: and the ſon of the ſteward of my houſe is this Damaſcus Eliezer.

3 And Abram added: But to me thou haſt not given ſeed: and lo my ſervant born in my houſe, ſhall be my heir.

4 And immediately the word of the Lord came to him, ſaying: He ſhall not be thy heir: but he that ſhall come out of thy bowels, him ſhalt thou have for thy heir.

5 And he brought him forth abroad, and ſaid to him: ‖ Look up to heaven and number the ſtars if thou canſt. And he ſaid to him: So ſhall thy ſeed be. ‖ Rom. 4. 18.

6 ‖ Abram believed God, and it was reputed to him unto juſtice. ‖ Rom. 4. 3. Gal. 3. 6. James 2. 23.

7 And he ſaid to him: I am the Lord who brought thee out from Ur of the Chaldees to give thee this land, and that thou mighteſt poſſeſs it.

8 But he ſaid: Lord God, whereby may I know that I ſhall poſſeſs it?

9 And the Lord anſwered, and ſaid: Take me a cow of three years old, and a ſhe-goat of three years, and a ram of three years, a turtle alſo, and a pigeon.

10 ‖ And he took all theſe, and divided them in the midſt, and laid the two pieces of each one againſt the other: but the birds he divided not. ‖ Jer. 34. 18.

11 And the fowls came down upon the carcaſſes, and Abram drove them away.

12 And when the ſun was ſetting, a deep ſleep fell upon Abram, and a great and darkſome horror ſeiſed upon him.

13 And it was ſaid unto him: ‖ Know thou before hand that thy ſeed ſhall be a ſtranger in a land not their own, and they ſhall bring them under bondage, and afflict them four hundred years. ‖ Acts 7. 6.

14 But I will judge the nation which they ſhall ſerve, and after this they ſhall come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they ſhall

CHAP. XIV. VER. 10. *Of Slime. Bituminis.* This was a kind of pitch, which ſerved for mortar in the building of Babel, *Gen.* xi. 3. and was uſed by Noe in pitching the ark.

return hither: for as yet the iniquities of the Amorrhites are not at the full until this preſent time.

17 And when the ſun was ſet, there aroſe a dark miſt, and there appeared a ſmoaking furnace, and a lamp of fire paſſing between thoſe diviſions.

18 ‖ That day God made a covenant with Abram, ſaying: To thy ſeed will I give this land from the river of Egypt even to the great river Euphrates.

‖ Supra 12. 7. & 13. 15. Infra 26. 4. Deut. 34. 4. 2 Par. 9. 26. 1 Kings 4. 20. & 3 Kings 4. 21.

19 The Cineans, and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim alſo,

21 And the Amorrhites and the Chananites, and the Gergeſites, and the Jebuſites.

CHAP. XVI.

Abram marrieth Agar, who bringeth forth Iſmael.

NOW Sarai, the wife of Abram, had brought forth no children: but having a handmaid an Egyptian named Agar,

2 She ſaid to her huſband: Behold, the Lord hath reſtrained me from bearing: go in unto my handmaid, it may be I may have children of her at leaſt. And when he agreed to her requeſt,

3 She took Agar, the Egyptian her handmaid,* ten years after they firſt dwelt in the land of Chanaan, and gave her to her huſband to wife.

* A. M. 2093. Ante C. 1911.

4 And he went in to her. But ſhe perceiving that ſhe was with child, deſpiſed her miſtreſs.

5 And Sarai ſaid to Abram: Thou doſt unjuſtly with me: I gave my handmaid into thy boſom, and ſhe perceiving herſelf to be with child, deſpiſeth me. The Lord judge between me and thee.

6 And Abram made anſwer and ſaid to her: Behold thy handmaid is in thy own hand, uſe her as it pleaſeth thee. And when Sarai afflicted her, ſhe ran away.

7 And the Angel of the Lord having found her, by a fountain of water in the wilderneſs, which is in the way to Sur in the deſart,

8 He ſaid to her: Agar, handmaid of Sarai, whence comeſt thou? and whither goeſt thou? And ſhe anſwered: I flee from the face of Sarai my miſtreſs.

9 And the Angel of the Lord ſaid to her: Return to thy miſtreſs, and humble thyſelf under her hand.

10 And again he ſaid: I will multiply thy ſeed exceedingly, and it ſhall not be numbered for multitude.

11 And again: Behold, ſaid he, thou art with child, and thou ſhalt bring forth a ſon: and thou ſhalt call his name Iſmael, becauſe the Lord hath heard thy affliction.

12 He ſhall be a wild man: his hand will be againſt all men, and all men's hands againſt him: and he ſhall pitch his tents over-againſt all his brethren.

13 And ſhe called the name of the Lord that ſpoke unto her: Thou the God who haſt ſeen me. For ſhe ſaid: Verily here have I ſeen the hinder parts of him that ſeeth me ‖.

‖ Exod. 33. 20. & 23. Infra 24. 62.

14 Therefore ſhe called that well, the well of him that liveth and ſeeth me. The ſame is between Cades and Barad.

15 And Agar brought forth a ſon to Abram: who called his name Iſmael.

16 Abram was fourſcore and ſix years old when Agar brought him forth Iſmael.

CHAP. XVII.

The covenant of circumciſion.

AND after he began to be ninety and nine years old, the Lord appeared to him: and ſaid unto him: I am the almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

3 Abram fell flat on his face.

4 And God ſaid to him: I am, and my covenant is with thee, and thou ſhalt be a father of many nations.

5 Neither ſhall thy name be called any more Abram: but thou ſhalt be called Abraham: becauſe I have made thee a father of many nations.

6 And I will make thee increaſe exceedingly, and I will make nations of thee, and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee, and between thy ſeed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy ſeed after thee.

8 And I will give to thee, and to thy ſeed the land of thy ſojournment, all the land of

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CHAP. XVI. VER. 3. *To wife.* Plurality of wives, tho' contrary to the primitive inſtitution of marriage, *Gen.* ii. 24. was by divine diſpenſation allowed to the patriarchs; which allowance ſeems to have continued during the time of the law of Moſes. But Chriſt our Lord reduced marriage to its primitive inſtitution. St. *Matt.* xix.

CHAP. XVII. VER. 5. *Abraham. Abram* in the Hebrew, ſignifies *a high father:* but Abraham the *father of the multitude: Sarai* ſignifies *my Lady*, but *Sara* abſolutely *Lady.*

Chanaan for a perpetual poſſeſſion, and I will be their God.

‖ Acts 7. 8. 9 Again God ſaid to Abraham: ‖ And thou therefore ſhalt keep my covenant, and thy ſeed after thee in their generations.

10 This is my covenant which you ſhall obſerve between me and you, and thy ſeed after thee: All the male-kind of you ſhall be circumciſed:

‖ Rom. 4. 11. Lev. 12. 3. Luke 2. 21. 11 And you ſhall circumciſe the fleſh of your fore-ſkin, that it may be for a ‖ ſign of the covenant between me and you.

12 An infant of eight days old ſhall be circumciſed among you, every man-child in your generations: he that is born in the houſe, as well as the bought ſervant ſhall be circumciſed, and whoſoever is not of your ſtock:

13 And my covenant ſhall be in your fleſh for a perpetual covenant.

14 The male, whoſe fleſh of his foreſkin ſhall not be circumciſed, that ſoul ſhall be deſtroyed out of his people: becauſe he hath broken my covenant.

15 God ſaid alſo to Abraham: Sarai thy wife thou ſhalt not call Sarai, but Sara.

16 And I will bleſs her, and of her I will give thee a ſon, whom I will bleſs, and he ſhall become nations, and kings of people ſhall ſpring from him.

17 Abraham fell upon his face, and laughed, ſaying in his heart: ſhall a ſon, thinkeſt thou, be born to him that is a hundred years old? and ſhall Sara that is ninety years old bring forth.

18 And he ſaid to God: O that Iſmael may live before thee.

‖ Infra 18. 10. & 21. 2. 19 And God ſaid to Abraham: ‖ Sara thy wife ſhall bear thee a ſon, and thou ſhalt call his name Iſaac, and I will eſtabliſh my covenant with him for a perpetual covenant, and with his ſeed after him.

20 And as for Iſmael I have alſo heard thee. Behold, I will bleſs him, and increaſe, and multiply him exceedingly: he ſhall beget twelve chiefs, and I will make him a great nation.

21 But my covenant I will eſtabliſh with Iſaac, whom Sara ſhall bring forth to thee at this time in the next year.

22 And when he had left off ſpeaking with him, God went up from Abraham.

23 And Abraham took Iſmael his ſon, and all that were born in his houſe: and all whom he had bought, every male among the men of his houſe: and he circumciſed the fleſh of their foreſkin forthwith the very ſame day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumciſed the fleſh of his foreſkin.

25 And Iſmael his ſon was full thirteen years old at the time of his circumciſion.

26 The ſelf ſame day was Abraham circumciſed and Iſmael his ſon.

27 And all the men of his houſe, as well they that were born in his houſe, as the bought ſervants and ſtrangers were circumciſed with him.

CHAP. XVIII.

Angels are entertained by Abraham. They foretell the birth of Iſaac. Abraham's prayer for the men of Sodom.

A. M. 2107. Ante C. 1897. Heb. 13. 2. AND the Lord appeared to him in the vale of Mambre as he was ſitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men ſtanding near him: and as ſoon as he ſaw them he ran to meet them from the door of his tent, and adored down to the ground.

3 And he ſaid: Lord, if I have found favour in thy ſight, paſs not away from thy ſervant:

4 But I will fetch a little water, and waſh ye your feet, and reſt ye under the tree.

5 And I will ſet a morſel of bread, and ſtrengthen ye your heart, afterwards you ſhall paſs on: for therefore are you come aſide to your ſervant. And they ſaid: Do as thou haſt ſpoken.

6 Abraham made haſte into the tent to Sara, and ſaid to her: make haſte, temper together three meaſures of flour, and make cakes upon the hearth.

7 And he himſelf ran to the herd, and took from thence a calf very tender and very good, and gave it to a young man: who made haſte and boiled it.

8 He took alſo butter and milk, and the calf which he had boiled, and ſet before them: but he ſtood by them under the tree.

9 And when they had eaten, they ſaid to him: Where is Sara thy wife? He anſwered: Lo ſhe is in the tent.

‖ Supra 17. 19. Infra 21. 1. Rom. 9. 9. 10 And he ſaid to him: ‖ I will return and come to thee at this time, life accompanying, and Sara thy wife ſhall have a ſon. Which when Sara heard, ſhe laughed behind the door of the tent.

11 Now they were both old, and far advanced in years, and it had ceaſed to be with Sara after the manner of women.

‖ 1 Peter 3. 6. 12 And ſhe laughed ſecretly, ſaying: After I am grown old, ‖ and my Lord is an old man, ſhall I give myſelf to pleaſure?

13 And the Lord ſaid to Abraham: Why did Sara laugh, ſaying: Shall I who am an old woman bear a child indeed?

14 Is there any thing hard to God? according to appointment I will return to thee at this ſame time, life accompanying, and Sara ſhall have a ſon.

15 Sara denied, ſaying: I did not laugh: for ſhe was afraid. But the Lord ſaid: Nay: but thou didſt laugh.

16 And when the men roſe up from thence, they turned their eyes toward Sodom: and Abraham walked with them, bringing them on the way.

17 And the Lord ſaid: Can I hide from Abraham what I am about to do:

Supra 12. 3. Infra 22. 18.

18 Seeing he ſhall become a great and mighty nation, and in him all the nations of the earth ſhall be bleſſed?

19 For I know that he will command his children, and his houſhold after him to keep the way of the Lord, and do judgment and juſtice: that for Abraham's ſake the Lord may bring to effect all the things he hath ſpoken unto him.

20 And the Lord ſaid: The cry of Sodom and Gomorrha is multiplied, and their ſin is become exceedingly grievous.

21 I will go down and ſee whether they have done according to the cry that is come to me: or whether it be not ſo, that I may know.

22 And they turned themſelves from thence, and went their way to Sodom: but Abraham as yet ſtood before the Lord.

23 And drawing nigh he ſaid: Wilt thou deſtroy the juſt with the wicked?

24 If there be fifty juſt men in the city, ſhall they periſh withal? and wilt thou not ſpare that place for the ſake of the fifty juſt, if they be therein?

25 Far be it from thee, to do this thing, and to ſlay the juſt with the wicked, and for the juſt to be in like caſe as the wicked, this is not beſeeming thee: thou who judgeſt all the earth, wilt not make this judgment.

26 And the Lord ſaid to him: If I find in Sodom fifty juſt within the city, I will ſpare the whole place for their ſake.

27 And Abraham anſwered, and ſaid: Seeing I have once begun, I will ſpeak to my Lord, whereas I am duſt and aſhes.

28 What if there be five leſs than fifty juſt perſons? wilt thou for five and forty deſtroy the whole city? And he ſaid: I will not deſtroy it, if I find five and forty.

29 And again he ſaid to him: But if forty be found there, what wilt thou do? He ſaid: I will not deſtroy it for the ſake of forty.

30 Lord, ſaith he, be not angry I beſeech thee, if I ſpeak: What if thirty ſhall be found there? He anſwered: I will not do it, if I find thirty there.

31 Seeing, ſaith he, I have once begun, I will ſpeak to my Lord: What if twenty be found there? He ſaid: I will not deſtroy it for the ſake of twenty.

32 I beſeech thee, ſaith he, be not angry Lord, if I ſpeak yet once more: What if ten ſhall be found there? And he ſaid: I will not deſtroy it for the ſake of ten.

33 And the Lord departed, after he had left ſpeaking to Abraham: and Abraham returned to his place.

CHAP. XIX.

Lot entertaining angels in his houſe, is delivered from Sodom, which is deſtroyed: his wife for looking back is turned into a ſtatue of ſalt.

AND the two angels came to Sodom in the evening, and Lot was ſitting in the gate of the city. And ſeeing them, he roſe up and went to meet them: and worſhipped proſtrate to the ground, A. M. 2107. Ante C. 1897. Heb. 13. 2.

2 And ſaid: I beſeech you, my lords, turn in to the houſe of your ſervant, and lodge there: waſh your feet, and in the morning you ſhall go on your way. And they ſaid: No, but we will abide in the ſtreet.

3 He preſſed them very much to turn in unto him: and when they were come in to his houſe, he made them a feaſt, and baked unleavened bread, and they ate:

4 But before they went to bed, the men of the city beſet the houſe both young and old, all the people together.

5 And they called Lot, and ſaid to him: Where are the men that came in to thee at night? bring them out hither that we may know them:

6 Lot went out to them, and ſhut the door after him, and ſaid:

7 Do not ſo, I beſeech you, my brethren, do not commit this evil.

8 I have two daughters who as yet have not known man: I will bring them out to you, and abuſe you them as it ſhall pleaſe you, ſo that you do no evil to theſe men, becauſe they are come in under the ſhadow of my roof.

CHAP. XVIII. VER. 21. *I will go down*, &c. The Lord here accommodates his diſcourſe to the way of ſpeaking and acting amongſt men: for he knoweth all things, and needeth not to go any where for information.

Note here, that two of the three angels went away immediately for Sodom; whilſt the third, who repreſented the Lord, remained with Abraham.

9 But they ſaid: Get thee back thither. And again: Thou cameſt in, ſaid they, as a ſtranger, was it to be a judge? therefore we will afflict thee more than them. ‖ And they preſſed very violently upon Lot: and they were even at the point of breaking open the doors.

‖ 2 Peter 2. 8.

10 And behold the men put out their hand, and drew in Lot unto them, and ſhut the door:

11 And them, that were without, ‖ they ſtruck with blindneſs from the leaſt to the greateſt, ſo that they could not find the door.

‖ Wiſ. 19. 16. 2 Kings 6. 18.

12 And they ſaid to Lot: Haſt thou here any of thine? ſon-in-law, or ſons, or daughters, all that are thine bring them out of this city:

13 For we will deſtroy this place, becauſe their cry is grown loud before the Lord, who hath ſent us to deſtroy them.

14 So Lot went out, and ſpoke to his ſons-in-law that were to have his daughters, and ſaid: Ariſe: get you out of this place, becauſe the Lord will deſtroy this city. And he ſeemed to them to ſpeak as it were in jeſt.

15 And when it was morning the angels preſſed him, ſaying: Ariſe, take thy wife, and the two daughters which thou haſt: leſt thou alſo periſh in the wickedneſs of the city.

16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, becauſe the Lord ſpared him.

‖ Wiſ. 10. 6.

17 ‖ And they brought him forth, and ſet him without the city: and there they ſpoke to him, ſaying: Save thy life: look not back, neither ſtay thou in all the country about: but ſave thyſelf in the mountain, leſt thou be alſo conſumed.

18 And Lot ſaid to them: I beſeech thee my Lord,

19 Becauſe thy ſervant hath found grace before thee, and thou haſt magnified thy mercy, which thou haſt ſhewn to me, in ſaving my life, and I cannot eſcape to the mountain, leſt ſome evil ſeize me, and I die.

20 There is this city here at hand, to which I may flee, it is a little one, and I ſhall be ſaved in it: is it not a little one, and my ſoul ſhall live?

21 And he ſaid to him: Behold alſo in this, I have heard thy prayers, not to deſtroy the city for which thou haſt ſpoken.

‡ Wiſ. 10. 6.

22 ‖ Make haſte, and be ſaved there: becauſe I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

23 The ſun was riſen upon the earth, and Lot entered into Segor.

24 ‖ And the Lord rained upon Sodom and Gomorrha brimſtone and fire from the Lord out of heaven.

‖ Deut. 29. 23. Iſai. 13. 19. Jer. 50. 40. Ezek. 16. 49. Oſee 11. 8. Amos 4. 11. Luke 17. 29. Jude 1. 7.

25 And he deſtroyed theſe cities, and all the country about, all the inhabitants of the cities, and all things that ſpring from the earth.

26 † And his wife looking behind her, was turned into a ſtatue of ſalt.

† Luke 17. 32.

27 And Abraham got up early in the morning, and in the place where he had ſtood before with the Lord, ‡

‡ Supra 18. 1.

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he ſaw the aſhes riſe up from the earth as the ſmoke of a furnace.

29 Now when God deſtroyed the cities of that country, remembering Abraham, he delivered Lot out of the deſtruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to ſtay in Segor) and he dwelt in a cave, he and his two daughters with him.

31 And the elder ſaid to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when ſhe roſe up.

34 And the next day the elder ſaid to the younger: Behold I lay laſt night with my father, let us make him drink wine alſo to night, and thou ſhalt lie with him, that we may ſave ſeed of our father.

35 They made their father drink wine that night alſo, and the younger daughter went in, and lay with him: and neither then did he perceive when ſhe lay down, nor when ſhe roſe up.

36 So the two daughters of Lot were with child by their father.

37 And the elder bore a ſon, and ſhe called his name Moab: he is the father of the Moabites unto this day.

CHAP. XIX. VER. 22. *Segor.* That is, *a little one.*

VER. 26. *And his wife.* As a ſtanding memorial to the ſervants of God to proceed in virtue, and not to look back to vice or its allurements.

38 The younger also bore a son, and she called his name Ammon, that is, the son of my people: he is the father of the Ammonites unto this day.

CHAP. XX.

Abraham sojourneth in Gerara: Sara is taken into king Abimelech's house, but by God's commandment is restored untouched.

A. M. 2107. ABRAHAM removed from thence to the south country, and dwelt between Cades and Sur: and sojourned in Gerara.

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, and took her.

3 And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband.

4 Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation that is ignorant and just?

5 Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her.

7 Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thine.

8 And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

10 And again he expostulated with him, and said: What sawest thou, that thou hast done this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

12 Howbeit, otherwise also she is truly my sister, ‖ the daughter of my father, and not the daughter of my mother, and I took her to wife. ‖ Supra 12. 13. & 11. 29.

13 And after God brought me out of my father's house, I said to her: ‖ Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother. ‖ Infra 21. 23.

14 And Abimelech took sheep and oxen, and servants, and handmaids, and gave to Abraham: and restored to him Sara his wife,

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:

18 For the Lord had closed up every womb of the house of Abimelech on account of Sara Abraham's wife.

CHAP. XXI.

Isaac is born. Agar and Ismael are cast forth.

AND the Lord visited ‖ Sara, as he had promised: and fulfilled what he had spoken. ‖ Supra 17. 19. & 18. 10.

2 † And she conceived and bore a son in her old age, at the time that God had foretold her. † Gal. 4. 23. Heb. 11. 11.

3 And Abraham called the name of his son, whom Sara bore him, Isaac. *

4 And he circumcised him the eighth day, ‡ as God had commanded him, * A. M. 2108. Ante C. 1896.

5 When he was a hundred years old: for at this age of his father, was Isaac born. ‡ Supra 17. 10. Mat. 1. 2.

6 And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

7 And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age?

8 And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.

9 And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham:

10 Cast out this bond-woman, and her son: for the son of the bond-woman shall not be heir with my son Isaac.

11 Abraham took this grievously for his son.

12 And God said to him: Let it not seem grievous to thee for the boy, and for thy bond-woman: in all that Sara hath said to thee, hearken to her voice: ‖ for in Isaac shall thy seed be called. ‖ Rom. 9. 7. Heb. 11. 18.

13 But I will make the son also of the

bond-woman a great nation, becauſe he is thy ſeed.

14 So Abraham roſe up in the morning, and taking bread and a bottle of water, put it upon her ſhoulder, and delivered the boy and ſent her away.* And ſhe departed, and wandered in the wilderneſs of Berſabee.

* A. M. 2113. Ante C. 1891.

15 And when the water in the bottle was ſpent, ſhe caſt the boy under one of the trees, that were there.

16 And ſhe went her way, and ſat over-againſt him a great way off as far as a bow can carry, for ſhe ſaid: I will not ſee the boy die: and ſitting over-againſt, ſhe lifted up her voice and wept.

17 And God heard the voice of the boy: and an Angel of God called to Agar from heaven, ſaying: What art thou doing Agar? fear not: for God hath heard the voice of the boy, from the place wherein he is.

18 Ariſe, take up the boy, and hold him by the hand: for I will make him a great nation.

19 And God opened her eyes: and ſhe ſaw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And *God* was with him: and he grew, and dwelt in the wilderneſs, and became a young man an archer.

21 And he dwelt in the wilderneſs of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the ſame time Abimelech, and Phicol the general of his army ſaid to Abraham: God is with thee in all that thou doſt.

23 Swear therefore by God, that thou wilt not hurt me, nor my poſterity, nor my ſtock: but according to the kindneſs, ‖ that I have done to thee, thou ſhalt do to me, and to the land wherein thou haſt lived a ſtranger.

‖ Supra 20. 23.

24 And Abraham ſaid: I will ſwear.

25 And he reproved Abimelech for a well of water, which his ſervants had taken away by force.

26 And Abimelech anſwered: I knew not who did this thing: and thou didſt not tell me, and I heard not of it till to-day.

27 Then Abraham took ſheep and oxen, and gave them to Abimelech: and both of them made a league.

28 And Abraham ſet apart ſeven ewe-lambs of the flock.

29 And Abimelech ſaid to him: What mean theſe ſeven ewe-lambs which thou haſt ſet apart?

30 But he ſaid: Thou ſhalt take ſeven ewe-lambs at my hand: that they may be a teſtimony for me, that I dug this well.

31 Therefore that place was called Berſabee: becauſe there both of them did ſwear.

32 And they made a league for the well of oath.

33 And Abimelech, and Phicol the general of his army aroſe and returned to the land of the Paleſtines. But Abraham planted a grove in Berſabee, and there called upon the name of the Lord God eternal.

34 And he was a ſojourner in the land of the Paleſtines many days.

CHAP. XXII.

The faith and obedience of Abraham is proved in his readineſs to ſacrifice his ſon Iſaac. He is ſtayed from the act by an angel. Former promiſes are renewed to him. His brother Nachor's iſſue.

AFTER theſe things, ‖ God tempted Abraham,* and ſaid to him: Abraham, Abraham. And he anſwered: Here I am.

‖ Judith 8. 22. Heb. 11. 17.

* A. M. 2135. Ante C. 1869.

2 He ſaid to him: Take thy only begotten ſon Iſaac, whom thou loveſt, and go into the land of viſion: and there thou ſhalt offer him for an holocauſt upon one of the mountains which I will ſhew thee.

3 So Abraham riſing up in the night, ſaddled his aſs: and took with him two young men, and Iſaac his ſon: and when he had cut wood for the holocauſt, he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he ſaw the place afar off.

5 And he ſaid to his young men: Stay you here with the aſs: I and the boy will go with ſpeed as far as yonder, and after we have worſhipped, will return to you.

6 And he took the wood for the holocauſt, and laid it upon Iſaac his ſon: and he himſelf carried in his hands fire and a ſword. And as they two went on together,

7 Iſaac ſaid to his father: My father. And he anſwered: What wilt thou ſon? Behold, ſaith he, fire and wood: where is the victim for the holocauſt?

8 And Abraham ſaid: God will provide himſelf a victim for an holocauſt, my ſon. So they went on together.

9 And they came to the place which God had ſhewn him, where he built an altar, and

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CHAP. XXI. VER. 3. *Iſaac.* This word ſignifies *laughter.*

VER. 31. *Berſabee.* That is, *the well of oath.*

CHAP. XXII. VER. 1. *God tempted,* &c. God *tempteth no man to evil,* James 1. 13. But by trial and experiment maketh known to the world, and to ourſelves, what we are, as here by this trial the ſingular faith and obedience of Abraham was made manifeſt.

laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

‖ James 2. 21. 10 ‖ And he put forth his hand, and took the sword, to sacrifice his son.

11 And behold an Angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see.

15 And the Angel of the Lord called to Abraham a second time from heaven, saying:

‖ Ps. 104. 9. Eccli. 44. 21. 1 Macab. 2. 52. Luke 1. 73. Heb. 6. 13. & 17. 16 ‖ By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies.

† Supra 12. 3. & 18. 18. Infra 26. 4. Eccli. 44. 25. Acts 3. 25. 18 † And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham that Melcha also had born children to Nachor his brother,

21 Hus the first-born, and Buz his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: these eight did Melcha bear, to Nachor Abraham's brother.

24 And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

CHAP. XXIII.

Sara's death and burial in the field bought of Ephron.

AND Sara lived a hundred and twenty seven years.

2 And she died * in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn, and weep for her. * A. M. 2145. Ante C. 1859.

3 And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead.

5 The children of Heth answered, saying:

6 My lord hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

7 Abraham rose up, and bowed down to the people of the land, to wit the children of Heth:

8 And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

9 That he may give me the double cave, which he hath in the end of his field: for as much money as it is worth he shall give it me before you, for a possession of a burying place.

10 Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

11 Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead.

12 Abraham bowed down before the people of the land.

13 And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but what is this? bury thy dead.

16 And when Abraham had heard this, he weighed out the money, that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave,

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CHAP. XXIII. VER. 7. *Bowed down to the people. Adoravit*, literally *adored*. But this word here, as well as in many other places in the Latin scriptures, is used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

and all the trees thereof in all its limits round about,

18 Was made ſure to Abraham for a poſſeſſion, in the ſight of the children of Heth, and of all that went in at the gate of his city.

19 And ſo Abraham buried Sara his wife, in the double cave of the field, that looked towards Mambre, || this is Hebron in the land of Chanaan.

|| Infra 35. 27.

20 And the field was made ſure to Abraham, and the cave that was in it, for a poſſeſſion to bury in, by the children of Heth.

CHAP. XXIV.

Abraham's ſervant ſent by him into Meſopotamia, bringeth from thence Rebecca, who is married to Iſaac.

† 140 Years. NOW Abraham was old; † and advanced in age: and the Lord had bleſſed him in all things.

* A. M. 2148. Ante C. 1856. 2 * And he ſaid to the elder ſervant of his houſe, who was ruler over all he had: || Put thy hand under my thigh,

|| Infra 47. 29. 3 That I may make thee ſwear by the Lord the God of heaven and earth, that thou take not a wife for my ſon, of the daughters of the Chananites, among whom I dwell:

4 But that thou go to my own country and kindred, and take a wife from thence for my ſon Iſaac.

5 The ſervant anſwered: If the woman will not come with me into this land, muſt I bring thy ſon back again to the place, from whence thou cameſt out?

6 And Abraham ſaid: Beware thou never bring my ſon back again thither.

7 The Lord God of heaven, who took me out of my father's houſe, and out of my native country, who ſpoke to me, and ſwore to me, ſaying: || To thy ſeed will I give this land: he will ſend his Angel before thee, and thou ſhalt take from thence a wife for my ſon. ‡

|| Supra 12. 7. & 13. 15. & 15. 8.

‡ Infra 26. 2.

8 But if the woman will not follow thee, thou ſhalt not be bound by the oath: only bring not my ſon back thither again.

9 The ſervant therefore put his hand under the thigh of Abraham his lord, and ſwore to him upon this word.

10 And he took ten camels of his maſter's herd, and departed, carrying ſomething of all his goods with him, and he ſet forward and went on to Meſopotamia to the city of Nachor.

11 And when he had made the camels lie down without the town near a well of water in the evening, at the time when women are wont to come out to draw water, he ſaid:

12 O Lord the God of my maſter Abraham, meet me to-day, I beſeech thee, and ſhew kindneſs to my maſter Abraham.

13 Behold I ſtand nigh the ſpring of water, and the daughters of the inhabitants of this city, will come out to draw water.

14 Now therefore the maid, to whom I ſhall ſay: Let down thy pitcher that I may drink: and ſhe ſhall anſwer, Drink, and I will give thy camels drink alſo: let it be the ſame whom thou haſt provided for thy ſervant Iſaac: and by this I ſhall underſtand, that thou haſt ſhewn kindneſs to my maſter.

15 He had not yet ended theſe words within himſelf, and behold Rebecca came out, the daughter of Bathuel, ſon of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her ſhoulder: ||

|| Exod. 11. 16. Infra 29. 8.

16 An exceeding comely maid, and a moſt beautiful virgin, and not known to man: and ſhe went down to the ſpring, and filled her pitcher, and was coming back.

17 And the ſervant ran to meet her, and ſaid: Give me a little water to drink of thy pitcher.

18 And ſhe anſwered: Drink my lord. And quickly ſhe let down the pitcher upon her arm, and gave him drink.

19 And when he had drunk, ſhe ſaid: I will draw water for thy camels alſo, till they all drink.

20 And pouring out the pitcher into the troughs, ſhe ran back to the well to draw water: and having drawn ſhe gave to all the camels.

21 But he muſing beheld her with ſilence, deſirous to know whether the Lord had made his journey proſperous or not.

22 And after that the camels had drunk, the man took out golden ear-rings, weighing two ſicles: and as many bracelets of ten ſicles weight.

23 And he ſaid to her: Whoſe daughter art thou? tell me: is there any place in thy father's houſe to lodge?

24 And ſhe anſwered: I am the daughter of Bathuel, the ſon of Melcha, whom ſhe bore to Nachor.

25 And ſhe ſaid moreover to him: We have good ſtore of both ſtraw and hay, and a large place to lodge in.

26 The man bowed himſelf down, and adored the Lord,

27 Saying: Bleſſed be the Lord God of my maſter Abraham, who hath not taken

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CHAP. XXIV. VER. 7 *He will ſend his Angel before thee.* This ſhews that the Hebrews believed that God gave them Guardian Angels for their protection.

away his mercy and truth from my maſter, and hath brought me the ſtraight way into the houſe of my maſter's brother.

28 Then the maid ran, and told in her mother's houſe all that ſhe had heard.

29 And Rebecca had a brother named Laban, who went out in haſte to the man, to the well.

30 And when he had ſeen the ear-rings and bracelets in his ſiſter's hands, and had heard all that ſhe related ſaying, Thus and thus the man ſpoke to me: he came to the man who ſtood by the camels, and near to the ſpring of water:

31 And ſaid to him: Come in, thou bleſſed of the Lord: why ſtandeſt thou without? I have prepared the houſe, and a place for the camels.

32 And he brought him in into his lodging: and he unharneſſed the camels, and gave ſtraw and hay, and water to waſh his feet, and the feet of the men that were come with him.

33 And bread was ſet before him. But he ſaid: I will not eat, till I tell my meſſage. He anſwered him: Speak.

34 And he ſaid: I am the ſervant of Abraham:

35 And the Lord hath bleſſed my maſter wonderfully, and he is become great: and he hath given him ſheep, and oxen, ſilver and gold, men ſervants and women ſervants, camels, and aſſes.

36 And Sara my maſter's wife hath born my maſter a ſon in her old age, and he hath given him all that he had.

37 And my maſter made me ſwear, ſaying: Thou ſhalt not take a wife for my ſon of the Chananites, in whoſe land I dwell:

38 But thou ſhalt go to my father's houſe, and ſhalt take a wife of my own kindred for my ſon:

39 But I anſwered my maſter: What if the woman will not come with me?

40 The Lord, ſaid he, in whoſe ſight I walk, will ſend his Angel with thee, and will direct thy way: and thou ſhalt take a wife for my ſon of my own kindred, and of my father's houſe.

41 But thou ſhalt be clear from my curſe, when thou ſhalt come to my kindred, if they will not give thee one.

42 And I came to-day to the well of water, and ſaid: O Lord God of my maſter Abraham, if thou haſt proſpered my way wherein I now walk,

43 Behold I ſtand by the well of water, and the virgin, that ſhall come out to draw water, who ſhall hear me ſay: Give me a little water to drink of thy pitcher:

44 And ſhall ſay to me: Both drink thou, and I will alſo draw for thy camels: let the ſame be the woman, whom the Lord hath prepared for my maſter's ſon.

45 And whilſt I pondered theſe things ſecretly with myſelf, Rebecca appeared coming with a pitcher, which ſhe carried on her ſhoulder: and ſhe went down to the well and drew water. And I ſaid to her: Give me a little to drink.

46 And ſhe ſpeedily let down the pitcher from her ſhoulder, and ſaid to me: Both drink thou, and to thy camels I will give drink. I drank, and ſhe watered the camels.

47 And I aſked her, and ſaid: Whoſe daughter art thou? And ſhe anſwered: I am the daughter of Bathuel, the ſon of Nachor, whom Melcha bore to him. So I put ear-rings on her to adorn her face, and I put bracelets on her hands.

48 And falling down I adored the Lord, bleſſing the Lord God of my maſter Abraham, who hath brought me the ſtraight way to take the daughter of my maſter's brother for his ſon.

49 Wherefore if you do according to mercy and truth with my maſter, tell me: but if it pleaſe you otherwiſe, tell me that alſo, that I may go to the right hand, or to the left.

50 And Laban and Bathuel anſwered: The word hath proceeded from the Lord: we cannot ſpeak any other thing to thee but his pleaſure.

51 Behold Rebecca is before thee, take her and go thy way, and let her be the wife of thy maſter's ſon, as the Lord hath ſpoken.

52 Which when Abraham's ſervant heard, falling down to the ground he adored the Lord.

53 And bringing forth veſſels of ſilver, and gold, and garments, he gave them to Rebecca for a preſent. He offered gifts alſo to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together and lodged there. And in the morning, the ſervant aroſe, and ſaid: Let me depart, that I may go to my maſter.

55 And her brother, and mother anſwered: Let the maid ſtay at leaſt ten days with us, and afterwards ſhe ſhall depart.

56 Stay me not, ſaid he, becauſe the Lord hath proſpered my way: ſend me away that I may go to my maſter.

57 And they ſaid: Let us call the maid, and aſk her will.

58 And they called her, and when ſhe was come, they aſked: Wilt thou go with this man? She ſaid: I will go.

59 So they ſent her away, and her nurſe, and Abraham's ſervant, and his company.

60 Wiſhing proſperity to their ſiſter, and ſaying: Thou art our ſiſter, mayſt thou increaſe to thouſands of thouſands, and may thy ſeed poſſeſs the gates of their enemies.

61 So Rebecca, and her maids being ſet upon camels followed the man: who with ſpeed returned to his maſter.

62 At the ſame time Iſaac was walking along the way to the well ‖ which is called Of the living and the ſeeing: for he dwelt in the ſouth country: ‖ Supra 16. 14.

63 And he was gone forth to meditate in the field, the day being now well ſpent: and when he had lifted up his eyes, he ſaw camels coming afar off.

64 Rebecca alſo, when ſhe ſaw Iſaac, lighted off the camel,

65 And ſaid to the ſervant: Who is that man who cometh towards us along the field? And he ſaid to her: That man is my maſter. But ſhe quickly took *her* cloak, and covered herſelf.

66 And the ſervant told Iſaac all that he had done.

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her ſo much, that it moderated the ſorrow which was occaſioned by his mother's death.

CHAP. XXV.

Abraham's children by Cetura, his death and that of Iſmael. Iſaac hath Eſau and Jacob twins. Eſau ſelleth his firſt birth-right to Jacob.

1 Par. 1. 32. AND Abraham married another wife named Cetura: * *A. M. circiter 2150. Ante C. 1854.

2 Who bore him Zamran, and Jecſan, and Madan, and Madian, and Jeſboc, and Sue.

3 Jecſan alſo begot Saba and Dadan. The children of Dadan were Aſſurim, and Latuſim and Loomim.

4 But of Madian was born Epha, and Opher, and Henoch, and Abida, and Eldaa: all theſe were the children of Cetura.

5 And Abraham gave all his poſſeſſions to Iſaac:

6 And to the children of the concubines he gave gifts, and ſeparated them from Iſaac his ſon, while he yet lived, to the eaſt country.

7 And the days of Abraham's life were a hundred and ſeventy five years.

8 And decaying he died in a good old age, * and having lived a long time, and being full of days: and was gathered to his people. * A. M. 2183. Ante C. 1821.

9 And Iſaac and Iſmael his ſons buried him in the double cave, which was ſituated in the field of Ephron the ſon of Seor the Hethite, over-againſt Mambre,

10 Which he had bought of the children of Heth: there was he buried, and Sara his wife.

11 And after his death, God bleſſed Iſaac his ſon, who dwelt by the well named Of the living and ſeeing.

12 Theſe are the generations of Iſmael the ſon of Abraham, whom Agar the Egyptian, Sara's ſervant, bore unto him:

13 And theſe are the names of his children according to their calling and generations. ‖ The firſt-born of Iſmael was Nabajoth, then Cedar, and Adbeel, and Mabſam, ‖ 1 Par. 1. 29.

14 And Maſma, and Duma, and Maſſa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16 Theſe are the ſons of Iſmael: and theſe are their names by their caſtles and towns, twelve princes of their tribes. ‖ ‖ Supra 17-20.

17 And the years of Iſmael's life were a hundred and thirty ſeven, and decaying he died, * and was gathered unto his people. * A. M. 2231. Ante C. 1773.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Aſſyrians. He died in the preſence of all his brethren.

19 Theſe alſo are the generations of Iſaac the ſon of Abraham: Abraham begot Iſaac:

20 Who when he was forty years old, * took to wife Rebecca the daughter of Bathuel the Syrian of Meſopotamia, ſiſter to Laban. * A. M. 2148. Ante C. 1856.

21 And Iſaac beſought the Lord for his wife, becauſe ſhe was barren: and he heard him, and made Rebecca to conceive.

22 But the children ſtruggled in her womb: and ſhe ſaid: If it were to be ſo with me, what need was there to conceive? And ſhe went to conſult the Lord.

23 And he anſwering ſaid: ‖ Two nations ‖ Rom. 9. 10.

CHAP. XXIV. VER. 57. *Let us call the maid, and aſk her will.* Not as to her marriage, as ſhe had already conſented, but of her quitting her parents and going to her huſband.

CHAP. XXV. VER. 6. *Concubines.* Agar and Cetura are here called *concubines*, (though they were lawful wives, and in other places are ſo called) becauſe they were of an inferior degree: and ſuch in ſcripture are uſually called concubines.

are in thy womb, and two peoples ſhall be divided out of thy womb, and one people ſhall overcome the other, and the elder ſhall ſerve the younger.

24 And when her time was come to be delivered, behold twins were found in her womb.

‖ Oſee 12. 3. 25 ‖ He that came forth firſt was red, and hairy like a ſkin: and his name was called

‡ Mat. 1. 2. Eſau. ‡ Immediately the other coming forth, held his brother's foot in his hand: and therefore he was called Jacob.

26 Iſaac was threeſcore years old when the

* A. M. 2168. Ante C. 1836. children were born unto him. *

27 And when they were grown up, Eſau became a ſkilful hunter, and a huſbandman: but Jacob a plain man dwelt in tents.

28 Iſaac loved Eſau, becauſe he ate of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled pottage: to whom Eſau, coming faint out of the field,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reaſon his

‖ Heb. 12. 16. Abd. 1. 1. name was called Edom. ‖

31 And Jacob ſaid to him: Sell me thy firſt birth-right.

32 He anſwered: Lo I die, what will the firſt birth-right avail me?

33 Jacob ſaid: Swear therefore to me. Eſau ſwore to him, and ſold his firſt birth-right.

34 And ſo taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having ſold his firſt birth-right.

CHAP. XXVI.

Iſaac ſojourneth in Gerara, where God reneweth to him the promiſe made to Abraham. King Abimelech maketh league with him.

A. M. circiter 2200. AND when a famine came in the land, after that barrenneſs which had happened in the days of Abraham, Iſaac went to Abimelech king of the Paleſtines to Gerara.

2 And the Lord appeared to him and ſaid: Go not down into Egypt, but ſtay in the land that I ſhall tell thee.

3 And ſojourn in it, and I will be with thee, and will bleſs thee: for to thee and to

‖ Supra 12. 3. & 15. 18. thy ſeed I will give all theſe countries, ‖ to fulfil the oath which I ſwore to Abraham thy father.

4 And I will multiply thy ſeed like the ſtars of heaven: and I will give to thy poſterity all theſe countries: and in thy ſeed ſhall

‡ Supra 12. 3. & 18. 18. & 22. 17. Infra 28. 14. all the nations of the earth be bleſſed. ‡

5 Becauſe Abraham obeyed my voice, and kept my precepts and commandments, and obſerved my ceremonies and laws.

6 So Iſaac abode in Gerara.

7 And when he was aſked by the men of that place, concerning his wife, he anſwered: She is my ſiſter, for he was afraid to confeſs that ſhe was his wife, thinking leſt perhaps they would kill him becauſe of her beauty.

8 And when very many days were paſſed, and he abode there, Abimelech king of the Paleſtines looking out through a window, ſaw him playing with Rebecca his wife.

9 And calling for him, he ſaid: It is evident ſhe is thy wife: why didſt thou feign her to be thy ſiſter? He anſwered: I feared leſt I ſhould die for her ſake.

10 And Abimelech ſaid: Why haſt thou deceived us? Some man of the people might have lien with thy wife, and thou hadſt brought upon us a great ſin. And he commanded all the people, ſaying:

11 He that ſhall touch this man's wife, ſhall ſurely be put to death.

12 And Iſaac ſowed in that land, and he found that ſame year a hundred-fold: and the Lord bleſſed him.

13 And the man was enriched, and he went on proſpering and increaſing, till he became exceeding great:

14 And he had poſſeſſions of ſheep and of herds, and a very great family. Wherefore the Paleſtines envying him,

15 Stopped up at that time all the wells, that the ſervants of his father Abraham had digged, filling them up with earth:

16 Inſomuch that Abimelech himſelf ſaid to Iſaac: Depart from us, for thou art become much mightier than we.

17 So he departed, and came to the torrent of Gerara, to dwell there:

18 And he digged again other wells, which the ſervants of his father Abraham had digged, and which, after his death, the Philiſtines had of old ſtopped up: and he called them by the ſame names, by which his father before had called them.

19 And they digged in the torrent, and found living water:

20 But there alſo the herdſmen of Gerara ſtrove againſt the herdſmen of Iſaac, ſaying: It is our water. Wherefore he called the name of the well, on occaſion of that which had happened, Calumny.

21 And they digged alſo another; and for that they quarrelled likewiſe, and he called the name of it, Enmity.

CHAP. XXVI. VER. 19. *Torrent.* That is, a channel where ſometimes a torrent, or violent ſtream, had run

22 Going forward from thence he digged another well, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the
‖ Psal. 4. 1. earth. ‖

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent: and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers came from Gerara,

27 Isaac said to them: Why are ye come to me a man whom you hate, and have thrust out from you?

28 And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee: but with peace have sent thee away increased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk:

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old married
* A. M. 2208. Ante C. 1796. wives, * Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place.

‖ Infra 27. 46. 35 ‖ And they both offended the mind of Isaac and Rebecca.

CHAP. XXVII.

Jacob, by his mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.

A. M. 2245. Ante C. 1759. NOW Isaac was old, and his eyes were dim, and he could not see: and he called Esau his elder son, and said to him: My son? And he answered: Here I am.

2 And his father said to him: Thou seest that I am old, and know not the day of my death.

3 Take thy arms, thy quiver, and bow, and go abroad: and when thou hast taken some thing by hunting,

4 Make me savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee before I die.

5 And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,

6 She said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him:

7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

8 Now therefore, my son, follow my counsel:

9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth:

10 Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

11 And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth:

12 If my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

13 And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

15 And she put on him very good garments of Esau, which she had at home with her:

16 And the little skins of the kids she put about his hands and covered the bare of his neck.

17 And she gave him the savoury meat, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou my son?

VER. 22. *Latitude.* That is, wideness, or room.

19 And Jacob ſaid: I am Eſau thy firſt-born: I have done as thou didſt command me: ariſe, ſit, and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid to his ſon: How couldſt thou find it ſo quickly, my ſon? He anſwered: It was the will of God that what I ſought came quickly in my way:

21 And Iſaac ſaid: Come hither, that I may feel thee my ſon, and may prove whether thou be my ſon Eſau, or no.

22 He came near to his father, and when he had felt him, Iſaac ſaid: The voice indeed is the voice of Jacob; but the hands, are the hands of Eſau.

23 And he knew him not, becauſe his hairy hands made him like to the elder. Then bleſſing him,

24 He ſaid: Art thou my ſon Eſau? He anſwered: I am.

25 Then he ſaid: Bring me the meats of thy hunting, my ſon, that my ſoul may bleſs thee. And when they were brought and he had eaten, he offered him wine alſo, which after he had drunk,

26 He ſaid to him: Come near me, and give me a kiſs, my ſon.

27 He came near, and kiſſed him. And immediately as he ſmelled the fragrant ſmell of his garments, bleſſing him, he ſaid: Behold the ſmell of my ſon is as the ſmell of a plentiful field, which the Lord hath bleſſed.

28 God give thee of the dew of heaven, and of the fatneſs of the earth, abundance of corn and wine.

29 And let peoples ſerve thee, and tribes worſhip thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Curſed be he that curſeth thee: and let him that bleſſeth thee be filled with bleſſings.

30 Iſaac had ſcarce ended his words, when Jacob being now gone out abroad, Eſau came,

31 And brought in to his father meats made of what he had taken in hunting, ſaying: Ariſe, my father, and eat of thy ſon's veniſon; that thy ſoul may bleſs me.

32 And Iſaac ſaid to him: Why! who art thou? He anſwered: I am thy firſt-born ſon Eſau.

33 Iſaac was ſtruck with fear, and aſtoniſhed exceedingly: and wondering beyond what can be believed, ſaid: Who is he then that even now brought me veniſon that he had taken, and I ate of all before thou cameſt? and I have bleſſed him, and he ſhall be bleſſed.

34 Eſau having heard his father's words, roared out with a great cry: and being in a conſternation, ſaid: Bleſs me alſo, my father.

35 And he ſaid: Thy brother came deceitfully and got thy bleſſing.

36 But he ſaid again: Rightly is his name called Jacob: for he hath ſupplanted me lo this ſecond time: ‖ my firſt birth-right he took away before, and now this ſecond time he hath ſtolen away my bleſſing. And again he ſaid to his father: Haſt thou not reſerved me alſo a bleſſing? ‖ Supra 25. 34.

37 Iſaac anſwered: I have appointed him thy lord, and have made all his brethren his ſervants: I have eſtabliſhed him with corn and wine, and after this, what ſhall I do more for thee, my ſon?

38 And Eſau ſaid to him: Haſt thou only one bleſſing, father? I beſeech thee bleſs me alſo. And when he wept with a loud cry, ‖ ‖ Heb. 11. 20.

39 Iſaac being moved, ſaid to him: In the fat of the earth, and in the dew of heaven from above,

40 Shall thy bleſſing be. Thou ſhalt live by the ſword and ſhalt ſerve thy brother: and the time ſhall come, when thou ſhalt ſhake off, and looſe his yoke from thy neck.

41 Eſau therefore always hated Jacob for the bleſſing wherewith his father had bleſſed him: and he ſaid in his heart: ‖ The days will come of the mourning for my father, and I will kill my brother Jacob. ‖ Abd. 1. 10.

42 Theſe things were told to Rebecca: and ſhe ſent and called Jacob her ſon, and ſaid to him: Behold Eſau thy brother threateneth to kill thee.

43 Now therefore, my ſon, hear my voice, ariſe and flee to Laban my brother to Haran:

44 And thou ſhalt dwell with him a few days, till the wrath of thy brother be aſſwaged,

45 And his indignation ceaſe, and he forget the things thou haſt done to him: afterwards I will ſend, and bring thee from thence

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CHAP. XXVII. VER. 19. *I am Eſau thy firſt-born.* St. Auguſtine (L. *Contra mendacium* c. 10.) treating at large upon this place, excuſeth Jacob from a lie, becauſe this whole paſſage was myſterious, as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews, which Jacob by prophetic light might underſtand. So far is certain, that the firſt birth-right, both by divine election, and by Eſau's free ceſſion belonged to Jacob: ſo that if there were any lie in the caſe, it could be no more than an officious and venial one.

VER. 36. *Jacob.* That is, a *ſupplanter.*

hither. Why ſhall I be deprived of both my ſons in one day?

‖ Supra 26. 35. 46 And Rebecca ſaid to Iſaac: ‖ I am weary of my life becauſe of the daughters of Heth: if Jacob take a wife of the ſtock of this land, I chooſe not to live.

CHAP. XXVIII.

Jacob's journey to Meſopotamia: his viſion and vow.

A. M. 2245. AND Iſaac called Jacob, and bleſſed him, and charged him, ſaying: Take not a wife of the ſtock of Chanaan:

2 But go, and take a journey to Meſopotamia of Syria, to the houſe of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle.

3 And God almighty bleſs thee, and make thee to increaſe, and multiply thee: that thou mayſt be a multitude of people.

4 And give the bleſſings of Abraham to thee, and to thy ſeed after thee: that thou mayſt poſſeſs the land of thy ſojournment, which he promiſed to thy grandfather.

‖ Olee 12. 12. 5 ‖ And when Iſaac had ſent him away, he took his journey and went to Meſopotamia of Syria to Laban the ſon of Bathuel the Syrian, brother to Rebecca his mother.

6 And Eſau ſeeing that his father had bleſſed Jacob, and had ſent him into Meſopotamia of Syria, to marry a wife thence; and that after the bleſſing he had charged him, ſaying: Thou ſhalt not take a wife of the daughters of Chanaan:

7 And that Jacob obeying his parents was gone into Syria:

8 Experiencing alſo that his father was not well pleaſed with the daughters of Chanaan:

9 He went to Iſmael, and took to wife, beſides them he had before, Maheleth the daughter of Iſmael Abraham's ſon, the ſiſter of Nabajoth.

10 But Jacob being departed from Berſabee, went on to Haran.

11 And when he was come to a certain place, and would reſt in it after ſun-ſet, he took of the ſtones that lay there, and putting under his head, ſlept in the ſame place.

12 And he ſaw in his ſleep a ladder ſtanding upon the earth, and the top thereof touching heaven: the Angels alſo of God aſcending and deſcending by it.

‖ Infra 35. 1. & 48. 3. 13 And the Lord leaning upon the ladder ſaying to him: ‖ I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou ſleepeſt, I will give to thee and to thy ſeed.

14 And thy ſeed ſhall be as the duſt of the earth: † thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and IN THEE and thy ſeed all the tribes of the earth SHALL BE BLESSED. † Deut. 12. 20. & 19. 8. Supra 26. 4.

15 And I will be thy keeper whither ſoever thou goeſt, and will bring thee back into this land: neither will I leave thee, till I ſhall have accompliſhed all that I have ſaid.

16 And when Jacob awaked out of ſleep, he ſaid: Indeed the Lord is in this place, and I knew *it* not.

17 And trembling he ſaid: How terrible is this place! this is no other but the houſe of God, and the gate of heaven.

18 And Jacob ariſing in the morning, took the ſtone, which he had laid under his head, and ſet it up for a title, pouring oil upon the top of it. ‖ ‖ Infra 31. 13.

19 And he called the name of the city Bethel, which before was called Luza.

20 And he made a vow, ſaying: If God ſhall be with me, and ſhall keep me in the way, by which I walk, and ſhall give me bread to eat, and raiment to put on,

21 And I ſhall return proſperouſly to my father's houſe: the Lord ſhall be my God:

22 And this ſtone, which I have ſet up for a title, ſhall be called the houſe of God: and of all things that thou ſhalt give to me, I will offer tithes to thee.

CHAP. XXIX.

Jacob ſerveth Laban ſeven years for Rachel: but is deceived with Lia: he afterwards marrieth Rachel. Lia bears him four ſons.

A. M. 2245. THEN Jacob went on in his journey, and came into the eaſt country.

2 And he ſaw a well in the field, and three flocks of ſheep lying by it: for the beaſts were watered out of it and the mouth thereof was cloſed with a great ſtone.

3 And the cuſtom was, when all the ſheep were gathered together, to roll away the ſtone, and after the ſheep were watered, to put it on the mouth of the well again.

4 And he ſaid to the ſhepherds: Brethren, whence are you? They anſwered: Of Haran.

5 And he aſked them, ſaying: Know you Laban the ſon of Nachor? They ſaid: We know him.

6 He ſaid: Is he in health? He is in health,

CHAP. XXVIII. VER. 18. *A title.* That is, a pillar, or monument.

VER. 19. *Bethel.* This name ſignifies the houſe of God.

say they: and behold Rachel his daughter cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock.

10 And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban his uncle: he removed the stone wherewith the well was closed.

11 And having watered the flock, he kissed her: and lifting up his voice wept,

12 And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

13 Who, when he heard that Jacob his sister's son was come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia: and the younger was called Rachel.

17 But Lia was blear-eyed: Rachel was well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter.

19 Laban answered: It is better that I give her to thee than to another man, stay with me.

20 So Jacob served seven years for Rachel: and they seemed *but* a few days because of the greatness of his love. *

* A. M. 2252. Ante C. 1752.

21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

22 And he, having invited a great number of his friends to the feast, made the marriage.

23 And at night he brought in Lia his daughter to him,

24 Giving his daughter a handmaid, named Zelpha. Now when Jacob had gone in to her according to custom, when morning was come he saw *it was* Lia:

25 And he said to his father-in-law: What is it that thou didst mean to do? did not I serve thee for Rachel? why hast thou deceived me?

26 Laban answered: It is not the custom in this place, to give the younger in marriage first.

27 Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

28 He yielded to his pleasure: and after the week was past, he married Rachel:

29 To whom her father gave Bala for her servant.

30 And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

31 And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

32 And she conceived and bore a son, * and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

* A. M. 2253. Ante C. 1751.

33 And again she conceived and bore a son, * and said: Because the Lord heard that I was despised, he hath given this also to me: and she called his name Simeon.

* A. M. 2254.

34 And she conceived the third time, and bore another son: * and said: Now also my husband will be joined to me, because I have born him three sons: and therefore she called his name Levi.

* A. M. 2256.

35 The fourth time she conceived and bore a son, and said: Now will I praise the Lord: and for this she called him Juda. ‖ And she left bearing. ‖ Mat. 12.

CHAP. XXX.

Rachel being barren, delivereth her handmaid to Jacob, she beareth two sons. Lia ceasing to bear giveth also her handmaid, and she beareth two more. Then Lia beareth two other sons and one daughter. Rachel beareth Joseph. Jacob desirous to return home, is hired to stay for a certain part of the stock's increase, whereby he becometh exceeding rich.

AND Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

2 And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

3 But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

4 And she gave him Bala in marriage: who,
5 When her husband had gone in unto her, conceived and bore a son.
6 And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son, and therefore she called his name Dan.
7 And again Bala conceived and bore another,
8 For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephtali.
9 Lia perceiving that she had left off bearing, gave Zelpha her handmaid to her husband.
10 And when she had conceived and brought forth a son,
11 She said: Happily. And therefore called his name Gad.
12 Zelpha also bore another.
13 And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.
14 And Ruben going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.
15 She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.
16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.
17 And God heard her prayers: and she conceived and bore the fifth son,
18 And said: God hath given me a reward, because I gave my handmaid to my husband, And she called his name Issachar.
19 And Lia conceived again, and bore the sixth son,
20 And said: God hath endowed me with a good dowry: this turn also my husband will be with me, because I have born him six sons: and therefore she called his name Zabulon.
21 After whom she bore a daughter, named Dina.
22 The Lord also remembering Rachel, heard her, and opened her womb.
* A. M. 2259. Ante C. 1745. 23 And she conceived, and bore a son, * saying: God hath taken away my reproach.
24 And she called his name Joseph: saying: The Lord give me also another son.
25 And when Joseph was born, Jacob said to his father-in-law: Send me away that I may return into my country, and to my land.
26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have rendered thee.
27 Laban said to him: Let me find favour in thy sight: I have learned by experience, that God hath blessed me for thy sake:
28 Appoint thy wages which I shall give thee.
29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.
30 Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. It is reasonable therefore that I should now provide also for my own house.
31 And Laban said: What shall I give thee? But he said: I require nothing: but if thou wilt do what I demand, I will feed, and keep thy sheep again.
32 Go round through all thy flocks, and separate all the sheep of divers colours, and speckled: and all that is brown and spotted, and of divers colours, as well among the sheep, as among the goats shall be my wages.
33 And my justice shall answer for me tomorrow before thee when the time of the bargain shall come: and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.
34 And Laban said: I like well what thou demandest.
35 And he separated the same day the she-goats, and the sheep, and the he-goats, and the rams of divers colours, and spotted: and all the flock of one colour, that is, of white and black fleece, he delivered into the hands of his sons.
36 And he set the space of three days journey betwixt himself and his son-in-law, who fed the rest of his flock.
37 And Jacob took green rods of poplar, and of almond, and of plane-trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole, remained green: and by this means the colour was divers.
38 And he put them in the troughs, where the water was poured out: that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.
39 And it came to pass that in the very heat of coition, the sheep beheld the rods,

and brought forth ſpotted, and of divers colours, and ſpeckled.

40 And Jacob ſeparated the flock, and put the rods in the troughs before the eyes of the rams: and all the white and the black were Laban's: and the reſt were Jacob's, when the flocks were ſeparated one from the other.

41 So when the ewes went firſt to ram, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them:

42 But when the later coming was, and the laſt conceiving, he did not put them. And thoſe that were lateward, became Laban's: and they of the firſt time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maid-ſervants and men-ſervants, camels and aſſes.

CHAP. XXXI.

Jacob's departure: he is purſued and overtaken by Laban. They make a covenant.

BUT after that he heard the words of the ſons of Laban, ſaying: Jacob hath taken away all that was our father's, and being enriched by his ſubſtance is become great:

2 And perceiving alſo that Laban's countenance was not towards him as yeſterday and the other day.

3 Eſpecially the Lord ſaying to him: Return into the land of thy fathers and to thy kindred, and I will be with thee.

* A. M. 2265. Ante C. 1739. 4 He ſent,* and called Rachel and Lia into the field, where he fed the flocks,

5 And ſaid to them: I ſee your father's countenance is not towards me as yeſterday and the other day: but the God of my father hath been with me.

6 And you know that I have ſerved your father to the uttermoſt of my power.

7 Yea your father alſo hath over-reached me, and hath changed my wages ten times: and yet God hath not ſuffered him to hurt me.

8 If at any time he ſaid: The ſpeckled ſhall be thy wages: all the ſheep brought forth ſpeckled: but when he ſaid on the contrary: Thou ſhalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's ſubſtance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up my eyes, and ſaw in my ſleep *that* the males which leaped upon the females *were* of divers colours, and ſpotted, and ſpeckled.

11 And the Angel of God ſaid to me in my ſleep: Jacob? And I anſwered: Here I am.

12 And he ſaid: Lift up thy eyes, and ſee *that* all the males leaping upon the females, *are* of divers colours, ſpotted and ſpeckled. For I have ſeen all that Laban hath done to thee.

13 I am the God of Bethel, ‖ where thou didſt anoint the ſtone, and make a vow to me. Now therefore ariſe, and go out of this land, and return into thy native country. ‖ Supra 28. 18.

14 And Rachel and Lia anſwered: Have we any thing left among the goods and inheritance of our father's houſe?

15 Hath he not counted us as ſtrangers, and ſold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore do all that God hath commanded thee.

17 Then Jacob roſe up, and having ſet his children, and wives upon camels, went his way.

18 And he took all his ſubſtance, and flocks, and whatſoever he had gotten in Meſopotamia, and went forward to Iſaac his father to the land of Chaanan.

19 At that time Laban was gone to ſhear his ſheep, and Rachel ſtole away her father's idols.

20 And Jacob would not confeſs to his father-in-law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having paſſed the river was going on towards mount Galaad,

22 It was told Laban on the third day that Jacob fled.

23 And he took his brethren with him, and purſued after him ſeven days: and overtook him in the mount of Galaad.

24 And he ſaw in a dream God ſaying to him: Take heed thou ſpeak not any thing harſhly againſt Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he with his brethren had overtaken him, he pitched his tent in the ſame mount of Galaad.

26 And he ſaid to Jacob: Why haſt thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the ſword?

CHAP. XXXI. VER. 19. *Her father's idols.* By this it appears, that Laban was an idolater: and ſome of the fathers are of opinion, that Rachel ſtole away theſe idols to withdraw him from idolatry, by removing the occaſion of his ſin.

27 Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly: and now indeed,

29 It is in my power to return thee evil: but the God of your father said to me yesterday: ‖ Take heed thou speak not any thing harshly against Jacob.

‖ Infra 48. 16.

30 Suppose, thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my Gods?

31 Jacob answered: That I departed unknown thee, *it was* for fear lest thou wouldst take away thy daughters by force.

32 But whereas thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She in haste hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

37 And searched all my household-stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I therefore been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I shew thee that which the beast had torn, I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times,

42 Unless the God of my father Abraham, and the fear of Isaac had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

44 Come therefore, let us enter in a league: that it may be for a testimony between me and thee.

45 And Jacob took a stone, and set it up for a title:

46 And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

47 And Laban called it The witness heap: and Jacob, The hillock of testimony; each of them according to the propriety of his language.

48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, the witness heap.

49 The Lord behold and judge between us when we shall be gone one from the other.

50 If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

51 And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

52 Shall be a witness: this heap, I say, and the stone be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it, thinking harm to me.

53 The God of Abraham, and the God of Nachor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac:

54 And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

55 But Laban arose in the night, and kissed his sons, and daughters, and blessed them: and returned to his place.

CHAP. XXXII.

Jacob's vision of Angels; his message and presents to Esau: his wrestling with an Angel.

JACOB ¶ also went on the Journey he had begun: and the Angels of God met him. *

‖ Infra 48. 16.

* A. M. 3265.

2 And when he ſaw them, he ſaid: Theſe are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

3 And he ſent meſſengers before him to Eſau his brother to the land of Seir, to the country of Edom:

4 And he commanded them, ſaying: Thus ſhall ye ſpeak to my lord Eſau: Thus ſaith thy brother Jacob: I have ſojourneth with Laban and have been with him until this day.

5 I have oxen, and aſſes, and ſheep, and men-ſervants, and women-ſervants: and now I ſend a meſſage to my lord, that I may find favour in thy ſight.

6 And the meſſengers returned to Jacob, ſaying: We came to Eſau thy brother, and behold he cometh with ſpeed to meet thee with four hundred men.

7 Then Jacob was greatly afraid; and in his fear divided the people that was with him, and the flocks, and the ſheep, and the oxen, and the camels, into two companies,

8 Saying: If Eſau come to one company, and deſtroy it, the other company that is left, ſhall eſcape.

9 And Jacob ſaid: O God of my father Abraham, and God of my father Iſaac: O Lord who ſaidſt to me: Return to thy land, and to the place of thy birth, and I will do well for thee.

10 I am not worthy of the leaſt of all thy mercies, and of thy truth which thou haſt fulfilled to thy ſervant. With my ſtaff I paſſed over this Jordan: and now I return with two companies.

11 Deliver me from the hand of my brother Eſau, for I am greatly afraid of him: leſt perhaps he come, and kill the mother with the children.

12 Thou didſt ſay that thou wouldſt do well by me, and multiply my ſeed like the ſand of the ſea, which cannot be numbered for multitude.

13 And when he had ſlept there that night, he ſet apart, of the things which he had, preſents for his brother Eſau,

14 Two hundred ſhe-goats, twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and twenty bulls, twenty ſhe-aſſes, and ten of their foals.

16 And he ſent them by the hands of his ſervants, every drove by itſelf, and he ſaid to his ſervants: Go before me, and let there be a ſpace between drove and drove.

17 And he commanded the firſt, ſaying: If thou meet my brother Eſau, and he aſk thee: Whoſe art thou? or whither goeſt thou? or whoſe are theſe before thee?

18 Thou ſhalt anſwer: Thy ſervant Jacob's: he hath ſent them as a preſent to my lord Eſau: and he cometh after us.

19 In like manner he commanded the ſecond, and the third, and all that followed the droves, ſaying: Speak ye the ſame words to Eſau, when ye find him.

20 And ye ſhall add: Thy ſervant Jacob himſelf alſo followeth after us; for he ſaid: I will appeaſe him with the preſents that go before, and afterwards I will ſee him, perhaps he will be gracious to me.

21 So the preſents went before him, but himſelf lodged that night in the camp.

22 And riſing early he took his two wives, and his two handmaids, with his eleven ſons, and paſſed over the ford of Jaboc.

23 And when all things were brought over that belonged to him,

24 He remained alone: and behold a man wreſtled with him till morning.

25 And when he ſaw that he could not overcome him, he touched the ſinew of his thigh, and forthwith it ſhrank.

26 And he ſaid to him: Let me go for it is break of day. He anſwered: I will not let thee go, except thou bleſs me.

27 And he ſaid: What is thy name? He anſwered: Jacob.

28 But he ſaid: Thy name ſhall not be called Jacob, but Iſrael: for if thou haſt been ſtrong againſt God, how much more ſhalt thou prevail againſt men?

29 Jacob aſked him: Tell me by what name art thou called? He anſwered: Why doſt thou aſk my name? And he bleſſed him in the ſame place.

30 And Jacob called the name of the place Phanuel, ſaying: I have ſeen God face to face, and my ſoul has been ſaved.

31 And immediately the ſun roſe upon him, after he was paſt Phanuel; but he halted on his foot.

32 Therefore the children of Iſrael, unto this day, eat not the ſinew, that ſhrank in Jacob's thigh: becauſe he touched the ſinew of his thigh and it ſhrank.

CHAP. XXXII. VER. 24. *A man, &c.* This was an Angel in human ſhape, as we learn from *Oſee*, xii. 4. He is called *God*, v. 28. and 30. becauſe he repreſented the perſon of the Son of God. This wreſtling, in which Jacob aſſiſted by God, was a match for an Angel, was ſo ordered (v. 28.) that he might learn by this experiment of the divine aſſiſtance, that neither Eſau, nor any other man, ſhould have power to hurt him. It was alſo ſpiritual, as appeareth by his earneſt prayer, urging and at laſt obtaining the Angel's bleſſing.

VER. 30. *Phanuel.* This word ſignifies *the face of God*, or *the ſight*, or *ſeeing of God.*

CHAP. XXXIII.

Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.

A. M. 2265- AND Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids:

2 And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel, and Joseph last.

3 And he went forward and bowed down with his face to the ground seven times, until his brother came near.

4 Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him wept.

5 And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me thy servant.

6 Then the handmaids and their children came near, and bowed themselves.

7 Lia also with her children came near, and bowed down in like manner, and last of all Joseph and Rachel bowed down.

8 And Esau said: What are the droves that I met? He answered: That I might find favour before my lord.

9 But he said: I have plenty, my brother, keep what is thine for thyself.

10 And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me,

11 And take the blessing, which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

12 And said: Let us go on together, and I will accompany thee in thy journey.

13 And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be over-driven, in one day all the flocks will die.

14 May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

15 Esau answered: I beseech thee, that some of the people at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.

16 So Esau returned, that day, the way that he came, to Seir.

17 And Jacob came to Socoth: where having built a house, and pitched tents, he called the name of the place Socoth, that is, Tents.

18 And he passed over to Salem a city of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.

19 And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem for a hundred lambs.

20 And raising an altar there, he invoked upon it the most mighty God of Israel.

CHAP. XXXIV.

Dina is ravished, for which the Sichimites are destroyed.

AND Dina the daughter of Lia went out to see the women of that country. A. M. circiter 2273. Ante C. 1731.

2 And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin.

3 And his soul was fast knit unto her, and whereas she was sad, he comforted her with sweet words.

4 And going to Hemor his father, he said: Get me this damsel to wife.

5 But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

6 And when Hemor the father of Sichem was come out to speak to Jacob,

7 Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter.

8 And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife:

9 And let us contract marriages one with another: give us your daughters, and take you our daughters.

10 And dwell with us: the land is at your command, till, trade, and possess it.

11 Sichem also said to her father and to her brethren: Let me find favour in your sight: and whatsoever you shall appoint I will give:

12 Raise the dowry, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

13 The ſons of Jacob anſwered Sichem and his father deceitfully, being enraged at the deflowering of their ſiſter:

14 We cannot do what you demand, nor give our ſiſter to one that is uncircumciſed: which with us is unlawful and abominable.

15 But in this we may be allied with you, if you will be like us, and all the male ſex among you be circumciſed:

16 Then will we mutually give and take your daughters, and ours: and we will dwell with you, and will be one people:

17 But if you will not be circumciſed, we will take our daughter and depart:

18 Their offer pleaſed Hemor, and Sichem his ſon:

19 And the young man made no delay, but forthwith fulfilled what was required: for he loved the damſel exceedingly, and he was the greateſt man in all his father's houſe.

20 And going into the gate of the city, they ſpoke to the people:

21 Theſe men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we ſhall take their daughters for wives, and we will give them ours.

22 One thing there is for which ſo great a good is deferred: We muſt circumciſe every male among us, following the manner of the nation.

23 And their ſubſtance, and cattle, and all that they poſſeſs, ſhall be ours: only in this let us condeſcend, and by dwelling together, we ſhall make one people.

24 And they all agreed, and circumciſed all the males.

25 And behold the third day, when the pain of the wound was greateſt: two of the ſons of Jacob, Simeon and Levi the brothers of Dina, taking their ſwords, entered boldly into the city, and ſlew all the men: ‖

‖ Infra 49. 6.

26 And they killed alſo Hemor and Sichem, and took away their ſiſter Dina, out of Sichem's houſe.

27 And when they were gone out, the other ſons of Jacob came upon the ſlain; and plundered the city in revenge of the rape.

28 And they took their ſheep and their herds and their aſſes, waſting all they had in their houſes and in the fields.

29 And their children, and wives they took captive.

30 And when they had boldly perpetrated theſe things, Jacob ſaid to Simeon and Levi: You have troubled me, and made me hateful to the Chananites, and Pherezites the inhabitants of this land. We are few: they will gather themſelves together and kill me; and both I, and my houſe ſhall be deſtroyed.

31 They anſwered: Should they abuſe our ſiſter as a ſtrumpet?

CHAP. XXXV.

Jacob purgeth his family from idols: goeth by God's commandment to Bethel, and there buildeth an altar. God appearing again to Jacob bleſſeth him, and changeth his name into Iſrael. Rachel dieth in child-birth. Iſaac alſo dieth.

IN the mean time God ſaid to Jacob: Ariſe, and go up to Bethel, and dwell there, and make there an altar to God, ‖ who appeared to thee when thou didſt flee from Eſau thy brother. A. M. 2273. ‖ Supra 28. 13.

2 And Jacob having called together all his houſhold, ſaid: Caſt away the ſtrange gods that are among you, and be cleanſed and change your garments.

3 Ariſe, and let us go up to Bethel, that we may make there an altar to God: who heard me in the day of my affliction, and accompanied me in my journey.

4 So they gave him all the ſtrange gods they had, and the ear-rings which were in their ears: ‖ and he buried them under the turpentine-tree, that is behind the city of Sichem. ‖ Exod. 32. 20. 2 Kings 18. 4.

5 And when they were departed, the terror of God fell upon all the cities round about, and they durſt not purſue after them as they went away.

6 And Jacob came to Luza, which is in the land of Chanaan, ſurnamed Bethel: he and all the people that were with him.

7 And he built there an altar, and called the name of that place, The houſe of God: ‖ for there God appeared to him when he fled from his brother. ‖ Supra 28. 18.

8 At the ſame time Debora the nurſe of Rebecca died, and was buried at the foot of Bethel under an oak: and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob after he returned from Meſopotamia of Syria, and he bleſſed him,

10 Saying: ‖ Thou ſhalt not be called any more Jacob, but Iſrael ſhall be thy name. And he called him Iſrael. ‖ Supra 32. 28.

CHAP. XXXIV. VER. 13. *Deceitfully.* The ſons of Jacob, on this occaſion, were guilty of a grievous ſin, as well by falſly pretending religion, as by exceſs of their revenge. Though, otherwiſe their zeal againſt ſo foul a crime was commendable.

CHAP. XXXV. VER. 10. *Iſrael.* This name ſignifieth one that prevaileth with God.

11 And ſaid to him: I am God almighty, increaſe thou and be multiplied. Nations and peoples of nations ſhall be from thee, and kings ſhall come out of thy loins.

12 And the land which I gave to Abraham and Iſaac, I will give to thee, and to thy ſeed after thee.

13 And he departed from him.

14 But he ſet up a monument of ſtone, in the place where God had ſpoken to him: pouring drink-offerings upon it, and pouring oil thereon:

15 And calling the name of that place Bethel.

* A. M. 2274. Ante C. 1730. 16 *And going forth from thence, he came in the ſpring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,

17 By reaſon of her hard labour, ſhe began to be in danger, and the midwife ſaid to her: Fear not, for thou ſhalt have this ſon alſo.

18 And when her ſoul was departing for pain, and death was now at hand, ſhe called the name of her ſon Benoni, that is, the ſon of my pain: but his father called him Benjamin, that is, the ſon of the right hand.

19 So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem.

20 And Jacob erected a pillar over her ‖ Infra 48. 7. ſepulchre: ‖ this is the pillar of Rachel's monument, to this day.

21 Departing thence, he pitched his tent beyond the Flock tower.

‖ Infra 49. 4. 22 ‖ And when he dwelt in that country: Ruben went, and ſlept with Bala the concubine of his father: which he was not ignorant of. Now the ſons of Jacob were twelve.

23 The ſons of Lia: Ruben the firſt-born, and Simeon, and Levi, and Juda, and Iſſachar, and Zabulon.

24 The ſons of Rachel, Joſeph and Benjamin.

25 The ſons of Bala, Rachel's handmaid: Dan and Nephtali.

26 The ſons of Zelpha, Lia's handmaid: Gad and Aſer: theſe are the ſons of Jacob, that were born to him in Meſopotamia of Syria.

* A. M. 2275. Ante C. 1729. 27 *And he came to Iſaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Iſaac ſojourned.

28 And the days of Iſaac were a hundred and eighty years.

29 *And being ſpent with age he died, and was gathered to his people, being old and full of days: and his ſons Eſau and Jacob buried him. * A. M. 2288.

CHAP. XXXVI.

Eſau with his wives and children parteth from Jacob. An account of his deſcendants, and of the firſt kings of Edom.

AND theſe are the generations of Eſau, the ſame is Edom.

2 Eſau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Sebeon the Hevite:

3 And Baſemath the daughter of Iſmael ſiſter of Nabajoth.

4 ‖ And Ada bore Eliphaz: Baſemath bore Rahuel: ‖ 1 Par. 1. 35.

5 Oolibama bore Jehus and Ihelon and Core. Theſe *are* the ſons of Eſau, that were born to him in the land of Chanaan.

6 And Eſau took his wives and his ſons and daughters, and every ſoul of his houſe, and his ſubſtance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob.

7 ‖ For they were exceeding rich, and could not dwell together: neither was the land in which they ſojourned, able to bear them, for the multitude of *their* flocks. ‖ Supra 13. 6.

8 ‖ And Eſau dwelt in Mount Seir: he is Edom. ‖ Joſ. 24. 4.

9 And theſe are the generations of Eſau the father of Edom in Mount Seir.

10 And theſe the names of his ſons: ‖ Eliphaz the ſon of Ada the wife of Eſau: and Rahuel the ſon of Baſemath his wife. ‖ 1 Par. 1. 35.

11 And Eliphaz had ſons: Theman, Omar, Sepho, and Gatham and Cenez.

12 And Thamna was the concubine of Eliphaz the ſon of Eſau: and ſhe bore him Amalech. Theſe are the ſons of Ada the wife of Eſau.

13 And the ſons of Rahuel: *were* Nahath and Zara, Samma and Meza. Theſe *were* the ſons of Baſemath the wife of Eſau.

14 And theſe were the ſons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Eſau, whom ſhe bore to him, Jehus, and Ihelon, and Core.

15 Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born of Eſau:

VER. 22. *The concubine.* She was his lawful wife; but according to the ſtile of the Hebrews, is called *concubine*, becauſe of her ſervile extraction.

CHAP. XXXVI. VER 2. *Ada.* Theſe wives of Eſau are called by other names, *Gen.* xxvi. But it was very common amongſt the ancients for the ſame perſons to have two names, as Eſau himſelf was alſo called Edom.

duke Theman, duke Omar, duke Sepho, duke Cenez,
16 Duke Core, duke Gatham, duke Amalech: these *are* the sons of Eliphaz in the land of Edom, and these the sons of Ada.
17 And these *were* the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these *are* the dukes of Rahuel, in the land of Edom: these the sons of Basemath the wife of Esau.
18 And these the sons of Oolibama the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.
19 These are the sons of Esau, and these the dukes of them: the same is Edom.
‖ 1 Par. 1. 38. 20 ‖ These are the sons of Seir the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,
21 And Dison, and Eser, and Disan. These *are* dukes of the Horrites, the sons of Seir in the land of Edom.
22 And Lotan had sons: Hori and Heman. And the sister of Lotan, was Thamna.
23 And these the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho and Oman.
24 And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father:
25 And he had a son Dison, and a daughter Oolibama.
26 And these *were* the sons of Dison; Hamdan, and Eseban, and Jethram, and Charan.
27 There also *were* the sons of Eser: Balaan, and Zavan, and Acan.
28 And Disan had sons: Hus and Aram.
29 These *were* dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,
30 Duke Dison, duke Eser, duke Disan: these *were* dukes of the Horrites that ruled in the land of Seir.
31 And the kings that ruled in the land of Edom, before the children of Israel had a king, were these:
32 Bela the son of Beor, and the name of his city Denaba.
33 And Bela died, and Jobab the son of Zara of Bosra reigned in his stead.
34 And when Jobab was dead, Husam of the land of the Themanites reigned in his stead.
35 And after his death, Adad the son of Badad reigned in his stead, who defeated the Madianites in the country of Moab: and the name of his city was Avith.
36 And when Adad was dead, there reigned in his stead Semla of Masreca.
37 And he being dead, Saul of the river Rohoboth, reigned in his stead.
38 And when he also was dead, Balanan the son of Achobor succeeded to the kingdom.
39 This man also being dead, Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.
40 And these *are* the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,
41 Duke Oolibama, duke Ela, duke Phinon,
42 Duke Cenez, duke Theman, duke Mabsar,
43 Duke Magdiel, duke Hiram: these *are* the dukes of Edom dwelling in the land of their government, the same is Esau the father of the Edomites.

CHAP. XXXVII.

Joseph's dreams: he is sold by his brethren, and carried into Egypt.

AND Jacob dwelt in the land of Chanaan, wherein his father sojourned. A. M. 2276. Ante C. 1728.
2 And these are his generations: ‖ Joseph, when he was sixteen years old, was feeding the flock with his brethren, being *but* a boy: and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime. ‖ Supra 37.
3 Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.
4 And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.
5 Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.
6 And he said to them: Hear my dream which I dreamed.
7 I thought we were binding sheaves in the field: and my sheaf arose as it were,

CHAP. XXXVII. VER. 5. *A dream.* These dreams of Joseph were *prophetical*, and sent from God; as were also those which he interpreted, *Gen.* xl. and xli. otherwise generally speaking, the observing of dreams is condemned in the scripture, as superstitious and sinful. See *Deut.* xviii. 10. and *Ecclesiasticus* xxxiv. 2, 3.

and ſtood, and your ſheaves ſtanding about bowed down before my ſheaf.

8 His brethren anſwered: Shalt thou be our king? or ſhall we be ſubject to thy dominion? Therefore this matter of his dreams and words miniſtered nouriſhment to *their* envy and hatred.

9 He dreamed alſo another dream, which he told his brethren, ſaying: I ſaw in a dream, as it were the ſun, and the moon, and eleven ſtars worſhipping me.

10 And when he had told this to his father, and brethren, his father rebuked him and ſaid: What meaneth this dream that thou haſt dreamed? ſhall I and thy mother, and thy brethren worſhip thee upon the earth.

11 His brethren therefore envied him: but his father conſidered the thing with himſelf.

12 And when his brethren abode in Sichem, feeding their father's flocks,

13 Iſrael ſaid to him: Thy brethren feed the ſheep in Sichem: come, I will ſend thee to them. And when he anſwered:

14 I am ready: he ſaid to him: Go, and ſee if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being ſent from the vale of Hebron, he came to Sichem:

15 And a man found him there wandering in the field, and aſked what he ſought.

16 But he anſwered: I ſeek my brethren, tell me where they feed the flocks.

17 And the man ſaid to him: They are departed from this place: for I heard them ſay: Let us go to Dothain. And Joſeph went forward after his brethren, and found them in Dothain.

18 And when they ſaw him a-far off, before he came nigh them, they thought to kill him:

19 And ſaid one to another: Behold the dreamer cometh.

20 Come, let us kill him, and caſt him into ſome old pit: and we will ſay: Some evil beaſt hath devoured him: and then it ſhall appear what his dreams avail him.

‖ Infra 42. 22. 21 ‖ And Ruben hearing this, endeavoured to deliver him out of their hands, and ſaid:

22 Do not take away his life, nor ſhed *his* blood: but caſt him into this pit, that is in the wilderneſs, and keep your hands harmleſs: now he ſaid this, being deſirous to deliver him out of their hands and to reſtore him to his father.

23 And as ſoon as he came to his brethren, they forthwith ſtript him of his outſide coat, that was of divers colours:

24 And caſt him into an old pit where there was no water.

25 And ſitting down to eat bread, they ſaw ſome Iſmaelites on their way coming from Galaad, with their camels, carrying ſpices, and balm, and myrrh to Egypt.

26 And Juda ſaid to his brethren: What will it profit us to kill our brother, and conceal his blood?

27 It is better that he be ſold to the Iſmaelites, and that our hands be not defiled: for he is our brother and our fleſh. His brethren agreed to his words.

28 ‖ And when the Madianite merchants paſſed by, they drew him out of the pit, and ſold him to the Iſmaelites, for twenty pieces of ſilver: and they led him into Egypt.* ‖ Wiſ. 10. 13.

29 And Ruben returning to the pit, found not the boy: * A. M. 2276. Ante C. 1728.

30 And rending his garments he went to his brethren, and ſaid: The boy doth not appear, and whither ſhall I go?

31 And they took his coat, and dipped it in the blood of a kid, which they had killed:

32 Sending ſome to carry it to their father, and to ſay: This we have found: ſee whether it be thy ſon's coat, or no.

33 And the father acknowledging it, ſaid: It is my ſon's coat, an evil wild beaſt hath eaten him, a beaſt hath devoured Joſeph.

34 And tearing his garments, he put on ſackcloth, mourning for his ſon a long time.

35 And all his children being gathered together to comfort their father in his ſorrow, he would not receive comfort, but ſaid: I will go down to my ſon into hell, mourning. And whilſt he continued weeping,

36 The Madianites ſold Joſeph in Egypt to Putiphar an eunuch of Pharao, captain of the ſoldiers.

VER. 10. *Worſhip.* This word is not uſed here to ſignify *divine worſhip*, but an *inferior veneration*, expreſſed by the bowing of the body, and that according to the manner of the eaſtern nations, down to the ground.

VER. 35. *Into hell.* That is, into *limbo*, the place where the ſouls of the juſt were received before the death of our Redeemer. For allowing that the word *hell* ſometimes is taken for the *grave*, it cannot be ſo taken in this place; ſince Jacob did not believe his ſon to be in the *grave*, (whom he ſuppoſed to be devoured by a wild beaſt) and therefore could not mean to go down to him thither: but certainly meant the place of reſt, where he believed his ſoul to be.

VER. 36. *An eunuch.* This word ſometimes ſignifies a *chamberlain*, *courtier*, or *officer* of the king: and ſo it is taken in this place.

CHAP. XXXVIII.

The ſons of Juda: the death of Her and Onan: the birth of Pharcs and Zara.

AT that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiras.

‖ 1 Par. 2. 1. 2 ‖ And he ſaw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.

3 And ſhe conceived, and bore a ſon, and called his name Her.

‖ Num. 26. 19. 4 ‖ And conceiving again, ſhe bore a ſon, and called him Onan.

5 She bore alſo a third: whom ſhe called Sela. After whoſe birth, ſhe ceaſed to bear any more.

6 And Juda took a wife for Her his firſt born, whoſe name was Thamar.

‖ Num. 26. 19. 7 ‖ And Her the firſt born of Juda, was wicked in the ſight of the Lord: and was ſlain by him.

8 Juda therefore ſaid to Onan his ſon: Go in to thy brother's wife and marry her, that thou mayſt raiſe ſeed to thy brother.

9 He knowing that the children ſhould not be his, when he went in to his brother's wife, he ſpilled *his* ſeed upon the ground, leſt children ſhould be born in his brother's name.

10 And therefore the Lord ſlew him, becauſe he did a deteſtable thing.

11 Wherefore Juda ſaid to Thamar his daughter-in-law: Remain a widow in thy father's houſe, till Sela my ſon grow up: for he was afraid leſt he alſo might die, as his brethren did. She went her way and dwelt in her father's houſe.

12 And after many days were paſt: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnas, to the ſhearers of his ſheep, he and Hiras the Odollamite the ſhepherd of *his* flock.

13 And it was told Thamar that her father-in-law was come up to Thamnas to ſhear his ſheep.

14 And ſhe put off the garments of her widowhood, and took a veil: and changing her dreſs, ſat in the croſs way, that leadeth to Thamnas: becauſe Sela was grown up, and ſhe had not been married to him.

15 When Juda ſaw her, he thought ſhe was a harlot: for ſhe had covered her face, leſt ſhe ſhould be known.

16 And going to her, he ſaid: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And ſhe anſwered: What wilt thou give me to enjoy my company?

17 He ſaid: I will ſend thee a kid out of the flock. And when ſhe ſaid again: I will ſuffer what thou wilt, if thou give me a pledge, till thou ſend what thou promiſeſt.

18 Juda ſaid: What wilt thou have for a pledge? She anſwered: Thy ring and bracelet, and the ſtaff which thou holdeſt in thy hand. The woman therefore at one copulation conceived.

19 And ſhe aroſe and went her way: and putting off the apparel which ſhe had taken, put on the garments of her widowhood.

20 And Juda ſent a kid by his ſhepherd, the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

21 Aſked the men of that place: Where is the woman that ſat in the croſs way? And when they all made anſwer: There was no harlot in this place.

22 He returned to Juda, and ſaid to him: I have not found her, moreover the men of that place ſaid to me, that there never ſat a harlot there.

23 Juda ſaid: Let her take it to herſelf, ſurely ſhe cannot charge us with a lie, I ſent the kid which I promiſed: and thou didſt not find her.

24 And behold after three months they told Juda, ſaying: Thamar thy daughter-in-law hath played the harlot, and ſhe appeareth to have a big belly. And Juda ſaid: Bring her out that ſhe may be burnt.

25 But when ſhe was led to execution, ſhe ſent to her father-in-law, ſaying: By the man, to whom theſe things belong, I am with child. See whoſe ring, and bracelet, and ſtaff this is.

26 But he acknowledging the gifts, ſaid: She is juſter than I: becauſe I did not give her to Sela my ſon. However he knew her no more.

‖ Mat 1. 3. 27 ‖ And when ſhe was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a ſcarlet thread, ſaying:

28 This ſhall come forth the firſt.

29 But he drawing back his hand, the other came forth: and the woman ſaid: Why is the partition divided for thee? and therefore called his name Phares.

‖ 1 Par. 2. 4. 30 ‖ Afterwards his brother came out, on whoſe hand was the ſcarlet thread: and ſhe called him Zara.

CHAP. XXXVIII. VER. 29. *Pharcs.* That is, a breach or diviſion.

CHAP. XXXIX.

Joseph hath charge of his master's house: rejecteth his mistress's solicitations: is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.

AND Joseph was brought into Egypt, and Putiphar an eunuch of Pharao, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

2 And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house:

3 Who knew very well that the Lord was with him, and made all that he did, to prosper in his hand.

4 And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

5 And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home, and in the fields.

6 Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

* A. M. circiter 2286. Ante C. 1718. 7 *And after many days his mistress cast her eyes on Joseph, and said: Lie with me.

8 But he in no wise consenting to *that* wicked act, said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house:

9 Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife: how then can I do this wicked thing, and sin against my God?

10 With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery.

11 Now it happened on a certain day, that Joseph went into the house, and was doing some business without any man with him:

12 And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.

13 And when the woman saw the garment in her hands, and herself disregarded,

14 She called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me: and when I cried out,

15 And he heard my voice, he left the garment that I held, and got him out.

16 For a proof therefore of her fidelity, she kept the garment, and shewed it to her husband when he returned home:

17 And said: the Hebrew servant, whom thou hast brought, came to me to abuse me.

18 And when he heard me cry, he left the garment which I held, and fled out.

19 His master hearing these things, and giving too much credit to his wife's words, was very angry,

20 ‖ And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up. ‖ Ps. 104. 18.

21 But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison:

22 Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.

23 Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

CHAP. XL.

Joseph interpreteth the dreams of two of Pharao's servants in prison: the event declareth the interpretations to be true, but Joseph is forgotten.

AFTER this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord. A. M. 2287. Ante C. 1717.

2 And Pharao being angry with them (now the one was chief butler, the other chief baker)

3 He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner.

4 But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

5 And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

6 And when Joseph was come in to them in the morning, and saw them sad,

7 He asked them, saying: Why is your countenance sadder to-day than usual?

8 They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed?

CHAP. XXXIX. VER. 16. *A proof of her fidelity:* or *an argument to gain credit, argumentum fidei.*

CHAP. XL. VER. 8. *Doth not interpretation belong to God.* When dreams are from God, as these were,

9 The chief butler firſt told his dream: I ſaw before me a vine,

10 On which were three branches, which by little and little ſent out buds, and after the bloſſoms brought forth ripe grapes:

11 And the cup of Pharao was in my hand: and I took the grapes, and preſſed them into the cup which I held, and I gave the cup to Pharao.

12 Joſeph anſwered: This is the interpretation of the dream: The three branches, are yet three days:

13 After which Pharao will remember thy ſervice, and will reſtore thee to thy former place: and thou ſhalt preſent him the cup according to thy office, as before thou waſt wont to do.

14 Only remember me, when it ſhall be well with thee, and do me this kindneſs: to put Pharao in mind to take me out of this priſon:

15 For I was ſtolen away out of the land of the Hebrews, and here without any fault was caſt into the dungeon.

16 The chief baker ſeeing that he had wiſely interpreted the dream, ſaid: I alſo dreamed a dream, That I had three baſkets of meal upon my head:

17 And that in one baſket which was uppermoſt, I carried all meats that are made by the art of baking, and that the birds ate out of it.

18 Joſeph anſwered: This is the interpretation of the dream: The three baſkets, are yet three days:

19 After which Pharao will take thy head from thee, and hang thee on a croſs, and the birds ſhall tear thy fleſh.

20 The third day after this was the birth-day of Pharao: and he made a great feaſt for his ſervants, and at the banquet remembered the chief butler, and the chief baker.

21 And he reſtored the one to his place, to preſent him the cup:

22 The other he hanged on a gibbet, that the truth of the interpreter might be ſhewn.

23 But the chief butler, when things proſpered with him, forgot his interpreter.

CHAP. XLI.

Joſeph interpreteth the two dreams of Pharao: he is made ruler over all Egypt.

AFTER two years Pharao had a dream. A. M. 2289. Ante C. 1715.
He thought he ſtood by the river,

2 Out of which came up ſeven kine, very beautiful and fat: and they fed in marſhy places.

3 Other ſeven alſo came up out of the river, ill-favoured, and lean fleſhed: and they fed on the very bank of the river, in green places:

4 And they devoured them, whoſe bodies were very beautiful and well conditioned. So Pharao awoke.

5 He ſlept again, and dreamed another dream: Seven ears of corn came up upon one ſtalk full and fair:

6 Then ſeven other ears ſprung up thin and blaſted,

7 And devoured all the beauty of the former. Pharao awaked after his reſt:

8 And when morning was come, being ſtruck with fear, he ſent to all the interpreters of Egypt, and to all the wiſe men: and they being called for, he told them his dream, and there was not any one that could interpret it.

9 Then at length the chief butler remembering, ſaid: I confeſs my ſin:

10 The king being angry with his ſervants, commanded me and the chief baker to be caſt into the priſon of the captain of the ſoldiers:

11 Where in one night both of us dreamed a dream foreboding things to come.

12 There was there a young man a Hebrew, ſervant to the ſame captain of the ſoldiers: to whom we told our dreams,

13 And we heard what afterwards the event of the thing proved to be ſo. For I was reſtored to my office: and he was hanged upon a gibbet.

14 Forthwith at the king's command, Joſeph was brought out of the priſon, and they ſhaved him; and changing his apparel, brought him in to him.

15 And he ſaid to him: I have dreamed dreams, and there is no one that can ex-

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the interpretation of them is a gift of God. But the generality of dreams are not of this ſort; but either proceed from the natural complexions and diſpoſitions of perſons, or the roving of their imaginations in the day on ſuch objects as they are much affected with, or from their mind being diſturbed with cares and troubles, and oppreſſed with bodily infirmities: or they are ſuggeſted by evil ſpirits, to flatter, or to terrify weak minds; in order to gain belief, and ſo draw them into error or ſuperſtition; or at leaſt to trouble them in their ſleep, whom they cannot move when they are awake: ſo that the general rule, with regard to dreams, is not to obſerve them, nor to give any credit to them.

pound them: Now I have heard that thou art very wise at interpreting them.

‖ Mat. 10. 20. 16 Joseph answered: Without me, ‖ God shall give Pharao a prosperous answer.

17 So Pharao told what he had dreamed: Methought I stood upon the bank of the river,

18 And seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

19 And behold, there followed these, other seven kine, so very ill-favoured and lean, that I never saw the like in the land of Egypt:

20 And they devoured and consumed the former,

21 And yet gave no mark of their being full: but were as lean and ill-favoured as before. I awoke, *and then* fell asleep again,

22 And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair.

23 Other seven also thin and blasted, sprung of the stalk:

24 And they devoured the beauty of the former: I told *this* dream to the conjecturers, and there is no man that can expound it.

25 Joseph answered: The king's dream is one: God hath shewn to Pharao what he is about to do.

26 The seven beautiful kine, and the seven full ears, are seven years of plenty: and *both* contain the same meaning of the dream.

27 And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

28 Which shall be fulfilled in this order.

29 Behold, there shall come seven years of great plenty in the whole land of Egypt:

30 After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

31 And the greatness of the scarcity, shall destroy the greatness of the plenty.

32 And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

33 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

34 That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

35 That shall now presently ensue: and let all the corn be laid up, under Pharao's hands, and be reserved in the cities.

36 And let it be readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

37 The counsel pleased Pharao, and all his servants.

38 And he said to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee?

‖ Psal. 104. 21. 1 Mac. 2. 53. Acts 7. 10. 40 ‖ Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41 And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

44 And the king said to Joseph: I am Pharao; without thy commandment no man shall move hand or foot in all the land of Egypt.

45 And he turned his name, and called him in the Egyptian tongue the Saviour of the world. And he gave him to wife Aseneth the daughter of Putiphare priest of Heliopolis. Then Joseph went out to the land of Egypt:

46 (Now he was thirty years old when he stood before king Pharao) and he went round all the countries of Egypt.

47 And the fruitfulness of the seven years came: and the corn being bound up into sheaves was gathered together into the barns of Egypt.

48 And all the abundance of grain was laid up in every city.

49 And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

‖ Infra 46. 20. & 48. 20. 50 ‖ And before the famine came, Joseph had two sons born: whom Aseneth the daughter of Putiphare priest of Heliopolis bore unto him.

CHAP. XLI. VER. 45. *The saviour of the world.* Zaphnath paaneah.

51 And he called the name of the firſt-born Manaſſes, ſaying: God hath made me to forget all my labours, and my father's houſe.

52 And he named the ſecond Ephraim, ſaying: God hath made me to grow in the land of my poverty.

53 Now when the ſeven years of the plenty that had been in Egypt were paſt:

A. M. 2296. Ante C. 1708. * 54 The ſeven years of ſcarcity, which Joſeph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

55 And when there alſo they began to be famiſhed, the people cried to Pharao, for food. And he ſaid to them: Go to Joſeph: and do all that he ſhall ſay to you.

56 And the famine increaſed daily in all the land: and Joſeph opened all the barns, and ſold to the Egyptians: for the famine had oppreſſed them alſo.

57 And all provinces came into Egypt, to buy food, and to ſeek ſome relief of their want.

CHAP. XLII.

Jacob ſendeth his ten ſons to buy corn in Egypt. Their treatment by Joſeph.

A. M. 2297. Ante C. 1707. AND Jacob hearing that food was ſold in Egypt, ſaid to his ſons: Why are ye careleſs?

2 I have heard that wheat is ſold in Egypt: Go ye down, and buy us neceſſaries, that we may live, and not be conſumed with want.

3 So the ten brethren of Joſeph went down, to buy corn in Egypt:

4 Whilſt Benjamin was kept at home by Jacob, who ſaid to his brethren: Leſt perhaps he take any harm in the journey.

5 And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

6 And Joſeph was governor in the land of Egypt, and corn was ſold by his direction to the people. And when his brethren had bowed down to him,

7 And he knew them, he ſpoke as it were to ſtrangers ſomewhat roughly, aſking them: Whence came you? They anſwered: From the land of Chanaan, to buy neceſſaries of life.

8 And though he knew his brethren, he was not known by them.

9 And remembering the dreams, which formerly he had dreamed, he ſaid to them: You are ſpies: You are come to view the weaker parts of the land.

10 But they ſaid: It is not ſo, my lord, but thy ſervants are come to buy food.

11 We are all the ſons of one man: we are come as peaceable men, neither do thy ſervants go about any evil.

12 And he anſwered them: It is otherwiſe: you are come to conſider the unfenced parts of this land.

13 But they ſaid: We thy ſervants are twelve brethren, the ſons of one man in the land of Chanaan: the youngeſt is with our father, the other is not living.

14 He ſaith, This is it that I ſaid: You are ſpies.

15 I ſhall now preſently try what you are: by the health of Pharao you ſhall not depart hence, until your youngeſt brother come.

16 Send one of you to fetch him: and you ſhall be in priſon, till what you have ſaid be proved, whether it be true or falſe: or elſe by the health of Pharao you are ſpies.

17 So he put them in priſon three days.

18 And the third day he brought them out of priſon, and ſaid: Do as I have ſaid, and you ſhall live: for I fear God.

19 If you be peaceable men, let one of your brethren be bound in priſon: and go ye your ways, and carry the corn that you have bought, unto your houſes,

‖ Infra 43. 3. & 5. 20 ‖ And bring your youngeſt brother to me, that I may find your words to be true, and you may not die. They did as he had ſaid.

21 And they talked one to another: We deſerve to ſuffer theſe things, becauſe we have ſinned againſt our brother, ſeeing the anguiſh of his ſoul, when he beſought us, and we would not hear: therefore is this affliction come upon us.

‖ Supra 37. 21. 22 And Ruben, one of them ſaid: Did not I ſay to you: ‖ Do not ſin againſt the boy: and you would not hear me? Behold his blood is required.

23 And they knew not that Joſeph underſtood, becauſe he ſpoke to them by an interpreter.

24 And he turned himſelf away a little while, and wept: and returning he ſpoke to them.

25 And taking Simeon, and binding him in their preſence, he commanded his ſervants

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VER. 51. *Manaſſes.* That is, *oblivion*, or *forgetting*.

VER. 52. *Ephraim.* That is, *fruitful*, or *growing*.

CHAP. XLII. VER. 9. *You are ſpies.* This he ſaid by way of examining them, to ſee what they would anſwer.

VER. 16. *Or elſe by the health of Pharao you are ſpies.* That is, if theſe things you ſay be proved falſe, you are *to be held for ſpies* for your lying, and ſhall be treated as ſuch. Joſeph dealt in this manner with his brethren, to bring them by the means of affliction to a ſenſe of their former ſin, and a ſincere repentance for it.

to fill their ſacks with wheat, and to put every man's money again in their ſacks, and to give them beſides proviſions for the way: and they did ſo.

26 But they having loaded their aſſes with the corn, went their way.

27 And one of them opening his ſack, to give his beaſt provender in the inn, ſaw the money in the ſack's mouth.

28 And ſaid to his brethren: My money is given me again, behold it is in the ſack. And they were aſtoniſhed, and troubled, and ſaid to one another: What is this, that God hath done unto us?

29 And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, ſaying:

30 The lord of the land ſpoke roughly to us, and took us to be ſpies of the country.

31 And we anſwered him: We are peaceable men, and we mean no plot.

32 We are twelve brethren born of one father: one is not living, the youngeſt is with our father in the land of Chanaan.

33 And he ſaid to us: Hereby ſhall I know that you are peaceable men: Leave one of your brethren with me, and take ye neceſſary proviſion for your houſes, and go your ways,

34 And bring your youngeſt brother to me, that I may know you are not ſpies: and you may receive this man again, that is kept in priſon: and afterwards may have leave to buy what you will.

35 When they had told this, they poured out their corn, and every man found his money tied in the mouth of his ſack: and all being aſtoniſhed together,

36 Their father Jacob ſaid: You have made me to be without children: Joſeph is not living, Simeon is kept in bonds, and Benjamin you will take away: all theſe evils are fallen upon me.

37 And Ruben anſwered him: Kill my two ſons, if I bring him not again to thee: deliver him into my hand, and I will reſtore him to thee.

38 But he ſaid: My ſon ſhall not go down with you: his brother is dead, and he is left alone: if any miſchief befall him in the land to which you go, you will bring down my grey hairs with ſorrow to hell.

VER. 38. *To hell.* That is, to that place, where the ſouls then remained, as above, chap. xxxvii. ver. 35.

CHAP. XLIII.

The ſons of Jacob go again into Egypt with Benjamin. They are entertained by Joſeph.

A. M. 2298. Ante C. 1706.

IN the mean time the famine was heavy upon all the land.

2 And when they had eaten up all the corn, which they had brought out of Egypt, Jacob ſaid to his ſons: Go again, and buy us a little food.

3 Juda anſwered: The man declared unto us with the atteſtation of an oath, ſaying: You ſhall not ſee my face, unleſs you bring your youngeſt brother with you.

4 If therefore thou wilt ſend him with us, we will ſet out together, and will buy neceſſaries for thee.

5 But if thou wilt not, we will not go: for the man, as we have often ſaid, declared unto us, ſaying: ‖ You ſhall not ſee my face without your youngeſt brother. ‖ Supra 42. 20.

6 Iſrael ſaid to them: You have done this for my miſery, in that you told him you had alſo another brother.

7 But they anſwered: The man aſked us in order concerning our kindred: if our father lived: if we had a brother: and we anſwered him regularly, according to what he demanded: could we know that he would ſay: Bring hither your brother with you?

8 And Juda ſaid to his father: Send the boy with me, that we may ſet forward, and may live: leſt both we and our children periſh.

9 ‖ I take the boy upon me, require him at my hand: unleſs I bring him again, and reſtore him to thee, I will be guilty of ſin againſt thee for ever. ‖ Infra 44. 32.

10 If delay had not been made, we had been here again the ſecond time.

11 Then Iſrael ſaid to them: If it muſt needs be ſo, do what you will: take of the beſt fruits of the land in your veſſels, and carry down preſents to the man, a little balm, and honey, and ſtorax, myrrh, turpentine, and almonds.

12 And take with you double money, and carry back what you found in your ſacks, leſt perhaps it was done by miſtake.

13 And take alſo your brother, and go to the man.

14 And may my almighty God make him favourable to you: and ſend back with you your brother, whom he keepeth, and this

CHAP. XXLIII. VER. 11. *Balm.* Literally *roſin, reſinæ;* but here by that name is meant *balm.*

Benjamin: and as for me I ſhall be deſolate without children.

15 So the men took the preſents, and double money, and Benjamin: and went down into Egypt, and ſtood before Joſeph.

16 And when he had ſeen them, and Benjamin with them, he commanded the ſteward of his houſe, ſaying: Bring in the men into the houſe, and kill victims, and prepare a feaſt: becauſe they ſhall eat with me at noon.

17 He did as he was commanded, and brought the men into the houſe.

18 And they being much afraid, ſaid there one to another: Becauſe of the money, which we carried back the firſt time in our ſacks, we are brought in: that he may bring upon us a falſe accuſation, and by violence make ſlaves of us and our aſſes.

19 Wherefore going up to the ſteward of the houſe, at the door,

20 They ſaid: Sir, we deſire thee to hear
‖ Supra 42. 3. us. ‖ We came down once before to buy food:

21 And when we had bought, and were come to the inn, we opened our ſacks, and found our money in the mouths of the ſacks: which we have now brought again in the ſame weight.

22 And we have brought other money beſides, to buy what we want: we cannot tell, who put it in our bags.

23 But he anſwered: Peace be with you, fear not: your God, and the God of your father hath given you treaſure in your ſacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

24 And having brought them into the houſe, he fetched water, and they waſhed their feet, and he gave provender to their aſſes.

25 But they made ready the preſents, againſt Joſeph came at noon: for they had heard that they ſhould eat bread there.

26 Then Joſeph came in to his houſe, and they offered him the preſents holding them in their hands, and they bowed down with their face to the ground.

27 But he courteouſly ſaluting them again, aſked them, ſaying: Is the old man your father in health of whom you told me? Is he yet living?

28 And they anſwered: Thy ſervant our father is in health, he is yet living. And bowing themſelves, they made obeiſance to him.

29 And Joſeph lifting up his eyes, ſaw Benjamin his brother, by the ſame mother, and ſaid: Is this your young brother, of whom you told me? And he ſaid: God be gracious to thee my ſon.

30 And he made haſte becauſe his heart was moved upon his brother, and tears guſhed out: and going into his chamber he wept.

31 And when he had waſhed his face, coming out again, he refrained himſelf, and ſaid: Set bread on the table.

32 And when it was ſet on, for Joſeph a part, and for his brethren a part, for the Egyptians alſo that ate with him, a part (for it is unlawful for the Egyptians to eat with the Hebrews, and they think ſuch a feaſt prophane):

33 They ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his age. And they wondered very much:

34 Taking the meſſes which they received of him: and the greater meſs came to Benjamin, ſo that it exceeded by five parts. And they drank, and were merry with him.

CHAP. XLIV.

Joſeph's contrivance to ſtop his brethren. The humble ſupplication of Juda.

AND Joſeph commanded the ſteward of his houſe, ſaying: Fill their ſacks with corn, as much as they can hold: and put the money of every one in the top of his ſack.

2 And in the mouth of the younger's ſack put my ſilver cup, and the price which he gave for the wheat. And it was ſo done.

3 And when the morning aroſe, they were ſent away with their aſſes.

4 And when they were now departed out of the city, and had gone forward a little way: Joſeph ſending for the ſteward of his houſe, ſaid: Ariſe, and purſue after the men: and when thou haſt overtaken them ſay to them: Why have you returned evil for good?

5 The cup which you have ſtolen, is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

6 He did as he had commanded him. And having overtaken them, he ſpoke to them the ſame words.

7 And they anſwered: Why doth our lord ſpeak ſo, as though thy ſervants had committed ſo heinous a fact?

CHAP. XLIV. VER. 5. *To divine.* This was ſpoken by Joſeph to his ſteward in jeſt; alluding to the notion of the people, who took him to be a diviner.

8 The money, that we found in the top of our ſacks, we brought back to thee from the land of Chanaan: how then ſhould it be that we ſhould ſteal out of thy lord's houſe, gold or ſilver?

9 With whomſoever of thy ſervants ſhall be found that which thou ſeekeſt, let him die, and we will be the bondmen of my lord.

10 And he ſaid to them: Let it be according to your ſentence: with whomſoever it ſhall be found, let him be my ſervant, and you ſhall be blameleſs.

11 Then they ſpeedily took down their ſacks to the ground, and every man opened his ſack.

12 Which when he had ſearched, beginning at the eldeſt and ending at the youngeſt, he found the cup in Benjamin's ſack.

13 Then they rent their garments, and loading their aſſes again, returned into the town.

14 And Juda at the head of his brethren went in to Joſeph (for he was not yet gone out of the place) and they all together fell down before him on the ground.

15 And he ſaid to them: Why would you do ſo? know you not that there is no one like me in the ſcience of divining.

16 And Juda ſaid to him: What ſhall we anſwer my lord? or what ſhall we ſay, or be able juſtly to allege? God hath found out the iniquity of thy ſervants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

17 Joſeph anſwered: God forbid that I ſhould do ſo: he that ſtole the cup, he ſhall be my bondman: and go you away free to your father.

18 Then Juda coming nearer, ſaid boldly: I beſeech thee, my lord, let thy ſervant ſpeak a word in thy ears, and be not angry with thy ſervant: for after Pharao thou art

‖ Supra 42. 43. 19 My lord. ‖ Thou didſt aſk thy ſervants the firſt time: Have you a father or a brother?

20 And we anſwered thee my lord: We have a father an old man, and a young boy, that was born in his old age; whoſe brother by the mother is dead; and he alone is left of his mother, and his father loveth him tenderly.

21 And thou ſaidſt to thy ſervants: Bring him hither to me, and I will ſet my eyes on him.

22 We ſuggeſted to my lord: The boy cannot leave his father: for if he leave him, he will die.

23 ‖ And thou ſaidſt to thy ſervants: Except your youngeſt brother come with you, you ſhall ſee my face no more. ‖ Supra 43. 3. & 5.

24 Therefore when we were gone up to thy ſervant our father, we told him all that my lord had ſaid.

25 And our father ſaid: Go again, and buy us a little wheat.

26 And we ſaid to him: We cannot go: if our youngeſt brother go down with us, we will ſet out together: otherwiſe, without him we dare not ſee the man's face.

27 Whereunto he anſwered: You know that my wife bore me two.

28 One went out, and you ſaid: ‖ A beaſt devoured him: and hitherto he appeareth not. ‖ Supra 37. 20. & 33.

29 If you take this alſo, and any thing befall him in the way, you will bring down my grey hairs with ſorrow unto hell.

30 Therefore if I ſhall go to thy ſervant our father, and the boy be wanting (whereas his life dependeth upon the life of him);

31 And he ſhall ſee that he is not with us, he will die, and thy ſervants ſhall bring down his grey hairs with ſorrow unto hell.

32 Let me be thy proper ſervant, who took him into my truſt and promiſed ſaying: ‖ If I bring him not again, I will be guilty of ſin againſt my father for ever. ‖ Supra 43. 9.

33 Therefore I thy ſervant will ſtay inſtead of the boy in the ſervice of my lord, and let the boy go up with his brethren.

34 For I cannot return to my father without the boy, leſt I be a witneſs of the calamity that will oppreſs my father.

CHAP. XLV.

Joſeph maketh himſelf known to his brethren: and ſendeth for his father.

JOSEPH could no longer refrain himſelf before many that ſtood by: whereupon he commanded that all ſhould go out, and no ſtranger be preſent at their knowing one another.

2 And he lifted up his voice with weeping, which the Egyptians, and all the houſe of Pharao heard.

VER. 15. *The ſcience of divining.* He ſpeaks of himſelf according to what he was eſteemed in that kingdom. And indeed, he being truly a prophet, knew more without compariſon than any of the Egyptian ſorcerers.

VER. 31. *His grey hairs.* That is, his perſon, now far advanced in years. *With ſorrow unto hell:* the Hebrew word for *hell* is here *Sheol,* the Greek *Hades*: it is not taken for the *hell* of the damned; but for that place of ſouls below where the ſervants of God were kept before the coming of Chriſt. Which place, both in the ſcripture and in the creed, is named *hell.*

3 And he said to his brethren: I am Joseph: is my father yet living? His brethren could not answer him, being struck with exceeding great fear.

4 And he said mildly to them: Come nearer to me. And when they were come near him, he said: ‖ I am Joseph, your brother, whom you sold into Egypt.

‖ Acts 7. 13.

5 Be not afraid, and let it not seem to you a hard case that you sold me into these countries: ‖ for God sent me before you into Egypt for your preservation.

‖ Infra 50. 20.

6 For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither plowing nor reaping.

7 And God sent me before, that you may be preserved upon the earth, and may have food to live.

8 Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt.

9 Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt: come down to me, linger not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons sons, thy sheep, and thy herds, and all things that thou hast.

11 And there I will feed thee (for there are yet five years of famine remaining) lest both thou perish, and thy house, and all things that thou hast.

12 Behold, your eyes, and the eyes of my brother Benjamin see that it is my mouth that speaketh to you.

13 You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

14 And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

15 And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

16 And it was heard, and the fame was abroad in the king's court: The brethren of Joseph are come: and Pharao with all his family was glad.

17 And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, *and* go into the land of Chanaan,

18 And bring away from thence your father and kindred, and come to me: and I will give you all the good things of Egypt, that you may eat the marrow of the land.

19 Give orders also that they take waggons out of the land of Egypt, for the carriage of their children and their wives: and say: Take up your father, and make haste to come with all speed:

20 And leave nothing of your household-stuff: for all the riches of Egypt shall be yours.

21 And the sons of Israel did as they were bid. And Joseph gave them waggons according to Pharao's commandment: and provisions for the way.

22 He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver with five robes of the best:

23 Sending to his father as much money and raiment, adding besides ten he-asses to carry off all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey.

24 So he sent away his brethren, and at their departing said to them: Be not angry in the way.

25 And they went up out of Egypt, and came into the land of Chanaan to their father Jacob.

26 And they told him, saying: Joseph thy son is living: and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.

27 They on the other side told the whole order of the thing. And when he saw the waggons and all that he had sent, his spirit revived,

28 And he said: It is enough for me, if Joseph my son be yet living: I will go, and see him before I die.

CHAP. XLVI.

Israel warranted by a vision from God, goeth down into Egypt with all his family.

AND Israel taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac, A. M. 2298 Ante C. 1706

2 He heard him by a vision in the night calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am.

3 God said to him: I am the most mighty God of thy father: fear not, go down into Egypt, for I will make a great nation of thee there.

CHAP. XLVI. VER. 1. *The well of the oath.* Bersabee.

4 I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.

5 And Jacob rose up from the well of the oath: ‖ and his sons took him up, with their children and wives in the waggons, which Pharao had sent to carry the old man,

‖ Acts 7. 15.

6 And all that he had in the land of Chanaan: and he came into Egypt with all his seed: ‡

‡ Jos. 24. 5. Ps. 104. 23. Isai. 52. 4.

7 His sons, and grandsons, daughters, and all his offspring together.

8 And these are the names of the children of Israel, that entered into Egypt, he and his children. ‖ His first-born Ruben,

‖ Exod. 1. 2. & 6. 14. Numb. 26. 5. 1 Par. 5. 1. & 3.

9 The sons of Ruben: Henoch and Phallu and Hesron and Charmi.

10 ‡ The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul the son of a woman of Chanaan.

‡ Exod. 6. 15. 1 Par. 4. 24.

11 † The sons of Levi: Gerson and Caath and Merari.

† 1 Par. 6. 1.

12 ‖ The sons of Juda: Her and Onan and Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.

‖ 1 Par. 2. 3. & 4. 21.

13 ‡ The sons of Issachar: Thola and Phua and Job and Semron.

‡ 1 Par. 7. 1.

14 The sons of Zabulon: Sared and Elon and Jahelel.

15 These are the sons of Lia, whom she bore in Mesopotamia of Syria with Dina his daughter. All the souls of her sons and daughters, thirty-three.

16 The sons of Gad: Sephion and Haggi and Suni and Esebon and Heri and Arodi and Areli.

17 ‖ The sons of Aser: Jamne and Jesua and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

‖ 1 Par. 7. 30.

18 These are the sons of Zelpha, whom Laban gave to Lia his daughter. And these she bore to Jacob, sixteen souls.

19 The sons of Rachel Jacob's wife: Joseph and Benjamin.

20 ‖ And sons were born to Joseph, in the land of Egypt, whom Aseneth the daughter of Putiphare priest of Heliopolis bore him: Manasses and Ephraim.

‖ Supra 41. 50.

21 The sons of Benjamin: ‖ Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared.

‖ 1 Par. 7. 6. & 8. 1.

22 These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen.

23 The sons of Dan: Husim.

24 The sons of Nephtali: Jaziel and Guni and Jeser and Sallem.

25 These are the sons of Bala, whom Laban gave to Rachel his daughter: and these she bore to Jacob: all the souls, seven.

26 All the souls, that went with Jacob into Egypt, and that came out of his thigh, besides his sons wives, sixty-six.

27 And the sons of Joseph, that were born to him in the land of Egypt, two souls. ‖ All the souls of the house of Jacob, that entered into Egypt, were seventy.

‖ Deut. 10. 22.

28 And he sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen.

29 And when he was come thither, Joseph made ready his chariot, and went up to meet his father, in the same place: and seeing him, he fell upon his neck, and embracing him wept.

30 And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

31 And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharao, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me:

32 And the men are shepherds, and their occupation is to feed cattle: their flocks, and herds, and all they have, they have brought with them.

33 And when he shall call you, and shall say: What is your occupation?

34 You shall answer: We thy servants are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

CHAP. XLVII.

Jacob and his sons are presented before Pharao: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.

THEN Joseph went in and told Pharao, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

2 Five men also the last of his brethren, he presented before the king:

3 And he asked them: What is your occu-

CHAP. XLVII. VER. 2. *The last. Extremos.* Some interpret this word of the *chiefest*, and *most sightly*: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharao might not think of employing them at court, with danger of their morals and religion.

pation? They answered: We thy servants are shepherds, both we, and our fathers.

4 We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5 The king therefore said to Joseph: Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

7 After this Joseph brought in his father to the king, and presented him before him: and he blessed him.

8 And being asked by him: How many are the days of the years of thy life?

9 He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers.

10 And blessing the king, he went out.

11 But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Rameses, as Pharao had commanded.

12 And he nourished them, and all his father's house, allowing food to every one.

13 For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan.

14 Out of which he gathered up all the money for the corn which they bought, and brought it in to the king's treasure.

15 And when the buyers wanted money, all Egypt came to Joseph, saying: * Give us bread: why should we die in thy presence, having now no money?

* A. M. 2300. Ante C. 1704.

16 And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

17 And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

18 And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant, that we have nothing now left but our bodies and our lands.

19 Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20 So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharao's hands:

21 And all its people from one end of the borders of Egypt, even to the other end thereof,

22 Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

23 Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharao: take seed, and sow the fields,

24 That you may have corn. The fifth part you shall give to the king: the other four you shall have for seed, and for food for your families and children.

25 And they answered: Our life is in thy hand: only let my lord look favourably upon us, and we will gladly serve the king.

26 From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

27 So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it: and grew, and was multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to a hundred and forty seven years.

29 * And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, ‖ put thy hand under my thigh; and thou shalt shew me this kindness and truth, not to bury me in Egypt:

* A. M. 2315. Ante C. 1689.

‖ Supra 24. 2.

30 But I will sleep with my fathers and thou shalt take me away out of this land, and bury me in the burying place of my ancestors. ‖ And Joseph answered him: I will do what thou hast commanded.

‖ Supra 47. 17.

31 And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

VER. 31. *To the bed's head.* St. Paul, *Heb.* xi. 21. following the Greek translation of the Septuagint, reads *adored the top of his rod.* Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a *bed* and a *rod.* And to verify both these sentences, we must understand that Jacob leaning on Joseph's rod adored, turning towards the head of his bed: which adoration, inasmuch as it was referred to God, was an absolute, and sovereign worship: but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour.

CHAP. XLVIII.

Joseph visited his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

A. M. 2315. AFTER these things, it was told Joseph that his father was sick: and he set out to go to him, taking his two sons Manasses and Ephraim.

2 And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened he sat on his bed.

3 And when Joseph was come in to him, ¶ Supra 28. 13. he said: ‖ God almighty appeared to me at Luza, which is in the land of Chanaan: and he blessed me,

4 And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.

¶ Supra 41. 50. 5 ‖ So thy two sons who were born to thee in the land of Egypt before I came hither to thee, shall be mine: † Ephraim and Manasses, † Jos. 13. 7. & 29. shall be reputed to me as Ruben and Simeon.

6 But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7 For, when I came out of Mesopotamia, ‖ Supra 35. 19. ‖ Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

8 Then seeing his sons he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

10 For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,

11 And said to his son: I am not deprived of seeing thee: moreover God hath shewn me thy seed.

12 And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13 And he set Ephraim on his right hand, that is, towards the left hand of Israel: but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

14 But he stretching forth his right hand, put it upon the head of Ephraim the younger brother: and the left upon the head of Manasses who was the elder, changing his hands.

15 ‖ And Jacob blessed the sons of Joseph, ‖ Heb. 11. 21. and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day:

16 † The Angel that delivereth me from † Supra 31. 29. & 32. 2. all evils, bless these boys: and let my name Mat. 18. 10. be called upon them, and the names of my fathers Abraham, and Isaac, and may they grow into a multitude upon the earth.

17 And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand he tried to lift it from Ephraim's head, and to remove it to the head of Manasses.

18 And he said to his father: It should not be so, my father: for this is the first-born, put thy right hand upon his head.

19 But he refusing, said: I know my son, I know: and this also shall become a people, and shall be multiplied: but his younger brother shall be greater than he: and his seed shall grow into nations.

20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

21 And he said to Joseph his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

22 † I give thee a portion above thy brethren, which I took out of the hand of the † Jos. 16. 1. & 15. 7. Amorrhite ‖ with my sword and bow. ‖ Jos. 24. 8. Deut. 13. 6.

CHAP. XLIX.

Jacob's prophetical blessings of his twelve sons: his death.

AND Jacob called his sons, and said to them: Gather yourselves together that I may tell you the things that shall befall you in the last days.

2 Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel your father:

3 Ruben my first-born thou art my strength, and the beginning of my sorrow: excelling in gifts, greater in command.

CHAP. XLIX. VER. 3. *My strength, &c.* He calls him his *strength*, as being born whilst his father was in his full strength and vigour: he calls him *the beginning of his sorrow*, because *cares* and *sorrows* usually come on with the birth of children. *Excelling in gifts, &c.* because the first-born had a title to a *double portion*, and to have the command over his brethren, which Ruben forfeited by his sin; being *poured out as water*, that is, spilt and lost.

4 Thou art poured out as water, grow
‖ Supra 35. 22. thou not: ‖ becauſe thou wenteſt up to thy
1 Par. 5. 1. father's bed, and didſt defile his couch.

5 Simeon and Levi brethren: veſſels of iniquity waging war.

6 Let not my ſoul go into their counſel, nor my glory be in their aſſembly: † becauſe
† Supra 34. 25. in their fury they ſlew a man, and in their ſelf-will they undermined a wall.

7 Curſed be their fury, becauſe it was ſtubborn: and their wrath, becauſe it was
‖ Jos. 19. 1. cruel: ‖ I will divide them in Jacob, and will ſcatter them in Iſrael.

8 Juda, thee ſhall thy brethren praiſe: thy hand ſhall be on the necks of thy enemies: the ſons of thy father ſhall bow down to thee.

‖ 1 Par. 5. 2. 9 ‖ Juda *is* a lion's whelp: to the prey my ſon thou art gone up: reſting thou haſt couched as a lion, and as a lioneſs, who ſhall rouſe him?

‡ Mat. 2. 6. John 1. 45. 10 ‡ The ſceptre ſhall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be ſent, and he ſhall be the expectation of nations.

11 Tying his foal to the vineyard, and his aſs, O my ſon, to the vine. He ſhall waſh his robe in wine, and his garment in the blood of the grape.

12 His eyes are more beautiful than wine, and his teeth whiter than milk.

13 Zabulon ſhall dwell on the ſea-ſhore, and in the road of ſhips, reaching as far as Sidon.

14 Iſſachar ſhall be a ſtrong aſs lying down between the borders.

15 He ſaw reſt that it was good: and the land that it was excellent: and he bowed his ſhoulder to carry, and became a ſervant under tribute.

16 Dan ſhall judge his people like another tribe in Iſrael.

17 Let Dan be a ſnake in the way, a ſerpent in the path, that biteth the horſe's heels that his rider may fall backward.

18 I will look for thy ſalvation, O Lord.

19 Gad, being girded, ſhall fight before him: and he himſelf ſhall be girded backward.

20 Aſer, his bread ſhall be fat, and he ſhall yield dainties to kings.

21 Nephtali, a hart let looſe, and giving words of beauty.

22 ‖ Joſeph is a growing ſon, a growing ſon and comely to behold: the daughters run ‖ 1 Par. 5. 1. to and fro upon the wall.

23 But they that held darts provoked him, and quarrelled with him, and envied him.

24 His bow reſted upon the ſtrong, and the bands of his arms and his hands were looſed, by the hands of the mighty one of Jacob: thence he came forth a paſtor, the ſtone of Iſrael.

25 The God of thy father ſhall be thy helper, and the Almighty ſhall bleſs thee with the bleſſings of heaven above, with the bleſſings of the deep that lieth beneath, with the bleſſings of the breaſts and of the womb.

26 The bleſſings of thy father are ſtrengthened with the bleſſings of his fathers: until the deſire of the everlaſting hills ſhould

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VER. 4. *Grow thou not.* This was not meant by way of a curſe or imprecation: but by way of a prophecy, foretelling that the tribe of Ruben ſhould not inherit the pre-eminences uſually annexed to the firſt birth-right, viz. the double portion, the being prince or lord over the other brethren, and the prieſthood: of which the double portion was given to Joſeph, the princely office to Juda, and the prieſthood to Levi.

VER. 6. *Slew a man*, viz. Sichem the ſon of Hemor, with all his people, *Gen.* xxxiv. myſtically and prophetically it alludes to Chriſt, whom their poſterity, viz. the prieſts and the ſcribes, put to death.

VER. 9. *A lion's whelp, &c.* This bleſſing of Juda foretelleth the ſtrength of his tribe, the fertility of his inheritance; and principally that the ſcepter, and legiſlative power ſhould not be utterly taken away from his race till about the time of the coming of Chriſt: as in effect it never was: which is a demonſtration againſt the modern Jews, that the Meſſiah is long ſince come; for the ſcepter has long ſince been utterly taken away from Juda.

VER. 16. *Dan ſhall judge, &c.* This was verified in Samſon, who was of the tribe of Dan, and began to deliver Iſrael, *Judges* xiii. 5. But as this deliverance was but temporal and very imperfect: the holy patriarch (v. 18.) aſpires after another kind of a deliverer, ſaying: *I will look for thy ſalvation, O Lord.*

VER. 19. *Gad being girded, &c.* It ſeems to allude to the tribe of Gad; when after they had received for their lot the land of Galaad, they marched in arms before the reſt of the Iſraelites, to the conqueſt of the land of Chanaan: from whence they afterwards returned loaded with ſpoils. See *Joſue* i. and xxii.

VER. 22. *Run to and fro, &c.* To behold his beauty; whilſt his envious brethren turned their darts againſt him, &c.

VER. 24. *His bow reſted upon the ſtrong, &c.* That is, upon God, who was his ſtrength: who alſo *looſed his bands*, and brought him out of priſon to be the *paſtor*, that is, the feeder and ruler of Egypt, and the *ſtone*, that is, the rock and ſupport of Iſrael.

VER. 26. *The bleſſings of thy father, &c.* That is, thy father's bleſſings are made more prevalent and effectual in thy regard, by the additional ſtrength they receive from his inheriting the bleſſings of his progenitors Abraham and Iſaac.

Ibid. *The deſire of the everlaſting hills, &c.* Theſe bleſſings all looked forward towards Chriſt, called *the deſire of the everlaſting hills*, as being longed for, as it were, by the whole creation. Myſtically the patriarchs and prophets are called the *everlaſting hills*, by reaſon of the eminence of their wiſdom and holineſs.

Ibid. *The Nazarite.* This word ſignifies one *ſeparated*: and agrees to Joſeph, as being ſeparated from, and more eminent than, his brethren. As the ancient *Nazarites* were ſo called from their being ſet aſide for God, and vowed to him.

come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

27 Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

28 All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one, with their proper blessings.

29 And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite,

30 Over-against Mambre in the land of Chanaan, ‖ which Abraham bought together with the field, of Ephron the Hethite for a possession to bury in. ‖ Supra 23. 17.

31 There they buried him, and Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried.

32 And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people.* * A. M. 2315. Ante C. 1689.

CHAP. L.

The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.

AND when Joseph saw this, he fell upon his father's face weeping and kissing him.

2 And he commanded his servants the physicians, to embalm his father.

3 And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

4 And the time of the mourning being expired, Joseph spoke to the family of Pharao: If I have found favour in your sight, speak in the ears of Pharao:

5 For my father made me swear to him, saying: Behold I die: thou shalt bury me in my sepulchre † which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return. † Supra 47. 29.

6 And Pharao said to him: Go up and bury thy father according as he made thee swear.

7 So he went up, and there went with him all the ancients of Pharao's house, and all the elders of the land of Egypt.

8 And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

9 He had also in his train chariots and horsemen: and it was a great company.

10 And they came to the threshing floor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11 And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

12 So the sons of Jacob did as he had commanded them.

13 And carrying him into the land of Chanaan, ‖ they buried him in the double cave, which Abraham had bought together with the field for a possession of a burying place, of Ephron the Hethite over-against Mambre. ‖ Acts 7. 16. Supra 25. 17.

14 And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.

15 Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.

16 And they sent a message to him, saying: Thy father commanded us before he died,

17 That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

18 And his brethren came to him: and worshipping prostrate on the ground they said: We are thy servants.

19 And he answered them: Fear not: can we resist the will of God?

20 ‖ You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people. ‖ Supra 45. 5.

21 † Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly. † Supra 47. 12.

22 And he dwelt in Egypt, with all his father's house: and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. ‖ The children ‖ Num. 32. 39.

VER. 29. *To be gathered to my people.* That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in another world.

also of Machir the son of Manasses were born on Joseph's knees.

23 After which he told his brethren:
† Heb. 11. 22. † God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.

24 And he made them swear to him, saying: God will visit you, ‖ carry my bones with you out of this place: ‖ Exod. 13. 19. Jos. 24. 32.

25 * And he died being a hundred and ten years old. And being embalmed he was laid in a coffin in Egypt. * A. M. 2369. Ante C. 1635.

THE BOOK OF EXODUS.

The second book of MOSES *is called* EXODUS, *from the Greek word* Εξοδος, *which signifies* going out: *because it contains the history of the* going out *of the children of Israel out of Egypt. The Hebrews from the words with which it begins, call it* VEELLE SEMOTH: These are the names. *It contains transactions for* 145 *years; that is, from the death of Joseph to the erecting of the tabernacle.*

CHAP. I.

The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.

Gen. 46. 8. THESE are the names of the children of Israel, that went into Egypt with Jacob: they went in every man with his household:

2 Ruben, Simeon, Levi, Juda,
3 Issachar, Zabulon, and Benjamin,
4 Dan, and Nephtali, Gad and Aser.

5 And all the souls that came out of Jacob's thigh, were seventy: ‖ but Joseph was in Egypt. ‖ Gen. 46. 27.

6 After he was dead, and all his brethren, and all that generation,

‡ Acts 7. 17. 7 † The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.

8 In the mean time there arose a new king over Egypt, that knew not Joseph:

9 And he said to his people: Behold the people of the children of Israel are numerous and stronger than we.

10 Come let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.

11 Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharao cities of tabernacles, Phithom, and Rameses.

12 But the more they oppressed them, the more they were multiplied, and increased:

13 And the Egyptians hated the children of Israel, and afflicted them and mocked them:

14 And they made their life bitter with hard works in clay, and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,

16 Commanding them: When you shall

CHAP. I. VER. 11. *Of tabernacles*, or of storehouses.

do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.

17 But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children.

18 And the king called for them and said: What is it that you meant to do, that you would save the men children?

19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skilful in the office of a midwife; and they are delivered before we come to them.

20 Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

21 And because the midwives feared God, he built them houses.

22 Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

CHAP. II.

Moses is born and exposed on the bank of the river; where he is taken up by the daughter of Pharao, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.

|| Infra 6. 20.

AFTER this there went a man of the house of Levi; || and took a wife of his own kindred.

‡ Heb. 11. 23.

2 And she conceived, and bore a son: ‡ and seeing him a goodly *child*, hid him three months. *

* A. M. 2433. Ante C. 1571.

3 And when she could hide *him* no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

4 His sister standing afar off, and taking notice what would be done.

5 And behold the daughter of Pharao came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought,

6 She opened it, and seeing within it an infant crying, having compassion on it she said: This is one of the babes of the Hebrews.

7 And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe?

8 She answered: Go. The maid went and called her mother.

9 And Pharao's daughter said to her: take this child, and nurse him for me: I will give thee thy wages. The woman took, and nursed the child: and when he was grown up she delivered him to Pharao's daughter.

10 And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.

* A. M. 1473. Ante C. 1531.

11 * In those days after Moses was grown up, || he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews his brethren.

|| Heb. 11. 24.

12 And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.

13 And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

14 But he answered: Who hath appointed thee prince and judge over us? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

15 And Pharao heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.

16 And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

17 And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

18 And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?

VER. 21. *Because the midwives feared God, &c.* The midwives were rewarded, not for their lye, which was a venial sin; but for their fear of God, and their humanity: But this reward was only temporal, in *building them houses*, that is, in establishing and enriching their families.

CHAP. II. VER. 10. *Moses*, or *Moyses*, in the Egyptian tongue, signifies one *taken or saved out of the water.*

VER. 12. *He slew the Egyptian.* This he did by a particular inspiration of God; as a prelude to his delivering the people from their oppression and bondage. *He thought*, says St. Stephen, *Acts* vii. 25. *that his brethren understood that God by his hand would save them.* But such particular and extraordinary examples are not to be imitated.

VER. 15. *Madian.* A city and country of Arabia, which took its name from Madian the son of Abraham, by Cetura, and was peopled by his posterity.

VER. 18. *Raguel.* He had two names, being also called *Jethro*, as appears from the first verse of the following chapter.

19 They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.

20 But he said: Where is he? why have you let the man go? call him that he may eat bread.

21 And Moses swore that he would dwell with him. ‖ And he took Sephora his daughter to wife:

‖ Infra 18. 2. & 3. 2 Par. 23. 15.

22 And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: for the God of my father my helper hath delivered me out of the hand of Pharao.

23 Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because of the works: and their cry went up unto God from the works.

24 And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob.

25 And the Lord looked upon the children of Israel and he knew them.

CHAP. III.

God appeareth to Moses in a bush, and sendeth him to deliver Israel.

A. M. 2513. Ante C. 1491. NOW Moses fed the sheep of Jethro his father-in-law, the priest of Madian: and he drove the flock to the inner parts of the desart, and came to the mountain of God, Horeb.

‖ Acts 7. 30. 2 ‖ And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

3 And Moses said: I will go, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am.

5 And he said: Come not nigh hither, put off the shoes from thy feet: for the place, whereon thou standest, is holy ground.

‖ Mat. 22. 32. Mark 12. 26. Luke 20. 37. 6 And he said: ‖ I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

7 And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works:

8 And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chananite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite.

9 For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians.

10 But come, and I will send thee to Pharao, that thou mayst bring forth my people, the children of Israel out of Egypt.

11 And Moses said to God: Who am I that I should go to Pharao, and should bring forth the children of Israel out of Egypt?

12 And he said to him: I will be with thee: and this thou shalt have for a sign, that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

13 Moses said to God: Lo I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them.

14 God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.

15 And God said again to Moses: Thus shalt you say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you: and I have seen all that hath befallen you in Egypt.

17 And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chananite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and

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VER. 22. *Gersam*, or *Gershom*. This name signifies, *a stranger there*: as *Eliezer* signifies *the help of God*.

VER. 25. *Knew them*; that is, he had respect to them, he cast a merciful eye upon them.

CHAP. III. VER. 2. *The Lord appeared*. That is, an Angel representing God, and speaking in his name.

VER. 14. *I am who am*. That is, I am *being* itself, eternal, self-existent, independent, infinite; without beginning, end or change; and the source of all other beings.

Jebuſite, to a land that floweth with milk and honey.

18 And they ſhall hear thy voice: and thou ſhalt go in, thou and the ancients of Iſrael to the king of Egypt, and thou ſhalt ſay to him: The Lord God of the Hebrews hath called us: we will go three days journey into the wilderneſs, to ſacrifice unto the Lord our God.

19 But I know that the king of Egypt will not let you go, but by a mighty hand.

20 For I will ſtretch forth my hand, and will ſtrike Egypt with all my wonders which I will do in the midſt of them: after theſe he will let you go.

21 And I will give favour to this people, in the ſight of the Egyptians: ‖ and when you go forth, you ſhall not depart empty: ‖ Infra 11. 2. & 12. 35.

22 But every woman ſhall aſk of her neighbour and of her that is in her houſe, veſſels of ſilver and of gold, and raiment: and you ſhall put them on your ſons and daughters, and ſhall ſpoil Egypt.

CHAP. IV.

Moſes is empowered to confirm his miſſion with miracles: his brother Aaron is appointed to aſſiſt him.

MOSES anſwered and ſaid: They will not believe me, nor hear my voice, but they will ſay: The Lord hath not appeared to thee.

2 Then he ſaid to him: What is that thou holdeſt in thy hand? He anſwered: A rod.

3 And the Lord ſaid: Caſt it down upon the ground. He caſt it down, and it was turned into a ſerpent, ſo that Moſes fled from it.

4 And the Lord ſaid: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

5 That they may believe, ſaith he, that the Lord God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared to thee.

6 And the Lord ſaid again: Put thy hand into thy boſom. And when he had put it into *his* boſom, he brought it forth leprous as ſnow.

7 And he ſaid: Put back thy hand into thy boſom. He put it back, and brought it out again, and it was like the other fleſh.

8 If they will not believe thee, ſaith he, nor hear the voice of the former ſign, they will believe the word of the latter ſign.

9 But if they will not even believe theſe two ſigns, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatſoever thou draweſt out of the river, ſhall be turned into blood.

10 Moſes ſaid: I beſeech thee Lord, I am not eloquent from yeſterday and the day before: and ſince thou haſt ſpoken to thy ſervant, I have more impediment and ſlowneſs of tongue.

11 The Lord ſaid to him. Who made man's mouth? or who made the dumb and the deaf, the ſeeing and the blind? did not I?

12 Go therefore, ‖ and I will be in thy mouth: and I will teach thee what thou ſhalt ſpeak. ‖ Mat. 10. 20.

13 But he ſaid: I beſeech thee, Lord ſend whom thou wilt ſend.

14 The Lord being angry at Moſes, ſaid: Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and ſeeing thee ſhall be glad at heart.

15 Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth, ‖ and will ſhew you what you muſt do.

16 He ſhall ſpeak in thy ſtead to the people, and ſhall be thy mouth: but thou ſhalt be to him in thoſe things that pertain to God. ‖ Infra 7. 2.

17 And take this rod in thy hand, wherewith thou ſhalt do the ſigns.

18 Moſes went his way, and returned to Jethro his father-in-law, and ſaid to him: I will go and return to my brethren into Egypt, that I may ſee if they be yet alive. And Jethro ſaid to him: Go in peace.

19 And the Lord ſaid to Moſes, in Madian: Go, and return into Egypt: for they are all dead that ſought thy life.

20 Moſes therefore took his wife, and his ſons, and ſet them upon an aſs: and returned into Egypt, carrying the rod of God in his hand.

21 And the Lord ſaid to him as he was returning into Egypt: See that thou do all the wonders before Pharao, which I have put in thy hand: I ſhall harden his heart, and he will not let the people go.

VER. 22. *Shall ſpoil*, &c. That is, you ſhall ſtrip, and take away the goods of the Egyptians. This was not authoriſing theft or injuſtice: but was a juſt diſpoſal made by him, who is the great Lord and maſter of all things; in order to pay the children of Iſrael ſome part of what was due to them from the Egyptians for their labours.

CHAP. IV. VER. 21. *I ſhall harden*, &c. not by being the efficient cauſe of his ſin: but by withdrawing from him, for his juſt puniſhment, the dew of grace, that might have ſoftened his heart; and ſo ſuffering him to grow harder and harder.

22 And thou ſhalt ſay to him: Thus ſaith the Lord: Iſrael is my ſon my firſt-born.

23 I have ſaid to thee: Let my ſon go, that he may ſerve me, and thou wouldſt not let him go: behold I will kill thy ſon thy firſt-born.

24 And when he was in his journey, in the inn, the Lord met him, and would have killed him.

25 Immediately Sephora took a very ſharp ſtone, and circumciſed the foreſkin of her ſon, and touched his feet, and ſaid: A bloody ſpouſe art thou to me.

26 And he let him go after ſhe had ſaid: A bloody ſpouſe art thou to me, becauſe of the circumciſion.

27 And the Lord ſaid to Aaron: Go into the deſart to meet Moſes. And he went forth to meet him in the mountain of God, and kiſſed him.

28 And Moſes told Aaron all the words of the Lord, by which he had ſent him, and the ſigns that he had commanded.

29 And they came together, and they aſſembled all the ancients of the children of Iſrael.

30 And Aaron ſpoke all the words which the Lord had ſaid to Moſes: and he wrought the ſigns before the people,

31 And the people believed. And they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction: and falling down they adored.

CHAP. V.

Pharao refuſeth to let the people go. They are more oppreſſed.

A. M. 2513. Ante C. 1491. AFTER theſe things Moſes and Aaron went in, and ſaid to Pharao: Thus ſaith the Lord God of Iſrael: Let my people go that they may ſacrifice to me in the deſart.

2 But he anſwered: Who is the Lord, that I ſhould hear his voice, and let Iſrael go? I know not the Lord, neither will I let Iſrael go.

3 And they ſaid: The God of the Hebrews hath called us, to go three days journey into the wilderneſs and to ſacrifice to the Lord our God: leſt a peſtilence or the ſword fall upon us.

4 The king of Egypt ſaid to them: Why do you Moſes and Aaron draw off the people from their works? Get you gone to your burdens.

5 And Pharao ſaid: The people of the land is numerous: you ſee that the multitude is increaſed: how much more if you give them reſt from their works?

6 Therefore he commanded the ſame day the overſeers of the works and the taſk-maſters of the people, ſaying:

7 You ſhall give ſtraw no more to the people to make brick, as before: but let them go and gather ſtraw.

8 And you ſhall lay upon them the taſk of bricks, which they did before, neither ſhall you diminiſh any thing thereof: for they are idle, and therefore they cry, ſaying: Let us go and ſacrifice to our God.

9 Let them be oppreſſed, with works, and let them fulfil them: that they may not regard lying words.

10 And the overſeers of the works and the taſk-maſters went out and ſaid to the people: Thus ſaith Pharao: I allow you no ſtraw:

11 Go, and gather it where you can find it: neither ſhall any thing of your work be diminiſhed.

12 And the people was ſcattered through all the land of Egypt to gather ſtraw.

13 And the overſeers of the works preſſed them, ſaying: Fulfil your work every day as before you were wont to do when ſtraw was given you.

14 And they that were over the works of the children of Iſrael were ſcourged by Pharao's taſk-maſters, ſaying: Why have you not made up the taſk of bricks both yeſterday, and to-day, as before?

15 And the officers of the children of Iſrael came, and cried out to Pharao, ſaying: Why dealeſt thou ſo with thy ſervants?

16 Straw is not given us, and bricks are required of us as before: behold we thy ſervants are beaten with whips, and thy people is unjuſtly dealt withal.

17 And he ſaid: You are idle, and therefore you ſay: Let us go and ſacrifice to the Lord.

18 Go therefore, and work: ſtraw ſhall not be given you, and you ſhall deliver the accuſtomed number of bricks.

19 And the officers of the children of Iſrael ſaw that they were in evil caſe, becauſe it was ſaid to them: There ſhall not a whit be diminiſhed of the bricks for every day.

20 And they met Moſes and Aaron, who ſtood over-againſt them as they came out from Pharao:

VER. 24. *The Lord met him, and would have killed him.* This was an Angel repreſenting the Lord, who treated Moſes in this manner, for having neglected the circumciſion of his younger ſon: which his wife underſtanding, circumciſed her child upon the ſpot, upon which the Angel let Moſes go.

21 And they ſaid to them: The Lord ſee and judge, becauſe you have made our ſavour to ſtink before Pharao and his ſervants, and you have given him a ſword, to kill us.

22 And Moſes returned to the Lord, and ſaid: Lord why haſt thou afflicted this people? wherefore haſt thou ſent me?

23 For ſince the time that I went in to Pharao to ſpeak in thy name, he hath afflicted thy people: and thou haſt not delivered them.

CHAP. VI.

God reneweth his promiſe. The genealogies of Ruben, Simeon and Levi, down to Moſes and Aaron.

A. M. 2513. AND the Lord ſaid to Moſes: now thou ſhalt ſee what I will do to Pharao: for by a mighty hand ſhall he let them go, and with a ſtrong hand ſhall he caſt them out of his land.

2 And the Lord ſpoke to Moſes, ſaying: I am the Lord

3 That appeared to Abraham, to Iſaac and to Jacob, by the name of God Almighty: and my name ADONAI I did not ſhew them.

4 And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were ſtrangers.

5 I have heard the groaning of the children of Iſrael, wherewith the Egyptians have oppreſſed them: and I have remembered my covenant.

6 Therefore ſay to the children of Iſrael: I *am* the Lord who will bring you out from the work-priſon of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

7 And I will take you to myſelf for my people, I will be your God: and you ſhall know that I am the Lord your God, who brought you out from the work-priſon of the Egyptians:

8 And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Iſaac, and Jacob: and I will give it you to poſſeſs, I *am* the Lord.

9 And Moſes told all this to the children of Iſrael: but they did not hearken to him, for anguiſh of ſpirit, and moſt painful work.

10 And the Lord ſpoke to Moſes, ſaying:

11 Go in, and ſpeak to Pharao king of Egypt, that he let the children of Iſrael go out of his land.

12 Moſes anſwered before the Lord: Behold the children of Iſrael do not hearken to me: and how will Pharao hear me, eſpecially as I am of uncircumciſed lips?

13 And the Lord ſpoke to Moſes and Aaron, and he gave them a charge unto the children of Iſrael, and unto Pharao the king of Egypt, that they ſhould bring forth the children of Iſrael out of the land of Egypt.

14 ‖ Theſe are the heads of *their* houſes by their families. The ſons of Ruben the firſt-born of Iſrael: Henoch and Phallu, Heſron and Charmi. ‖ Gen. 46. 9. Num. 26. 5 1 Par. 5. 1.

15 Theſe are the kindreds of Ruben. † The ſons of Simeon, Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the ſon of a Chananiteſs: theſe are the families of Simeon. † 1 Par. 4. 24.

16 And theſe are the names of the ſons of Levi by their kindreds: Gerſon and Caath and Merari. And the years of the life of Levi were a hundred and thirty ſeven.

17 ‖ The ſons of Gerſon: Lobni and Semei, by their kindreds. ‖ 1 Par. 6. 1. & 23. 6.

18 ‡ The ſons of Caath: Amram, and Iſaar, and Hebron and Oziel. And the years of Caath's life, were a hundred and thirty three. ‡ Num. 3. 19. & 26. 57. 58. 1 Par. 6. 2. & 23. 12.

19 The ſons of Merari: Moholi and Muſi. Theſe are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the father's ſide: and ſhe bore him Aaron and Moſes. And the years of Amram's life were a hundred and thirty ſeven.

21 The ſons alſo of Iſaar: Core, and Nepheg, and Zechri.

22 The ſons alſo of Oziel: Mizael, and Elizaphan, and Sethri.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, ſiſter of Nahaſon, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The ſons alſo of Core: Aſer, and Elcana, and Abiaſaph. Theſe are the kindreds of the Corites.

25 But Eleazar the ſon of Aaron took a wife of the daughters of Phutiel: and ſhe

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CHAP. VI. VER. 3. *My name Adonai.* The name which is in the Hebrew text, is that moſt proper name of God, which ſignifieth his *eternal ſelf-exiſtent being.* Exod. iii. 14: which the Jews out of reverence never pronounce; but inſtead of it, wherever it occurs in the bible, they read *Adonai*, which ſignifies *the Lord:* and therefore they put the points or vowels, which belong to the name *Adonai*, to the four letters of that other ineffable name Jod, He, Vau, He. Hence ſome moderns have framed the name *Jehovah:* unknown to all the ancients, whether Jews or Chriſtians: for the true pronunciation of the name, which is in the Hebrew text, by long diſuſe, is now quite loſt.

VER. 12. *Uncircumciſed lips.* So he calls the defect he had in his words, or utterance.

bore him Phinees. These are the heads of the Levitical families by their kindreds.

26 These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.

27 These are they that speak to Pharao king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron,

28 In the day when the Lord spoke to Moses in the land of Egypt.

29 And the Lord spoke to Moses, saying: I am the Lord: speak thou to Pharao king of Egypt, all that I say to thee.

30 And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharao hear me?

CHAP. VII.

Moses and Aaron go in to Pharao: they turn the rod into a serpent; and the waters of Egypt into blood, which was the first plague. The magicians do the like, and Pharao's heart is hardened.

A. M. 2513. AND the Lord said to Moses: Behold I have appointed thee the God of Pharao: and Aaron thy brother shall be thy prophet.

‖ Supra 4. 15. 2 ‖ Thou shalt speak to him all that I command thee: and he shall speak to Pharao, that he let the children of Israel go out of his land.

3 But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt,

4 And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people the children of Israel out of the land of Egypt, by very great judgments.

5 And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

6 And Moses and Aaron did as the Lord had commanded: so did they.

7 And Moses was eighty years old, and Aaron eighty three, when they spoke to Pharao.

8 And the Lord said to Moses and Aaron:

9 When Pharao shall say to you, Shew signs: thou shalt say to Aaron: Take thy rod, and cast it down before Pharao, and it shall be turned into a serpent.

10 So Moses and Aaron went in unto Pharao, and did as the Lord had commanded. And Aaron took the rod before Pharao and his servants, and it was turned into a serpent.

‖ 2 Tim 3. 11 ‖ And Pharao called the wise men and the magicians: and they also by Egyptian inchantments and certain secrets did in like manner.

12 And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.

13 And Pharao's heart was hardened, and he did not hearken to them, as the Lord had commanded.

14 And the Lord said to Moses: Pharao's heart is hardened, he will not let the people go.

15 Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desart: and hitherto thou wouldst not hear.

17 Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

18 And the fishes that are in the river, shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.

19 The Lord also said to Moses: Say to Aaron, Take thy rod, and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.

‖ Infra 17. 5. Ps 77. 44 20 And Moses and Aaron did as the Lord had commanded: ‖ and lifting up the rod he struck the water of the river before Pharao and his servants: and it was turned into blood.

21 And the fishes, that were in the river, died: and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

CHAP. VII. VER. 1. *The God of Pharao, viz.* to be his *Judge*; and to exercise a *divine power*, as God's instrument, over him and his people.

VER. 3. *I shall harden, &c.* not by being the efficient cause of his hardness of heart; but by permitting it; and by withdrawing grace from him, in punishment of his malice; which alone was the proper cause of his being hardened.

VER. 11. *Magicians. Jannes* and *Mambres* or *Jambres*, 2 Tim. iii. 8.

|| Wisd. 17. 7. 22 || And the magicians of the Egyptians with their inchantments did in like manner: and Pharao's heart was hardened, neither did he hear them, as the Lord had commanded.

23 And he turned himself away and went into his house, neither did he set his heart to it this time also.

24 And all the Egyptians dug round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fully ended, after that the Lord struck the river.

CHAP. VIII.

The second plague is of frogs: Pharao promiseth to let the Israelites go, but breaks his promise. The third plague is of sciniphs. The fourth is of flies. Pharao again promiseth to dismiss the people, but doth it not.

AND the Lord said to Moses: Go in to Pharao, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

2 But if thou wilt not let them go, behold I will strike all thy coasts with frogs.

3 And the river shall bring forth an abundance of frogs: which shall come up, and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats:

4 And the frogs shall come in to thee, and to thy people, and to all thy servants.

5 And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.

6 And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the magicians also by their inchantments did in like manner, and they brought forth frogs upon the land of Egypt.

8 But Pharao called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people: and I will let the people go to sacrifice to the Lord.

9 And Moses said to Pharao: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people: and may remain only in the river.

10 And he answered: To-morrow. But he said: I will do according to thy word: that thou mayst know that there is none like to the Lord our God.

11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people: and shall remain only in the river.

12 And Moses and Aaron went forth from Pharao: and Moses cried to the Lord for the promise, which he had made to Pharao concerning the frogs.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields:

14 And they gathered them together into immense heaps, and the land was corrupted.

15 And Pharao seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

16 And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth: and may there be sciniphs in all the land of Egypt.

17 And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

18 And the magicians with their inchantments practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts.

19 And the magicians said to Pharao: this is the finger of God. And Pharao's heart was hardened, and he hearkened not unto them as the Lord had commanded.

20 The Lord also said to Moses: Arise early, and stand before Pharao: for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

21 But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses all kind of flies: and the houses of the Egyptians shall

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CHAP. VIII. VER. 8. *Pray ye to the Lord, &c.* By this it appears, that though the magicians, by the help of the devil, could bring frogs, yet they could not take them away: God being pleased to abridge in this the power of satan. So we see they could not afterwards produce the lesser insects; and in this restraint of the power of the devil, were forced to acknowledge *the finger of God.*

VER. 15. *Pharao hardened his own heart.* By this we see that Pharao was himself the efficient cause of his heart being hardened, and not God. See the same repeated in ver. 32. *Pharao hardened his heart at this time also:* likewise chap. ix. 7, 35, and chap. xiii. 15.

VER. 16. *Sciniphs*, or *Cinifs*, Hebrew *Chinnim*, small flying insects, very troublesome both to men and beasts.

be filled with flies of divers kinds, and the whole land wherein they ſhall be.

22 And I will make the land of Geſſen wonderful in that day, ſo that flies ſhall not be there: and thou ſhalt know that I am the Lord in the midſt of the earth.

23 And I will put a diviſion between my people and thy people: to-morrow ſhall this ſign be.

‖ Wiſd. 16. 9. 24 And the Lord did ſo. ‖ And there came a very grievous ſwarm of flies into the houſes of Pharao and of his ſervants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

25 And Pharao called Moſes and Aaron, and ſaid to them: Go, and ſacrifice to your God in this land.

26 And Moſes ſaid: It cannot be ſo: for we ſhall ſacrifice the abominations of the Egyptians to the Lord our God: now if we kill thoſe things which the Egyptians worſhip, in their preſence, they will ſtone us.

27 We will go three days journey into the wilderneſs: and we will ſacrifice to the Lord ‖ Supra 3. 18. our God, ‖ as he hath commanded us.

28 And Pharao ſaid: I will let you go to ſacrifice to the Lord your God in the wilderneſs: but go no farther: pray for me.

29 And Moſes ſaid: I will go out from thee, and will pray to the Lord: and the flies ſhall depart from Pharao, and from his ſervants, and from his people to-morrow: but do not deceive any more, in not letting the people go to ſacrifice to the Lord.

30 So Moſes went out from Pharao, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharao, and from his ſervants, and from his people: there was not left ſo much as one.

32 And Pharao's heart was hardened, ſo that neither this time would he let the people go.

CHAP. IX.

The fifth plague is a murrain among the cattle. The ſixth, of boils in men and beaſts. The ſeventh, of hail. Pharao promiſeth again to let the people go, and breaketh his word.

AND the Lord ſaid to Moſes: Go in to Pharao, and ſpeak to him: Thus ſaith the Lord God of the Hebrews: Let my people go to ſacrifice to me.

2 But if thou refuſe, and withhold them ſtill:

3 Behold my hand ſhall be upon thy fields: and a very grievous murrain upon thy horſes, and aſſes, and camels, and oxen, and ſheep.

4 And the Lord will make a wonderful difference between the poſſeſſions of Iſrael and the poſſeſſions of the Egyptians, that nothing at all ſhall die of thoſe things that belong to the children of Iſrael.

5 And the Lord appointed a time ſaying: To-morrow will the Lord do this thing in the land.

6 The Lord therefore did this thing the next day: and all the beaſts of the Egyptians died, but of the beaſts of the children of Iſrael there died not one.

7 And Pharao ſent to ſee: and there was not any thing dead of that which Iſrael poſſeſſed. And Pharao's heart was hardened, and he did not let the people go.

8 And the Lord ſaid to Moſes, and Aaron: Take to you handfuls of aſhes out of the chimney, and let Moſes ſprinkle it in the air in the preſence of Pharao.

9 And be there duſt upon all the land of Egypt: for there ſhall be boils and ſwelling blains both in men and beaſts, in the whole land of Egypt.

10 And they took aſhes out of the chimney, and ſtood before Pharao, and Moſes ſprinkled it in the air: and there came boils with ſwelling blains in men and beaſts.

11 Neither could the magicians ſtand before Moſes for the boils that were upon them, and in all the land of Egypt.

12 And the Lord hardened Pharao's heart, and he hearkened not unto them, as the Lord had ſpoken to Moſes.

13 And the Lord ſaid to Moſes: Ariſe in the morning, and ſtand before Pharao, and thou ſhalt ſay to him: Thus ſaith the Lord the God of the Hebrews: Let my people go to ſacrifice to me.

14 For I will at this time ſend all my plagues upon thy heart, and upon thy ſervants, and upon thy people: that thou mayſt know there is none like me in all the earth.

15 For now I will ſtretch out my hand to ſtrike thee, and thy people with peſtilence, and thou ſhalt periſh from the earth.

16 ‖ And therefore have I raiſed thee, ‖ Rom. 9. 17. that I may ſhew my power in thee, and

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VER. 26. *The abominations, &c.* That is, the things they worſhip for Gods: oxen, rams, &c. It is the uſual ſtile of the ſcriptures to call all idols and falſe Gods *abominations*, to ſignify how much the people of God ought to deteſt and abhor them.

CHAP. IX. VER. 6. *All the beaſts.* That is, many of *all* kinds.

VER. 12. *Hardened, &c.* See the annotations above, Chap. iv. 21. chap. vii. 3. and chap. viii. 15.

my name may be ſpoken of throughout all the earth.

17 Doſt thou yet hold back my people: and wilt thou not let them go?

18 Behold I will cauſe it to rain to-morrow at this ſame hour, an exceeding great hail: ſuch as hath not been in Egypt from the day that it was founded, until this preſent time.

19 Send therefore now preſently, and gather together thy cattle, and all that thou haſt in the field: for men and beaſts, and all things that ſhall be found abroad, and not gathered together out of the fields, which the hail ſhall fall upon, ſhall die.

20 He that feared the word of the Lord among Pharao's ſervants, made his ſervants and his cattle flee into houſes:

21 But he that regarded not the word of the Lord, left his ſervants, and his cattle in the fields.

22 And the Lord ſaid to Moſes: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beaſts, and upon every herb of the field in the land of Egypt.

‖ Wiſ. 16. 16. & 19. 19.

23 ‖ And Moſes ſtretched forth his rod towards heaven, and the Lord ſent thunder and hail, and lightnings running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixt with it drove on together: and it was of ſo great bigneſs, as never before was ſeen in the whole land of Egypt ſince that nation was founded.

25 And the hail deſtroyed through all the land of Egypt all things that were in the fields, both man and beaſt: and the hail ſmote every herb of the field and it broke every tree of the country.

26 Only in the land of Geſſen, where the children of Iſrael were, the hail fell not.

27 And Pharao ſent and called Moſes and Aaron, ſaying to them: I have ſinned this time alſo, the Lord is juſt: I and my people, are wicked.

28 Pray ye to the Lord that the thunderings of God and the hail may ceaſe: that I may let you go, and that ye may ſtay here no longer.

29 Moſes ſaid: As ſoon as I am gone out of the city, I will ſtretch forth my hands to the Lord, and the thunders ſhall ceaſe, and the hail ſhall be no more: that thou mayſt know that the earth is the Lord's:

30 But I know that neither thou, nor thy ſervants do yet fear the Lord God.

31 The flax therefore, and the barley were hurt, becauſe the barley was green, and the flax was now bolled?

32 But the wheat, and other winter corn were not hurt, becauſe they were lateward.

33 And when Moſes was gone from Pharao out of the city, he ſtretched forth his hands to the Lord: and the thunders and the hail ceaſed, neither did there drop any more rain upon the earth.

34 And Pharao ſeeing that the rain, and the hail, and the thunders were ceaſed, increaſed his ſin;

35 And his heart was hardened, and the heart of his ſervants, and it was made exceeding hard: neither did he let the children of Iſrael go, as the Lord had commanded by the hand of Moſes.

CHAP. X.

The eighth plague of the locuſts. The ninth, of darkneſs: Pharao is ſtill hardened.

AND the Lord ſaid to Moſes: Go in to Pharao; for I have hardened his heart, and the heart of his ſervants: that I may work theſe my ſigns in him,

2 And thou mayſt tell in the ears of thy ſons, and of thy grandſons, how often I have plagued the Egyptians, and wrought my ſigns amongſt them: and you may know that I am the Lord:

3 Therefore Moſes and Aaron went in to Pharao, and ſaid to him: Thus ſaith the Lord God of the Hebrews: How long refuſeſt thou to ſubmit to me? let my people go, to ſacrifice to me.

4 ‖ But if thou reſiſt, and wilt not let them go, behold I will bring in to-morrow the locuſt into thy coaſts: ‖ Wiſ. 16. 9.

5 To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they ſhall feed upon all the trees that ſpring in the fields.

6 And they ſhall fill thy houſes, and the houſes of thy ſervants, and of all the Egyptians: ſuch a number as thy fathers have not ſeen, nor thy grandfathers, from the time they were firſt upon the earth, until this preſent day. And he turned himſelf away, and went forth from Pharao.

7 And Pharao's ſervants ſaid to him: How long ſhall we endure this ſcandal? let the men go to ſacrifice to the Lord their God. Doſt thou not ſee that Egypt is undone?

8 And they called back Moſes, and Aaron to Pharao: and he ſaid to them: Go, ſacrifice to the Lord your God: who are they that ſhall go?

9 Moſes ſaid: We will go with our young and old, with our ſons and daughters, with our ſheep and herds: for it is the ſolemnity of the Lord our God.

10 And Pharao answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

11 It shall not be so: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharao's presence.

12 And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail.

13 And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night: and when it was morning, the burning wind raised the locusts:

14 And they came up over the whole land of Egypt: and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter.

15 And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left: and there remained not any thing that was green on the trees, or in the herbs of the earth in all Egypt.

16 Wherefore Pharao in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

18 And Moses going forth from the presence of Pharao, prayed to the Lord:

19 And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so much as one in all the coasts of Egypt.

20 And the Lord hardened Pharao's heart, neither did he let the children of Israel go.

21 And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick that it may be felt.

22 And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

‖ Wis. 17. 2. † Wis. 18. 1.

23 ‖ No man saw his brother, nor moved himself out of the place where he was: † but wheresoever the children of Israel dwelt, there was light.

24 And Pharao called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

25 Moses said: Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God.

26 All the flocks shall go with us: there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.

27 And the Lord hardened Pharao's heart, and he would not let them go.

28 And Pharao said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

29 Moses answered: So shall it be as thou hast spoken, I will not see thy face any more.

CHAP. XI.

Pharao and his people are threatened with the death of their first-born.

AND the Lord said to Moses: Yet one plague more will I bring upon Pharao and Egypt, and after that he shall let you go and thrust you out.

‖ Supra 3. 22. ‖ Infra 12. 35.

2 ‖ Therefore thou shalt tell all the people that every man ask of his friend, and every woman of her neighbour, vessels of silver, and of gold.

‡ Eccli. 45. 1.

3 And the Lord will give favour to his people in the sight of the Egyptians. ‡ And Moses was a very great man in the land of Egypt, in the sight of Pharao's servants, and of all the people.

4 And he said: Thus saith the Lord: At midnight I will enter into Egypt:

5 And every first-born in the land of the Egyptians shall die, from the first-born of Pharao who sitteth on his throne, even to the first-born of the handmaid that is at the mill, and all the first-born of beasts.

6 And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

7 But with all the children of Israel there shall not a dog make the least noise, from man even to beast: that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

8 And all these thy servants shall come down to me, and shall worship me, saying: Go forth thou, and all the people that is under thee: after that we will go out.

9 And he went out from Pharao exceeding

CHAP. X. VER. 21. *Darkness upon the land of Egypt so thick that it may be felt.* By means of the gross exhalations, which were to cause and accompany the darkness.

angry. But the Lord ſaid to Moſes: Pharao will not hear you, that many ſigns may be done in the land of Egypt.

10 And Moſes and Aaron did all the wonders that are written, before Pharao. And the Lord hardened Pharao's heart, neither did he let the children of Iſrael go out of his land.

CHAP. XII.

The manner of preparing, and eating the paſchal lamb: the firſt-born of Egypt are all ſlain: the Iſraelites depart.

AND the Lord ſaid to Moſes and Aaron in the land of Egypt:

2 This month ſhall be to you the beginning of months: it ſhall be the firſt in the months of the year.

3 Speak ye to the whole aſſembly of the children of Iſrael, and ſay to them: On the tenth day of this month let every man take a lamb by their families and houſes.

4 But if the number be leſs than may ſuffice to eat the lamb, he ſhall take unto him his neighbour that joineth to his houſe, according to the number of ſouls which may be enough to eat the lamb.

5 And it ſhall be a lamb without blemiſh, a male, of one year: according to which rite alſo you ſhall take a kid.

6 And you ſhall keep it until the fourteenth day of this month: and the whole multitude of the children of Iſrael ſhall ſacrifice it in the evening.

7 And they ſhall take of the blood thereof, and put it upon both the ſide poſts, and on the upper door-poſts of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh that night roaſted at the fire, and unleavened bread with wild lettuce.

9 You ſhall not eat thereof any thing raw, nor boiled in water, but only roaſted at the fire: you ſhall eat the head with the feet and entrails thereof.

10 Neither ſhall there remain any thing of it until morning. † If there be any thing left, you ſhall burn it with fire. † Levit. 7. 15.

11 And thus you ſhall eat it: you ſhall gird your reins, and you ſhall have ſhoes on your feet holding ſtaves in your hands, and you ſhall eat in haſte: for it is the Phaſe (that is the Paſſage) of the Lord.

12 And I will paſs through the land of Egypt that night, and will kill every firſt-born in the land of Egypt both man and beaſt: and againſt all the gods of Egypt I will execute judgments, I *am* the Lord.

13 And the blood ſhall be unto you for a ſign in the houſes where you ſhall be: and I ſhall ſee the blood, and ſhall paſs over you: and the plague ſhall not be upon you to deſtroy you, when I ſhall ſtrike the land of Egypt.

14 And this day ſhall be for a memorial to you: and you ſhall keep it a feaſt to the Lord in your generations with an everlaſting obſervance.

15 Seven days ſhall you eat unleavened bread: in the firſt day there ſhall be no leaven in your houſes: whoſoever ſhall eat any thing leavened, from the firſt day until the ſeventh day, that ſoul ſhall periſh out of Iſrael.

16 The firſt day ſhall be holy and ſolemn, and the ſeventh day ſhall be kept with the like ſolemnity: you ſhall do no work in them, except thoſe things that belong to eating.

17 And you ſhall obſerve *the feaſt of* the unleavened bread: for in this ſame day I will bring forth your army out of the land of Egypt, and you ſhall keep this day in your generations by a perpetual obſervance.

18 ‖ The firſt month, the fourteenth day of the month in the evening, you ſhall eat unleavened bread, until the one and twentieth day of the ſame month in the evening. ‖ Levit. 23. 5. Num. 28. 16.

19 Seven days there ſhall not be found any leaven in your houſes: he that ſhall eat leavened bread, his ſoul ſhall periſh out of the aſſembly of Iſrael, whether he be a ſtranger or born in the land.

20 You ſhall not eat any thing leavened: in all your habitations you ſhall eat unleavened bread.

21 And Moſes called all the ancients of the children of Iſrael, and ſaid to them: Go take a lamb by your families, and ſacrifice the Phaſe.

22 ‖ And dip a bunch of hyſſop in the blood that is at the door, and ſprinkle the tranſom of the door therewith, and both the door cheeks: let none of you go out of the door of his houſe till morning. ‖ Heb 11. 28.

CHAP. XI. VER. 10. *The Lord hardened, &c.* See the annotations above, chap. iv. 21. and chap. vii. 3.

CHAP. XII. VER. 5. *A kid.* The *phaſe* might be performed, either with a lamb or with a kid: and all the ſame rites and ceremonies were to be uſed with the one as with the other.

VER. 18. *Unleavened bread.* By this it appears, that our Saviour made uſe of unleavened bread, in the inſtitution of the bleſſed ſacrament, which was on the evening of the paſchal ſolemnity, at which time there was no leavened bread to be found in Iſrael.

VER. 22. *Sprinkle, &c.* This ſprinkling the doors of the Iſraelites with the blood of the paſchal lamb, in order to their being delivered from the ſword of the deſtroying angel, was a lively figure of our redemption by the blood of Chriſt.

23 For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt *you*.

24 Thou shalt keep this thing as a law for thee and thy children for ever.

25 And when you have entered into the land which the Lord will give you as he hath promised, you shall observe these ceremonies.

26 And when your children shall say to you: What is the meaning of this service?

27 You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves adored.

28 And the children of Israel going forth did as the Lord had commanded Moses and Aaron.

‖ Supra 11. 5. † Wis. 18. 5.

29 And it came to pass at midnight, ‖ the Lord slew every first-born in the land of Egypt, from the first-born of Pharao, who sat on his throne, † unto the first-born of the captive woman that was in the prison, and all the first-born of cattle.

30 And Pharao arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt: for there was not a house wherein there lay not one dead.

31 And Pharao calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say.

32 Your sheep and herds take along with you, as you demanded, and departing bless me.

33 And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

34 The people therefore took dough before it was leavened: and tying it in *their* cloaks, put it on their shoulders.

‖ Supra 3. 22. & 11. 2.

35 ‖ And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

36 And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

* A. M. 2513. Ante C. 1491.

37 * And the children of Israel set forward from Ramesse to Socoth, being about six hundred thousand men on foot, beside children.

38 And a mixed multitude without number went up also with them, sheep and herds and beasts of divers kinds exceeding many.

39 And they baked the meal, which a little before they had brought out of Egypt in dough: and they made hearth-cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay: neither did they think of preparing any meat.

40 And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years.

41 Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

42 This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43 And the Lord said to Moses and Aaron: This is the service of the Phase: No foreigner shall eat of it.

44 But every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

‖ Num. 9. 12. John 19. 36.

46 ‖ In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 All the assembly of the children of Israel shall keep it.

48 And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

50 And all the children of Israel did as the Lord had commanded Moses and Aaron.

51 And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

CHAP. XIII.

The paschal solemnity is to be observed; and the first-born are to be consecrated to God. The people are conducted through the desert by a pillar of fire in the night, and a cloud in the day.

AND the Lord spoke to Moses, saying:

2 ‖ Sanctify unto me every first-born that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine. ‖ Infra 34. 19. Levit. 27. 26. Num. 8. 16. Luke 2. 23.

3 And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this place: that you eat no leavened bread.

4 This day you go forth in the month of new corn.

5 And when the Lord shall have brought thee into the land of the Chananite and the Hethite and the Amorrhite and the Hevite and the Jebusite, which he swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

6 Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

7 Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

9 And it shall be as a sign in thy hand, and as a memorial before thy eyes: and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

10 Thou shalt keep this observance at the set time from days to days.

11 And when the Lord shall have brought thee into the land of the Chananite, as he swore to thee and thy fathers, and shall give it thee:

12 ‖ Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord. ‖ Infra 22. 29. & 34. 19. Ezec. 44. 30.

13 The first born of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first-born of men thou shalt redeem with a price.

14 And when thy son shall ask thee to-morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15 For when Pharao was hardened, and would not let us go, the Lord slew every first-born in the land of Egypt, from the first-born of man to the first-born of beasts: therefore I sacrifice to the Lord all that openeth the womb of the male sex, and all the first-born of my sons I redeem.

16 ‖ And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt by a strong hand. ‖ Deut. 6. 8.

17 And when Pharao had sent out the people, the Lord led them not by the way of the land of the Philistines which is near: thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

18 But he led them about by the way of the desart, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: ‖ God shall visit you, carry out my bones from hence with you. ‖ Gen. 50. 24.

20 And marching from Socoth they encamped in Etham in the utmost coasts of the wilderness.

21 ‖ And the Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey at both times. ‖ Num. 14. 14. 2 Esdr. 9. 12. & 19. 1 Cor. 10. 1.

22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

CHAP. XIV.

Pharao pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the Red Sea. Pharao and his army following them are drowned.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel: Let them turn and encamp over against Phihahiroth which is between Magdal and the sea over-against Beelsephon: you shall encamp before it upon the sea.

3 And Pharao will say of the children of Israel: They are straitened in the land, the desart hath shut them in.

4 And I shall harden his heart, and he will pursue you: and I shall be glorified in Pharao, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

5 And it was told the king of the Egyp-

CHAP. XIII. VER. 2. *Sanctify unto me every first-born.* Sanctification in this place means that the first-born males of the Hebrews should be deputed to the ministry in the divine worship; and the first-born of beasts to be given for a sacrifice.

tians that the people was fled: and the heart of Pharao and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?

6 So he made ready his chariot, and took all his people with him.

7 And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

8 And the Lord hardened the heart of Pharao king of Egypt, and he pursued the children of Israel: but they were gone forth in a mighty hand.

‖ Jos. 24. 6. 1 Mac. 4. 9.

9 ‖ And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharao's horse and chariots, and the whole army were in Phihahiroth before Beelsephon.

10 And when Pharao drew near, the children of Israel lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord,

11 And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12 Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

13 And Moses said to the people: Fear not: stand, and see the great wonders of the Lord, which he will do this day: for the Egyptians, whom you see now, you shall see no more for ever.

14 The Lord will fight for you, and you shall hold your peace.

15 And the Lord said to Moses: Why criest thou to me? Speak to the children of Israel to go forward.

16 But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.

17 And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharao, and in all his host, and in his chariots and in his horsemen.

18 And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharao, and in his chariots and in his horsemen.

19 And the Angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the fore-part,

20 Stood behind, between the Egyptians camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.

‖ Ps. 77. 13. & 104. 37. & 113. 3. Heb. 11. 29.

21 ‖ And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22 And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left.

23 And the Egyptians pursuing went in after them, and all Pharao's horses, his chariots and horsemen thro' the midst of the sea.

§ Wisd. 18. 15.

24 And now the morning watch was come, ‖ and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.

25 And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us.

26 And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

27 And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

28 And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain.

29 But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left:

30 And the Lord delivered Israel in that day out of the hands of the Egyptians.

31 And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.

CHAP. XIV. VER. 20. *A dark cloud, and enlightening the night.* It was a *dark cloud* to the Egyptians; but enlightened the night to the Israelites, by giving them a great light.

CHAP. XV.

The canticle of Moſes. The bitter waters of Mara are made ſweet.

‖ Wiſd. 10. 20. THEN ‖ Moſes and the children of Iſrael ſung this canticle to the Lord, and ſaid: Let us ſing to the Lord: for he is glorioufly magnified, the horſe and the rider he hath thrown into the ſea.

‖ Pſ. 117. 14. Iſai. 12. 2. 2 ‖ The Lord *is* my ſtrength and my praiſe, and he is become ſalvation to me: he *is* my God, and I will glorify him: the God of my father, and I will exalt him.

3 The Lord *is* as a man of war, Almighty *is* his name.

4 Pharao's chariots and his army he hath caſt into the ſea: his choſen captains are drowned in the Red Sea.

5 The depths have covered them, they are ſunk to the bottom like a ſtone.

6 Thy right hand, O Lord, is magnified in ſtrength: thy right hand, O Lord, hath ſlain the enemy.

7 And in the multitude of thy glory thou haſt put down thy adverſaries: thou haſt ſent thy wrath, which hath devoured them like ſtubble.

8 And with the blaſt of thy anger the waters were gathered together: the flowing water ſtood, the depths were gathered together in the midſt of the ſea.

9 The enemy ſaid: I will purſue and overtake, I will divide the ſpoils, my ſoul ſhall have its fill: I will draw my ſword, my hand ſhall ſlay them.

10 Thy wind blew and the ſea covered them: they ſunk as lead in the mighty waters.

11 Who is like to thee, among the ſtrong, O Lord? who is like to thee, glorious in holineſs, terrible and praiſe-worthy, doing wonders?

12 Thou ſtretcheſt forth thy hand, and the earth ſwallowed them.

13 In thy mercy thou haſt been a leader to the people which thou haſt redeemed: and in thy ſtrength thou haſt carried them to thy holy habitation.

14 Nations roſe up, and were angry: ſorrows took hold on the inhabitants of Philiſthiim.

15 Then were the princes of Edom troubled, trembling ſeized on the ſtout men of Moab: all the inhabitants of Chanaan became ſtiff.

16 Let fear and dread fall upon them, in the greatneſs of thy arm: let them become unmoveable as a ſtone, until thy people, O Lord, paſs by: until this thy people paſs by, which thou haſt poſſeſſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thy inheritance, in thy moſt firm habitation, which thou haſt made, O Lord: thy ſanctuary, O Lord, which thy hands have eſtabliſhed.

18 The Lord ſhall reign for ever and ever.

19 For Pharao went in on horſeback with his chariots and horſemen into the ſea: and the Lord brought back upon them the waters of the ſea: but the children of Iſrael walked on dry ground in the midſt thereof.

20 So Mary the propheteſs, the ſiſter of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances:

21 And ſhe began the ſong to them, ſaying: Let us ſing to the Lord, for he is glorioufly magnified, the horſe and his rider he hath thrown into the ſea.

22 And Moſes brought Iſrael from the Red Sea, and they went forth into the wilderneſs of Sur: and they marched three days through the wilderneſs, and found no water.

23 And they came into Mara, and they could not drink the waters of Mara, becauſe they were bitter: whereupon he gave a name alſo agreeable to the place, calling it Mara, that is, bitterneſs.

24 And the people murmured againſt Moſes, ſaying: What ſhall we drink?

25 But he cried to the Lord, and he ſhewed him a tree, ‖ which when he had caſt into the waters, they were turned into ſweetneſs. There he appointed him ordinances, and judgments, and there he proved him, ‖ Judith 5. 15. Eccli. 38. 5.

26 Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

27 ‖ And the children of Iſrael came into Elim, where there were twelve fountains of water, and ſeventy palm trees: and they encamped by the waters. ‖ Num. 33. 9.

CHAP. XVI.

The people murmur for want of meat: God giveth them quails and manna.

AND they ſet forward from Elim, and all the multitude of the children of Iſrael came into the deſart of Sin, which is between Elim and Sinai: the fifteenth day of the ſecond month, after they came out of the land of Egypt.* Wiſd. 11. 2. * A. M. 2513.

2 And all the congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we ſat over the fleſhpots, and ate bread to the full: Why have you brought us into this deſart, that you might deſtroy all the multitude with famine?

4 And the Lord ſaid to Moſes: Behold I will rain bread from heaven for you: let the people go forth, and gather what is ſufficient for every day: that I may prove them whether they will walk in my law, or no.

5 But the ſixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

6 And Moſes and Aaron ſaid to the children of Iſrael: In the evening you ſhall know that the Lord hath brought you forth out of the land of Egypt:

7 And in the morning you ſhall ſee the glory of the Lord: for he hath heard your murmuring againſt the Lord: but as for us, what are we, that you mutter againſt us?

8 And Moſes ſaid: In the evening the Lord will give you fleſh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured againſt him, for what are we? your murmuring is not againſt us, but againſt the Lord.

9 Moſes alſo ſaid to Aaron: Say to the whole congregation of the children of Iſrael: Come before the Lord: for he hath heard your murmuring.

10 And when Aaron ſpoke to all the aſſembly of the children of Iſrael, they looked towards the wilderneſs: ‖ and behold the glory of the Lord appeared in a cloud.

‖ Eccli. 45. 3.

11 And the Lord ſpoke to Moſes, ſaying:

12 I have heard the murmuring of the children of Iſrael, ſay to them: In the evening you ſhall eat fleſh, and in the morning you ſhall have your fill of bread: and you ſhall know that I am the Lord your God.

‖ Num. 11. 31.

13 So it came to paſs in the evening, ‖ that quails coming up, covered the camp: and in the morning a dew lay round about the camp.

† Supra 16. 20. Num. 11. 7. Pſ. 77. 24. John 6. 31.

14 And when it had covered the face of the earth, † it appeared in the wilderneſs ſmall, and as it were beaten with a peſtle, like unto the hoar-froſt on the ground.

15 And when the children of Iſrael ſaw it, they ſaid one to another: Manhu! which ſignifieth: What is this! for they knew not what it was. And Moſes ſaid to them: ‖ This is the bread, which the Lord hath given you to eat.

‖ 1 Cor. 10. 3.

16 This is the word, that the Lord hath commanded: Let every one gather of it as much as is enough to eat: a gomor for every man, according to the number of your ſouls that dwell in a tent, ſo ſhall you take of it.

17 And the children of Iſrael did ſo: and they gathered, one more, another leſs.

18 And they meaſured by the meaſure of a gomor: ‖ neither had he more that had gathered more: nor did he find leſs that had provided leſs: but every one had gathered, according to what they were able to eat.

‖ 2 Cor. 8. 15.

19 And Moſes ſaid to them: Let no man leave thereof till the morning.

20 And they hearkened not to him, ut ſome of them left until the morning, and it began to be full of worms, and it putrified, and Moſes was angry with them.

21 Now every one of them gathered in the morning, as much as might ſuffice to eat: and after the ſun grew hot, it melted.

22 But on the ſixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moſes.

23 And he ſaid to them: This is what the Lord hath ſpoken: To-morrow is the reſt of the ſabbath ſanctified to the Lord. Whatſoever work is to be done, do it: and the meats that are to be dreſſed, dreſs them: and whatſoever ſhall remain, lay it up until the morning.

24 And they did ſo as Moſes had commanded, and it did not putrify, neither was there worm found in it.

25 And Moſes ſaid: Eat it to-day, becauſe it is the ſabbath of the Lord: to-day it ſhall not be found in the field.

26 Gather it ſix days: but on the ſeventh day is the ſabbath of the Lord, therefore it ſhall not be found.

27 And the ſeventh day came: and ſome of the people going forth to gather, found none.

28 And the Lord ſaid to Moſes: How long will you refuſe to keep my commandments, and my law?

29 See that the Lord hath given you the ſabbath, and for this reaſon on the ſixth day he giveth you a double proviſion: let each man ſtay at home, and let none go forth out of his place the ſeventh day.

30 And the people kept the ſabbath on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it was like cori-

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CHAP. XVI. VER. 31. *Manna.* This miraculous food, with which the children of Iſrael were nouriſhed and ſupported during their ſojourning in the wilderneſs, was a figure of the bread of life, which we receive in

ander ſeed white, and the taſte thereof like to flour with honey.

32 And Moſes ſaid: This is the word, which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter: that they may know the bread, wherewith I fed you in the wilderneſs, when you were brought forth out of the land of Egypt.

33 And Moſes ſaid to Aaron: Take a veſſel, and put manna into it, as much as a gomor can hold: and lay it up before the Lord to keep unto your generations,

34 As the Lord commanded Moſes. And Aaron put it in the tabernacle to be kept.

‖ 2 Eſdr. 9. 21. Judith 5. 15.

35 ‖ And the children of Iſrael ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

36 Now a gomor is the tenth part of an ephi.

CHAP. XVII.

The people murmur again for want of drink, the Lord giveth them water out of a rock. Moſes lifting up his hand in prayer, Amalec is overcome.

A. M. 2513. THEN all the multitude of the children of Iſrael ſetting forward from the deſart of Sin, by their manſions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

‖ Num. 20. 41.

2 ‖ And they chode with Moſes, and ſaid: Give us water, that we may drink. And Moſes anſwered them: Why chide you with me? Wherefore do you tempt the Lord?

3 So the people were thirſty there for want of water, and murmured againſt Moſes, ſaying: Why didſt thou make us go forth out of Egypt, to kill us and our children, and our beaſts with thirſt?

4 And Moſes cried to the Lord, ſaying: What ſhall I do to this people? Yet a little more and they will ſtone me.

5 And the Lord ſaid to Moſes: Go before the people, and take with thee of the ancients of Iſrael: and take in thy hand the rod

‖ Supra 14. 21. Pſ. 77. 15. 1 Cor. 10. 4.

wherewith thou didſt ſtrike the river, ‖ and go.

6 Behold I will ſtand there before thee, upon the rock Horeb: and thou ſhalt ſtrike the rock, and water ſhall come out of it that the people may drink. Moſes did ſo before the ancients of Iſrael:

7 And he called the name of that place Temptation, becauſe of the chiding of the children of Iſrael, and for that they tempted the Lord, ſaying: Is the Lord amongſt us or not?

8 ‖ And Amalec came, and fought againſt Iſrael in Raphidim.

‖ Deut. 25. 17. Judith 4. 13. Wiſd. 11. 3.

9 And Moſes ſaid to Joſue: Chuſe out men: and go out and fight againſt Amalec: to-morrow I will ſtand on the top of the hill having the rod of God in my hand.

10 Joſue did as Moſes had ſpoken, and he fought againſt Amalec: but Moſes and Aaron and Hur went up upon the top of the hill.

11 And when Moſes lifted up his hands, Iſrael overcame: but if he let them down a little, Amalec overcame.

12 And Moſes's hands were heavy: ſo they took a ſtone, and put under him, and he ſat on it: and Aaron and Hur ſtayed up his hands on both ſides. And it came to paſs that his hands were not weary until ſunſet.

13 And Joſue put Amalec and his people to flight, by the edge of the ſword.

14 And the Lord ſaid to Moſes: Write this for a memorial in a book, and deliver it to the ears of Joſue: for I will deſtroy the memory of Amalec from under heaven.

15 And Moſes built an altar: and called the name thereof, The Lord my exaltation, ſaying:

16 Becauſe the hand of the throne of the Lord, and the war of the Lord ſhall be againſt Amalec, from generation to generation.

CHAP. XVIII.

Jethro bringeth to Moſes his wife and children. His counſel.

A. M. 2514. Ante C. 1490. AND when Jethro the prieſt of Madian, the kinſman of Moſes, had heard all the things that God had done to Moſes, and to Iſrael his people, and that the Lord had brought forth Iſrael out of Egypt:

2 He took Sephora the wife of Moſes whom he had ſent back:

3 And her two ſons, of whom one was called Gerſam, his father ſaying: ‖ I have been a ſtranger in a foreign country.

‖ Supra 2. 22.

4 And the other Eliezer: For the God

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the bleſſed ſacrament, for the food and nouriſhment of our ſouls, during the time of our mortal pilgrimage, till we come to our eternal home, the true land of promiſe: where we ſhall keep an everlaſting ſabbath; and have no further need of ſacraments.

CHAP. XVII. VER. 11. *And when Moſes lifted up his hands.* Here Moſes was a figure of Chriſt on the Croſs, by whoſe power and mediation we overcome our ſpiritual enemies.

of my father, ſaid he, is my helper, and hath delivered me from the ſword of Pharao.

5 And Jethro the kinſman of Moſes came with his ſons, and his wife to Moſes into the deſart, where he was camped by the mountain of God.

6 And he ſent word to Moſes, ſaying: I Jethro thy kinſman come to thee, and thy wife, and thy two ſons with her.

7 And he went out to meet his kinſman and worſhipped and kiſſed him: and they ſaluted one another with words of peace. And when he was come into the tent,

8 Moſes told his kinſman all that the Lord had done to Pharao, and the Egyptians in favour of Iſrael: and all the labour which had befallen them in the journey, and that the Lord had delivered them.

9 And Jethro rejoiced for all the good things that the Lord had done to Iſrael, becauſe he had delivered them out of the hands of the Egyptians.

10 And he ſaid: Bleſſed is the Lord, who hath delivered his people out of the hand of Egypt.

11 Now I know, that the Lord is great above all gods: ‖ becauſe they dealt proudly againſt them.

‖ Supra 1. 14. & 5. 7. & 10. 10. & 14. 8.

12 So Jethro the kinſman of Moſes offered holocauſts and ſacrifices to God: and Aaron and all the ancients of Iſrael came, to eat bread with him before God.

13 And the next day Moſes ſat to judge the people, who ſtood by Moſes from morning until night.

14 And when his kinſman had ſeen all things that he did among the people, he ſaid: What is it that thou doſt among the people? Why ſitteſt thou alone, and all the people wait from morning till night?

15 And Moſes anſwered him: The people come to me to ſeek the judgment of God.

16 And when any controverſy falleth out among them, they come to me to judge between them, and to ſhew the precepts of God, and his laws.

17 But he ſaid: The thing thou doſt is not good.

18 Thou art ſpent with fooliſh labour, both thou, and this people that is with thee: the buſineſs is above thy ſtrength, ‖ thou alone canſt not bear it.

‖ Deut. 1. 12.

19 But hear my words and counſels, and God ſhall be with thee. Be thou to the people in thoſe things that pertain to God, to bring their words to him:

20 And to ſhew the people the ceremonies and the manner of worſhipping, and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people able men ſuch as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thouſands, and of hundreds, and of fifties and of tens,

22 Who may judge the people at all times: and when any great matter ſoever ſhall fall out, let them refer it to thee, and let them judge the leſſer matters only: that ſo it may be lighter for thee, the burden being ſhared out unto others.

23 If thou doſt this, thou ſhalt fulfil the commandment of God, and ſhalt be able to bear his precepts: and all this people ſhall return to their places with peace.

24 And when Moſes heard this, he did all things that he had ſuggeſted unto him.

25 And chooſing able men out of all Iſrael, he appointed them rulers of the people, rulers over thouſands, and over hundreds, and over fifties, and over tens.

26 And they judged the people at all times: and whatſoever was of greater difficulty they referred to him, and they judged the eaſier caſes only.

27 And he let his kinſman depart: and he returned and went into his own country. ‖ ‖ Num. 10. 29.

CHAP. XIX.

They come to Sinai: the people are commanded to be ſanctified. The Lord coming in thunder and lightning ſpeaketh with Moſes.

IN the third month of the departure of Iſrael out of the land of Egypt, on this day they came into the wilderneſs of Sinai: Num. 33. 15.

2 For departing out of Raphidim, and coming to the deſart of Sinai, they camped in the ſame place, and there Iſrael pitched their tents over-againſt the mountain.

3 ‖ And Moſes went up to God: and the Lord called unto him from the mountain, and ſaid: Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael: ‖ Acts 7. 38.

4 ‖ You have ſeen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myſelf. ‖ Deut. 29. 2.

5 If therefore you will hear my voice, and keep my covenant, you ſhall be my peculiar poſſeſſion above all people: ‖ for all the earth is mine. ‖ Pſ. 23. 1.

6 † And you ſhall be to me a prieſtly kingdom, and a holy nation. Theſe are the words thou ſhalt ſpeak to the children of Iſrael. † 1 Pet. 2. 9.

CHAP. XIX. VER. 3. *And Moſes went up to God.* Moſes went up to *Mount Sinai* where God ſpoke to him.

7 Moſes came: and calling together the elders of the people, he declared all the words which the Lord had commanded.

8 And all the people anſwered together: All that the Lord hath ſpoken, we will do. And when Moſes had related the people's words to the Lord,

9 The Lord ſaid to him: Lo now will I come to thee in the darkneſs of a cloud, that the people may hear me ſpeaking to thee, and may believe thee for ever. And Moſes told the words of the people to the Lord.

10 And he ſaid to him: Go to the people, and ſanctify them to-day, and to-morrow, and let them waſh their garments.

11 And let them be ready againſt the third day: for on the third day the Lord will come down in the ſight of all the people upon mount Sinai.

12 And thou ſhalt appoint certain limits to the people round about, and thou ſhalt ſay to them: ‖ Take heed ye go not up into the mount, and that ye touch not the borders thereof: every one that toucheth the mount, dying he ſhall die. ‖ Heb. 12. 18.

13 No hands ſhall touch him, but he ſhall be ſtoned to death, or ſhall be ſhot through with arrows: whether it be beaſt, or man, he ſhall not live. When the trumpet ſhall begin to ſound, then let them go up into the mount.

14 And Moſes came down from the mount to the people, and ſanctified them. And when they had waſhed their garments,

15 He ſaid to them: Be ready againſt the third day, and come not near your wives.

16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flaſh, and a very thick cloud to cover the mount, and the noiſe of the trumpet ſounded exceeding loud: and the people that was in the camp, feared.

17 And when Moſes had brought them forth to meet God from the place of the camp, they ſtood at the bottom of the mount.

18 ‖ And all mount Sinai was on a ſmoke: becauſe the Lord was come down upon it in fire, and the ſmoke aroſe from it as out of a furnace: and all the mount was terrible. ‖ Deut. 4. 11.

19 And the ſound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moſes ſpoke, and God anſwered him.

20 And the Lord came down upon mount Sinai, in the very top of the mount, and he called Moſes unto the top thereof. And when he was gone up thither,

21 He ſaid unto him: Go down, and charge the people: leſt they ſhould have a mind to paſs the limits to ſee the Lord, and a very great multitude of them ſhould periſh.

22 The prieſts alſo that come to the Lord, let them be ſanctified, leſt he ſtrike them.

23 And Moſes ſaid to the Lord: The people cannot come up to mount Sinai: for thou didſt charge, and command, ſaying: Set limits about the mount, and ſanctify it.

24 And the Lord ſaid to him: Go, get thee down: and thou ſhalt come up, thou and Aaron with thee: but let not the prieſts and the people paſs the limits, nor come up to the Lord, leſt he kill them.

25 And Moſes went down to the people and told them all.

CHAP. XX.

The ten commandments.

AND the Lord ſpoke all theſe words: A. M. 2513.

2 ‖ I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage. ‖ Deut. 5. 6. Pſ. 80. 11.

3 Thou ſhalt not have ſtrange Gods before me.

4 ‖ Thou ſhalt not make to thyſelf a graven thing, nor the likeneſs of any thing that is in Heaven above, or in the earth beneath, nor of thoſe things that are in the waters under the earth. ‖ Levit. 26. 1. Deut. 4. 15. Joſ. 24. 14. Pſ. 96. 7.

5 Thou ſhalt not adore them, nor ſerve *them*: I am the Lord thy God, mighty, jealous, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

6 And ſhewing mercy unto thouſands to them that love me, and keep my commandments.

7 ‖ Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that ſhall take the name of the Lord his God in vain. ‖ Lev. 19. 12. Deut. 5. 11. Mat. 5. 33.

8 ‡ Remember that thou keep holy the ſabbath day. ‡ Infra 31. 13. Deut. 5. 14. Ezec. 20. 12.

9 Six days ſhalt thou labour, and ſhalt do all thy works.

10 But on the ſeventh day is the ſabbath of the Lord thy God: thou ſhalt do no work on it, thou nor thy ſon, nor thy daughter,

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CHAP. XX. VER. 4. *A graven thing, nor the likeneſs of any thing, &c.* All ſuch images or likeneſſes, are forbidden by this commandment, as are made to be *adored* and *ſerved*; according to that which immediately follows, *thou ſhalt not adore them, nor ſerve them.* That is, all ſuch as are deſigned for *idols* or *image gods*, or are worſhipped with *divine honour*. But otherwiſe images, pictures, or repreſentations, even in the houſe of God, and in the very ſanctuary, ſo far from being forbidden, are expreſsly authoriſed by the word of God. See *Exodus* xxv. 15. *&c.* chap. xxxviii. 7. *Numbers* xxi. 8, 9. 1 *Chronic.* xxviii. 18, 19. 2 *Chronic.* iii. 10.

nor thy man-ſervant, nor thy maid-ſervant, nor thy beaſt, nor the ſtranger that is within thy gates.

|| Gen. 2. 2. 11 || For in ſix days the Lord made heaven and earth, and the ſea, and all things that are in them, and reſted on the ſeventh day: therefore the Lord bleſſed the ſeventh day, and ſanctified it.

† Deut. 5. 16. Mat. 15. 4. Eph. 6. 2. 12 †Honour thy father and thy mother, that thou mayſt be long-lived upon the land which the Lord thy God will give thee.

‡ Mat. 5. 21. 13 ‡ Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

|| Rom. 7. 7. & 13. 9. 17 || Thou ſhalt not covet thy neighbour's houſe: neither ſhalt thou deſire his wife, nor his ſervant, nor his hand-maid, nor his ox, nor his aſs, nor any thing that is his.

18 And all the people ſaw the voices and the flames, and the ſound of the trumpet, and the mount ſmoaking: and being terrified and ſtruck with fear they ſtood afar off,

19 Saying to Moſes: Speak thou to us, and we will hear: let not the Lord ſpeak to us, leſt we die.

20 And Moſes ſaid to the people: Fear not: for God is come to prove you, and that the dread of him might be in you, and you ſhould not ſin.

|| Deut. 18. 16. Heb. 12. 18. 21 And the people ſtood a-far off. || But Moſes went to the dark cloud wherein God was.

22 And the Lord ſaid to Moſes: Thus ſhalt thou ſay to the children of Iſrael: You have ſeen that I have ſpoken to you from heaven.

23 You ſhall not make gods of ſilver, nor ſhall you make to yourſelves gods of gold.

|| Infra 27. 8. & 38. 7. 24 || You ſhall make an altar of earth unto me, and you ſhall offer upon it your holocauſts and peace-offerings, your ſheep and oxen, in every place where the memory of my name ſhall be: I will come to thee, and will bleſs thee.

|| Deut. 27. 5. Joſ. 8. 31. 25 || And if thou make an altar of ſtone unto me, thou ſhalt not build it of hewn ſtones: for if thou lift up a tool upon it, it ſhall be defiled.

26 Thou ſhalt not go up by ſteps unto my altar, leſt thy nakedneſs be diſcovered.

CHAP. XXI.

Laws relating to juſtice.

THESE are the judgments which thou ſhalt ſet before them.

2 || If thou buy a Hebrew ſervant, ſix years ſhall he ſerve thee: in the ſeventh he ſhall go out free for nothing. || Deut. 15. 12. Jer. 34. 14.

3 With what raiment he came in, with the like let him go out: if having a wife, his wife alſo ſhall go out with him.

4 But if his maſter gave him a wife, and ſhe hath born ſons and daughters: the woman and her children ſhall be her maſter's: but he himſelf ſhall go out with his raiment.

5 And if the ſervant ſhall ſay: I love my maſter and my wife and children, I will not go out free:

6 His maſter ſhall bring him to the gods, and he ſhall be ſet to the door and the poſts, and he ſhall bore his ear through with an awl: and he ſhall be his ſervant for ever.

7 If any man ſell his daughter to be a ſervant, ſhe ſhall not go out as bond-women are wont to go out.

8 If ſhe diſpleaſe the eyes of her maſter to whom ſhe was delivered, he ſhall let her go: but he ſhall have no power to ſell her to a foreign nation, if he deſpiſe her.

9 But if he have betrothed her to his ſon, he ſhall deal with her after the manner of daughters.

10 And if he take another wife for him, he ſhall provide her a marriage, and raiment, neither ſhall he refuſe the price of her chaſtity.

11 If he do not theſe three things, ſhe ſhall go out free without money.

12 || He that ſtriketh a man with a will to kill him, ſhall be put to death. || Lev. 24. 17.

13 But he that did not lie in wait for him, but God delivered him into his hands: || I will appoint thee a place to which he muſt flee. || Deut. 19. 2.

14 If a man kill his neighbour on ſet purpoſe and by lying in wait for him: thou ſhalt take him away from my altar, that he may die.

15 He that ſtriketh his father or mother, ſhall be put to death.

16 He that ſhall ſteal a man, and ſell him, being convicted of the guilt, ſhall be put to death.

17 || He that curſeth his father, or mother, ſhall die the death. || Lev. 20. 9. Prov. 20. 20. Mat. 15. 4. Mark 7. 10.

18 If men quarrel, and the one ſtrike his neighbour with a ſtone or with his fiſt, and he die not, but keepeth his bed:

19 If he riſe again and walk abroad upon his ſtaff, he that ſtruck him ſhall be quit, yet ſo that he make reſtitution for his work, and for his expences upon the phyſicians.

20 He that ſtriketh his bond-man or bond-woman with a rod, and they die under his hands, ſhall be guilty of the crime.

CHAP. XXI. VER. 6. *To the gods:* Elohim. That is, to the judges, or magiſtrates, authorized by God.

21 But if the party remain alive a day or two, he ſhall not be ſubject to the puniſhment, becauſe it is his money.

22 If men quarrel, and one ſtrike a woman with child, and ſhe miſcarry indeed, but live herſelf: he ſhall be anſwerable for ſo much damage as the woman's huſband ſhall require, and as arbiters ſhall award.

23 But if her death enſue thereupon, he ſhall render life for life,

‖ Lev. 24. 20. Deut. 19. 21. Mat. 5. 38.

24 ‖ Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 If any man ſtrike the eye of his man-ſervant or maid-ſervant, and leave them but one eye, he ſhall let them go free for the eye which he put out.

27 Alſo if he ſtrike out a tooth of his man-ſervant, or maid-ſervant, he ſhall in like manner make them free.

28 If an ox gore a man or a woman, and they die, he ſhall be ſtoned: and his fleſh ſhall not be eaten, but the owner of the ox ſhall be quit.

29 But if the ox was wont to puſh with his horn yeſterday and the day before, and they warned his maſter, and he did not ſhut him up, and he ſhall kill a man or a woman: then the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 And if they ſet a price upon him, he ſhall give for his life whatſoever is laid upon him.

31 If he have gored a ſon, or a daughter, he ſhall fall under the like ſentence.

32 If he aſſault a bond-man or bond-woman, he ſhall give thirty ſicles of ſilver to their maſter, and the ox ſhall be ſtoned.

33 If a man open a pit, and dig one, and cover it not, and an ox or an aſs fall into it,

34 The owner of the pit ſhall pay the price of the beaſts: and that which is dead ſhall be his own.

35 If one man's ox gore another man's ox, and he die: they ſhall ſell the live ox, and ſhall divide the price, and the carcaſs of that which died they ſhall part between them:

36 But if he knew that his ox was wont to puſh yeſterday and the day before, and his maſter did not keep him in: he ſhall pay ox for ox, and ſhall take the whole carcaſe.

CHAP. XXII.

The puniſhment of theft, and other treſpaſſes. The law of lending without uſury, of taking pledges, of reverences to ſuperiors, and of paying tithes.

IF any man ſteal an ox or a ſheep, and kill or ſell it: he ſhall reſtore five oxen for one ox, ‖ and four ſheep for one ſheep. ‖ 2 Kings 12. 6.

2 If a thief be found breaking open a houſe or undermining it, and be wounded ſo as to die: he that ſlew him ſhall not be guilty of blood.

3 But if he did this when the ſun is riſen, he hath committed murder, and he ſhall die. If he have not wherewith to make reſtitution for the theft, he ſhall be ſold.

4 If that which he ſtole be found with him, alive, either ox, or aſs, or ſheep: he ſhall reſtore double.

5 If any man hurt a field or a vineyard, and put in his beaſt to feed upon that which is other men's: he ſhall reſtore the beſt of whatſoever he hath in his own field, or in his vineyard, according to the eſtimation of the damage.

6 If a fire breaking out light upon thorns, and catch ſtacks of corn, or corn ſtanding in the fields, he that kindled the fire ſhall make good the loſs.

7 If a man deliver money, or any veſſel unto his friend to keep, and they be ſtolen away from him that received them: if the thief be found he ſhall reſtore double:

8 If the thief be not known, the maſter of the houſe ſhall be brought to the gods, and ſhall ſwear that he did not lay his hand upon his neighbour's goods.

9 To do any fraud, either in ox, or in aſs, or ſheep, or raiment, or any thing that may bring damage: the cauſe of both parties ſhall come to the gods: and if they give judgment, he ſhall reſtore double to his neighbour.

10 If a man deliver aſs, ox, ſheep, or any beaſt, to his neighbour's cuſtody, and it die, or be hurt, or be taken by enemies, and no man ſaw it:

11 There ſhall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner ſhall accept of the oath, and he ſhall not be compelled to make reſtitution.

12 ‖ But if it were taken away by ſtealth, he ſhall make the loſs good to the owner. ‖ Gen. 31. 39.

13 If it were eaten by a beaſt, let him bring to him that which was ſlain, and he ſhall not make reſtitution.

14 If a man borrow of his neighbour any of theſe things, and it be hurt or die, the owner not being preſent, he ſhall be obliged to make reſtitution.

15 But if the owner be preſent, he ſhall not make reſtitution, eſpecially if it were hired and came for the hire of his work.

16 ‖ If a man ſeduce a virgin not yet eſpouſed, and lie with her: he ſhall endow her, and have her to wife. ‖ Deut. 22. 28.

17 If the maid's father will not give her to him, he ſhall give money according to the dowry, which virgins are wont to receive.

18 Wizards thou ſhalt not ſuffer to live.

19 Whoſoever copulateth with a beaſt, ſhall be put to death.

‖ Levit. 19. 4. 20 ‖ He that ſacrificeth to gods, ſhall be put to death, ſave only to the Lord.

21 Thou ſhalt not moleſt a ſtranger, nor afflict him: for yourſelves alſo were ſtrangers in the land of Egypt:

‖ Zac. 7. 10. 22 ‖ You ſhall not hurt a widow or an orphan.

23 If you hurt them, they will cry out to me, and I will hear their cry:

24 And my rage ſhall be enkindled, and I will ſtrike you with the ſword, and your wives ſhall be widows, and your children fatherleſs.

25 If thou lend money to any of my people that is poor, that dwelleth with thee, thou ſhalt not be hard upon them as an extortioner, nor oppreſs them with uſuries.

‖ Deut. 24. 13. 26 ‖ If thou take of thy neighbour a garment in pledge, thou ſhalt give it him again before ſun-ſet.

27 For that ſame is the only thing, wherewith he is covered, the clothing of his body, neither hath he any other to ſleep in: if he cry to me, I will hear him, becauſe I am compaſſionate.

‖ Acts 23. 5. 28 Thou ſhalt not ſpeak ill of the gods, and ‖ the prince of thy people thou ſhalt not curſe.

‖ Supra 13. 2. & 12. Infra 34. 19. Ezek. 44. 30. 29 Thou ſhalt not delay to pay thy tithes and thy firſt-fruits: ‖ thou ſhalt give the firſt-born of thy ſons to me.

30 Thou ſhalt do the ſame with the firſt-born of thy oxen alſo and ſheep: ſeven days let it be with its dam, the eighth day thou ſhalt give it to me.

‖ Levit. 22. 8. 31 You ſhall be holy men to me: ‖ the fleſh that beaſts have taſted of before, you ſhall not eat, but ſhall caſt it to the dogs.

CHAP. XXIII.

Laws for judges: the reſt of the ſeventh year, and day: three principal feaſts to be ſolemnized every year: the promiſe of an Angel, to conduct and protect them: idols are to be deſtroyed.

THOU ſhalt not receive the voice of a lye: neither ſhalt thou join thy hand to bear falſe witneſs for a wicked perſon.

2 Thou ſhalt not follow the multitude to do evil: neither ſhalt thou yield in judgment, to the opinion of the moſt part, to ſtray from the truth.

3 Neither ſhalt thou favour a poor man in judgment.

‖ Deut. 22. 1. 4 ‖ If thou meet thy enemy's ox or aſs going aſtray, bring it back to him.

5 If thou ſee the aſs of him that hateth thee lie underneath his burden, thou ſhalt not paſs by, but ſhalt lift him up with him.

6 Thou ſhalt not go aſide in the poor man's judgment.

‖ Dan. 13. 53. 7 Thou ſhalt fly lying, ‖ The innocent and juſt perſon thou ſhalt not put to death: becauſe I abhor the wicked.

† Deut. 16. 19. Eccli. 20. 31. 8 † Neither ſhalt thou take bribes, which even blind the wiſe, and pervert the words of the juſt.

9 Thou ſhalt not moleſt a ſtranger, for you know the hearts of ſtrangers: ‡ for you alſo were ſtrangers in the land of Egypt.

‡ Gen. 46. 6. 10 Six years thou ſhalt ſow thy ground, and ſhalt gather the corn thereof.

‖ Levit. 25. 4. 11 ‖ But the ſeventh year thou ſhalt let it alone, and ſuffer it to reſt, that the poor of thy people may eat, and whatſoever ſhall be left, let the beaſts of the field eat it: ſo ſhalt thou do with thy vineyard and thy oliveyard.

12 Six days thou ſhalt work: the ſeventh day thou ſhalt ceaſe, that thy ox and thy aſs may reſt: and the ſon of thy handmaid and the ſtranger may be refreſhed.

13 Keep all things that I have ſaid to you. And by the name of ſtrange gods you ſhall not ſwear, neither ſhall it be heard out of your mouth.

14 Three times every year you ſhall celebrate feaſts to me.

‖ Supra 13. 3. & 4. Infra 34. 22. † Deut. 16. 16. Eccli. 35. 6. 15 Thou ſhalt keep the feaſt of unleavened bread. ‖ Seven days ſhalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didſt come forth out of Egypt: † thou ſhalt not appear empty before me.

16 And the feaſt of the harveſt of the firſt-fruits of thy work, whatſoever thou haſt ſown in the field. The feaſt alſo in the end of the year, when thou haſt gathered in all thy corn out of the field.

‖ Infra 34. 23. Deut. 16. 16. 17 ‡ Thrice a year ſhall all thy males appear before the Lord thy God.

18 Thou ſhalt not ſacrifice the blood of my victim upon leaven, neither ſhall the fat of my ſolemnity remain until the morning.

‖ Infra 34. 26. † Deut. 14. 21. 19 ‖ Thou ſhalt carry the firſt-fruits of the corn of thy ground to the houſe of the Lord thy God. † Thou ſhalt not boil a kid in the milk of his dam.

20 Behold I will ſend my Angel, who ſhall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

21 Take notice of him, and hear his voice, and do not think him one to be con-

temned: for he will not forgive when thou haſt ſinned, and my name is in him.

|| Deut. 7. 11. 22 || But if thou wilt hear his voice, and do all that I ſpeak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

|| Infra 33. 2. Joſ. 24. 11. Deut. 7. 22. 23 || And my Angel ſhall go before thee, and ſhall bring thee in unto the Amorrhite, and the Hethite, and the Pherezite, and the Chananite, and the Hevite, and the Jebuzite, whom I will deſtroy.

24 Thou ſhalt not adore their gods, nor ſerve them. Thou ſhalt not do their works, but ſhalt deſtroy them, and break their ſtatues.

25 And you ſhall ſerve the Lord your God, that I may bleſs your bread and *your* waters, and may take away ſickneſs from the midſt of thee.

26 There ſhall not be one fruitleſs nor barren in thy land: I will fill the number of thy days.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come: and will turn the backs of all thy enemies before thee:

|| Deut. 7. 20. 28 || Sending out hornets before, that ſhall drive away the Hevite, and the Chananite, and the Hethite, before thou come in.

29 I will not caſt them out from thy face in one year: leſt the hand be brought into a wilderneſs, and the beaſts multiply againſt thee.

30 By little and little I will drive them out from before thee, till thou be increaſed, and doſt poſſeſs, the land.

31 And I will ſet thy bounds from the Red Sea to the ſea of the Paleſtines, and from the deſart to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

|| Infra 34. 15. Deut. 7. 2. 32 || Thou ſhalt not enter into league with them, nor with their gods.

33 Let them not dwell in thy land, leſt perhaps they make thee ſin againſt me, if thou ſerve their gods: which undoubtedly will be a ſcandal to thee.

CHAP. XXIV.

Moſes writeth his law; and after offering ſacrifices, ſprinkleth the blood of the teſtament upon the people: then goeth up the mountain which God covereth with a fiery cloud.

AND he ſaid to Moſes: Come up to the Lord, thou, and Aaron, Nadab and Abiu, and ſeventy of the ancients of Iſrael, and you ſhall adore afar off.

2 And Moſes alone ſhall come up to the Lord, but they ſhall not come nigh: neither ſhall the people come up with him.

3 So Moſes came and told the people all the words of the Lord, and *all* the judgments: and all the people anſwered with one voice: We will do all the words of the Lord, which he hath ſpoken.

4 And Moſes wrote all the words of the Lord: and riſing in the morning he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, and they offered holocauſts, and ſacrificed pacific victims of calves to the Lord.

6 Then Moſes took half of the blood, and put it into bowls: and the reſt he poured upon the altar.

7 And taking the book of the covenant, he read it in the hearing of the people: and they ſaid: All things that the Lord hath ſpoken, we will do, we will be obedient.

8 And he took the blood and ſprinkled it upon the people, and he ſaid: || This is the blood of the covenant which the Lord hath made with you concerning all theſe words. || Heb. 9. 20.

9 Then Moſes and Aaron, Nadab and Abiu, and ſeventy of the ancients of Iſrael went up:

10 And they ſaw the God of Iſrael: and under his feet as it were a work of ſapphire ſtone, and as the heaven, when clear.

11 Neither did he lay his hand upon thoſe of the children of Iſrael, that retired afar off, and they ſaw God, and they did eat and drink.

12 And the Lord ſaid to Moſes: Come up to me into the mount, and be there: and I will give thee tables of ſtone, and the law, and the commandments which I have written: that thou mayeſt teach them.

13 Moſes roſe up, and his miniſter Joſue: And Moſes going up into the mount of God,

14 Said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any queſtion ſhall ariſe, you ſhall refer it to them.

15 And when Moſes was gone up, a cloud covered the mount.

16 And the glory of the Lord dwelt upon Sinai, covering it with a cloud ſix days: and the ſeventh day he called him out of the midſt of the cloud.

17 And the ſight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Iſrael.

CHAP. XXIV. VER. 4. *Titles.* That is, pillars. VER. 5. *Holocauſts,* whole burnt-offerings: in which the whole ſacrifice was conſumed with fire, upon the altar.

18 And Moſes entering into the midſt of
‖ Deut. 9. 9. the cloud, went up into the mountain: ‖ And he was there forty days, and forty nights.

CHAP. XXV.

Offerings preſcribed for making the tabernacle, the ark, the candleſtick, &c.

AND the Lord ſpoke to Moſes, ſaying:

† Infra 35. 5. 2 Speak to the children of Iſrael, † that they bring firſt-fruits to me: of every man that offereth of his own accord, you ſhall take them.

3 And theſe are the things you muſt take: Gold, and ſilver, and braſs,

4 Violet and purple, and ſcarlet twice dyed, and fine linen, and goat's hair,

5 And ram ſkins dyed red, and violet ſkins, and ſetim-wood:

6 Oil to make lights: ſpices for ointment, and for ſweet-ſmelling incenſe:

7 Onyx ſtones, and precious ſtones to adorn the ephod, and the rational.

8 And they ſhall make me a ſanctuary, and I will dwell in the midſt of them:

‡ Heb. 9. 2. 9 ‖ According to all the likeneſs of the tabernacle which I will ſhew thee, and of all the veſſels for the ſervice thereof: and thus you ſhall make it:

10 Frame an ark of ſetim-wood, the length whereof ſhall be of two cubits and a half: the breadth, a cubit and a half: the height, likewiſe a cubit and a half.

11 And thou ſhalt overlay it with the pureſt gold within and without: and over it thou ſhalt make a golden crown round about:

12 And four golden rings, which thou ſhalt put at the four corners of the ark: let two rings be on the one ſide, and two on the other.

13 Thou ſhalt make bars alſo of ſetim-wood, and ſhalt overlay them with gold.

14 And thou ſhalt put them in through the rings that are in the ſides of the ark, that it may be carried on them:

15 And they ſhall be always in the rings, neither ſhall they at any time be drawn out of them.

16 And thou ſhalt put in the ark the teſtimony which I will give thee.

17 Thou ſhalt make alſo a propitiatory of the pureſt gold: the length thereof ſhall be two cubits and a half, and the breadth a cubit and a half.

18 Thou ſhalt make alſo two cherubims of beaten gold, on the two ſides of the oracle.

19 Let one cherub be on the one ſide, and the other on the other.

20 Let them cover both ſides of the propitiatory, ſpreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.

21 In which thou ſhalt put the teſtimony that I will give thee.

22 Thence will I give orders, and will ſpeak to thee over the propitiatory, and from the midſt of the two cherubims, which ſhall be upon the ark of the teſtimony, all things which I will command the children of Iſrael by thee.

23 Thou ſhalt make a table alſo of ſetim-wood, of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

24 And thou ſhalt overlay it with the pureſt gold: and thou ſhalt make to it a golden ledge round about,

25 And to the ledge itſelf a poliſhed crown, four inches high: and over the ſame another little golden crown.

26 Thou ſhalt prepare alſo four golden rings, and ſhalt put them in the four corners of the ſame table over each foot.

27 Under the crown ſhall the golden rings be, that the bars may be put through them, and the table may be carried.

28 The bars alſo themſelves thou ſhalt make of ſetim-wood, and ſhalt overlay them with gold to bear up the table.

29 Thou ſhalt prepare alſo diſhes, and bowls, cenſers, and cups, wherein the libations are to be offered, of the pureſt gold.

30 And thou ſhalt ſet upon the table loaves of propoſition in my ſight always.

CHAP. XXV. VER. 2. *Firſt-fruits:* offerings, of ſome of the beſt and choiceſt of their goods.

VER. 5. *Setim-wood.* The wood of a tree that grows in the wilderneſs, which is ſaid to be incorruptible.

VER. 7. *The ephod and the rational.* The *ephod* was the high-prieſt's upper veſtment; and the *rational* his breaſt-plate, in which were twelve gems, &c.

VER. 17. *A propitiatory:* a covering for the ark; called a *propitiatory*, or *mercy ſeat*, becauſe the Lord, who was ſuppoſed to ſit there upon the wings of the cherubims, with the ark for his foot-ſtool, from thence ſhewed mercy. It is alſo called *the oracle*, ver. 18 and 20, becauſe, from thence, God gave his orders and his anſwers.

VER. 23. *A table:* on which were to be placed the twelve *loaves of propoſition;* or, as they are called in the Hebrew the *face-bread*, becauſe they were always to ſtand before the *face* of the Lord in his temple: as a figure of the euchariſtic ſacrifice and ſacrament, in the church of Chriſt.

VER. 29. *Libations.* That is, drink-offerings.

31 Thou ſhalt make alſo a candleſtick of beaten work of the fineſt gold, the ſhaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it.

32 Six branches ſhall come out of the ſides, three out of one ſide, and three out of the other.

33 Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewiſe of the faſhion of nuts in the other branch, and a bowl withal, and a lily. Such ſhall be the work of the ſix branches, that are to come out from the ſhaft:

34 And in the candleſtick itſelf ſhall be four cups in the manner of a nut, and at every one bowls and lilies.

35 Bowls under two branches in three places, which together make ſix coming forth out of one ſhaft.

36 And both the bowls and the branches ſhall be of the ſame beaten work of the pureſt gold.

37 Thou ſhalt make alſo ſeven lamps, and ſhalt ſet them upon the candleſtick, to give light over-againſt.

38 The ſnuffers alſo and where the ſnuffings ſhall be put out, ſhall be made of the pureſt gold.

39 The whole weight of the candleſtick with all the furniture thereof ſhall be a talent of the pureſt gold.

‖ Heb. 8. 5. Acts 7. 44.

40 ‖ Look, and make *it* according to the pattern, that was ſhewn thee in the mount.

CHAP. XXVI.

The form of the tabernacle with its appurtenances.

AND thou ſhalt make the tabernacle in this manner: Thou ſhalt make ten curtains of fine twiſted linen, and violet and purple, and ſcarlet twice dyed, diverſified with embroidery.

2 The length of one curtain ſhall be twenty eight cubits: the breadth ſhall be four cubits. All the curtains ſhall be of one meaſure.

3 Five curtains ſhall be joined one to another, and the other five ſhall be coupled together in like manner.

4 Thou ſhalt make loops of violet in the ſides and tops of the curtains, that they may be joined one to another.

5 Every curtain ſhall have fifty loops on both ſides, ſo ſet on, that one look may be againſt another loop, and one may be fitted to the other.

6 Thou ſhalt make alſo fifty rings of gold wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

7 Thou ſhalt make alſo eleven curtains of goats hair, to cover the top of the tabernacle.

8 The length of one hair-curtain ſhall be thirty cubits: and the breadth, four: the meaſure of all the curtains ſhall be equal.

9 Five of which thou ſhalt couple by themſelves, and the ſix others thou ſhalt couple one to another, ſo as to double the ſixth curtain in the front of the roof.

10 Thou ſhalt make alſo fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

11 Thou ſhalt make alſo fifty buckles of braſs, wherewith the loops may be joined, that of all there may be made one covering.

12 And that which ſhall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou ſhalt cover the back parts of the tabernacle.

13 And there ſhall hang down a cubit on the one ſide, and another on the other ſide, which is over and above in the length of the curtains, fencing both ſides of the tabernacle.

14 Thou ſhalt make alſo another cover to the roof of rams ſkins dyed red: and over that again another cover of violet-coloured ſkins.

15 Thou ſhalt make alſo the boards of the tabernacle ſtanding upright of ſetim-wood.

16 Let every one of them be ten cubits in length, and in breadth one cubit and a half.

17 In the ſides of the boards, ſhall be made two mortiſes, whereby one board may be joined to another board: and after this manner ſhall all the boards be prepared.

18 Of which twenty ſhall be in the ſouth ſide ſouthward.

19 For which thou ſhalt caſt forty ſockets of ſilver, that under every board may be put two ſockets at the two corners.

20 In the ſecond ſide alſo of the tabernacle that looketh to the north, there ſhall be twenty boards,

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VER. 31. *A candleſtick.* This candleſtick, with its ſeven lamps, which was always to give light in the houſe of God, was a figure of the light of the Holy Ghoſt, and his ſevenfold grace, in the ſanctuary of the church of Chriſt.

21 Having forty ſockets of ſilver, two ſockets ſhall be put under each board.

22 But on the weſt ſide of the tabernacle thou ſhalt make ſix boards.

23 And again other two which ſhall be erected in the corners at the back of the tabernacle.

24 And they ſhall be joined together from beneath unto the top, and one joint ſhall hold them all. The like joining ſhall be obſerved for the two boards alſo that are to be put in the corners.

25 And they ſhall be in all eight boards, and their ſilver ſockets ſixteen, reckoning two ſockets for each board.

26 Thou ſhalt make alſo five bars of ſetim-wood, to hold together the boards on one ſide of the tabernacle,

27 And five others on the other ſide, and as many at the weſt ſide:

28 And they ſhall be put along by the midſt of the boards from one end to the other.

29 The boards alſo themſelves thou ſhalt overlay with gold, and ſhalt caſt rings of gold to be ſet upon them, for places for the bars to hold together the board-work: which *bars* thou ſhalt cover with plates of gold.

30 And thou ſhalt rear up the tabernacle according to the pattern that was ‖ ſhewn thee in the mount. ‖ Supra 25. 40.

31 Thou ſhalt make alſo a veil of violet, and purple, and ſcarlet twice dyed, and fine twiſted linen, wrought with embroidered work and goodly variety:

32 And thou ſhalt hang it up before four pillars of ſetim-wood, which themſelves alſo ſhall be overlaid with gold, and ſhall have heads of gold, but ſockets of ſilver.

33 And the veil ſhall be hanged on with rings, and within it thou ſhalt put the ark of the teſtimony, and the ſanctuary and the holy of the holies ſhall be divided with it.

34 And thou ſhalt ſet the propitiatory upon the ark of the teſtimony in the holy of holies.

35 And the table without the veil and over-againſt the table the candleſtick in the ſouth ſide of the tabernacle: for the table ſhall ſtand in the north ſide.

36 Thou ſhalt make alſo a hanging in the entrance of the tabernacle of violet, and purple, and ſcarlet twice dyed, and fine twiſted linen with embroidered work.

37 And thou ſhalt overlay with gold five pillars of ſetim-wood, before which the hanging ſhall be drawn: their heads ſhall be of gold, and the ſockets of braſs.

CHAP. XXVII.

The altar: and the court of the tabernacle with its hangings and pillars. Proviſion of oil for lamps.

THOU ſhalt make alſo an altar of ſetim-wood, which ſhall be five cubits long, and as many broad, that is four-ſquare, and three cubits high. Infra 38. 6.

2 And there ſhall be horns at the four corners of the ſame: and thou ſhalt cover it with braſs.

3 And thou ſhalt make for the uſes thereof pans to receive the aſhes, and tongs and fleſh-hooks, and fire-pans: all its veſſels thou ſhalt make of braſs.

4 And a grate of braſs in manner of a net: at the four corners of which ſhall be four rings of braſs,

5 Which thou ſhalt put under the hearth of the altar: and the grate ſhall be even to the midſt of the altar.

6 Thou ſhalt make alſo two bars for the altar of ſetim-wood, which thou ſhalt cover with plates of braſs:

7 And thou ſhalt draw them through rings, and they ſhall be on both ſides of the altar to carry it.

8 ‖ Thou ſhalt not make it ſolid, but empty and hollow in the inſide, as it was ſhewn thee in the mount. ‖ Supra 20. 24.

9 Thou ſhalt make alſo the court of the tabernacle, in the ſouth ſide whereof ſouthward there ſhall be hangings of fine twiſted linen of a hundred cubits long for one ſide.

10 And twenty pillars with as many ſockets of braſs, the heads of which with their engraving ſhall be of ſilver.

11 In like manner alſo on the north ſide there ſhall be hangings of a hundred cubits long, twenty pillars, and as many ſockets of braſs, and their heads with their engraving of ſilver.

12 But in the breadth of the court, that looketh to the weſt, there ſhall be hangings of fifty cubits, and ten pillars, and as many ſockets.

13 In that breadth alſo of the court, which looketh to the eaſt, there ſhall be fifty cubits.

14 In which there ſhall be for one ſide

CHAP. XXVI. VER. 33. *The ſanctuary, &c.* That part of the tabernacle, which was without the veil, into which the prieſts daily entered, is here called *the ſanctuary*, or holy place; that part which was within the veil, into which no one but the high-prieſt ever went in, and he but once a year, is called *the holy of holies* (literally, *the ſanctuaries of the ſanctuary*), as being the moſt holy of all holy places.

hangings of fifteen cubits, and three pillars and as many ſockets.

15 And in the other ſide there ſhall be hangings of fifteen cubits, with three pillars and as many ſockets.

16 And in the entrance of the court there ſhall be made a hanging of twenty cubits of violet and purple, and ſcarlet twice dyed, and fine twiſted linen, with embroidered work: it ſhall have four pillars, with as many ſockets.

17 All the pillars of the court round about ſhall be garniſhed with plates of ſilver, ſilver heads and ſockets of braſs.

18 In length the court ſhall take up a hundred cubits, in breadth fifty, the height ſhall be of five cubits, and it ſhall be made of fine twiſted linen, and ſhall have ſockets of braſs.

19 All the veſſels of the tabernacle for all uſes and ceremonies, and the pins both of it, and of the court, thou ſhalt make of braſs.

20 Command the children of Iſrael that they bring thee the pureſt oil of the olives, and beaten with a peſtle: that a lamp may burn always.

21 In the tabernacle of the teſtimony, without the veil that hangs before the teſtimony. And Aaron and his ſons ſhall order it, that it may give light before the Lord until the morning. It ſhall be a perpetual obſervance throughout their ſucceſſions among the children of Iſrael.

CHAP. XXVIII.

The holy veſtments for Aaron and his ſons.

TAKE unto thee alſo Aaron thy brother with his ſons, from among the children of Iſrael, that they may miniſter to me in the prieſt's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

2 And thou ſhalt make a holy veſture for Aaron thy brother for glory and for beauty.

3 And thou ſhalt ſpeak to all the wiſe of heart, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's veſtments, in which he being conſecrated may miniſter to me.

4 And theſe ſhall be the veſtments that they ſhall make: A rational and an ephod, a tunick and a ſtrait linen garment, a mitre and a girdle. They ſhall make the holy veſtments for thy brother Aaron and his ſons, that they may do the office of prieſthood unto me.

5 And they ſhall take gold, and violet, and purple, and ſcarlet twice dyed, and fine linen.

6 And they ſhall make the ephod of gold, and violet, and purple, and ſcarlet twice dyed, and fine twiſted linen, embroidered with divers colours.

7 It ſhall have the two edges joined in the top on both ſides, that they may be cloſed together.

8 The very workmanſhip alſo and all the variety of the work ſhall be of gold, and violet, and purple, and ſcarlet twice dyed, and fine twiſted linen.

9 And thou ſhalt take two onyx ſtones, and ſhalt grave on them the names of the children of Iſrael:

10 Six names on one ſtone, and the other ſix on the other, according to the order of their birth.

11 With the work of an engraver and the graving of a jeweller, thou ſhalt engrave them with the names of the children of Iſrael, ſet in gold and compaſſed about:

12 And thou ſhalt put them in both ſides of the ephod, a memorial for the children of Iſrael. And Aaron ſhall bear their names before the Lord upon both ſhoulders, for a remembrance.

13 Thou ſhalt make alſo hooks of gold.

14 And two little chains of the pureſt gold linked one to another, which thou ſhalt put into the hooks.

15 And thou ſhalt make the rational of judgment with embroidered work of divers colours, according to the workmanſhip of the ephod, of gold, violet, and purple, and ſcarlet twice dyed, and fine twiſted linen.

16 It ſhall be four-ſquare and doubled: it ſhall be the meaſure of a ſpan both in length and in breadth.

17 And thou ſhalt ſet in it four rows of ſtones: In the firſt row ſhall be a ſardius ſtone, and a topaz, and an emerald:

18 In the ſecond a carbuncle, a ſapphire, and a jaſper:

19 In the third a ligurius, an agate, and an amethyſt:

20 In the fourth a chryſolite, an onyx and a beryl. They ſhall be ſet in gold by their rows.

21 And they ſhall have the names of the

CHAP. XXVIII. VER. 15. *The rational of judgment.* This part of the high-prieſt's attire, which he wore at his breaſt, was called *the rational of judgment;* partly becauſe it admoniſhed both prieſt and people of their duty to God; by carrying the names of all their tribes in his preſence; and by the *Urim* and *Thummim*, that is *doctrine* and *truth*, which were written upon it: and partly becauſe it gave divine anſwers and oracles, as if it were *rational* and endowed with judgment.

children of Iſrael: with twelve names ſhall they be engraved, each ſtone with the name of one according to the twelve tribes.

22 And thou ſhalt make on the rational chains linked one to another of the pureſt gold:

23 And two rings of gold, which thou ſhalt put in the two ends at the top of the rational.

24 And the golden chains thou ſhalt join to the rings, that are in the ends thereof:

25 And the ends of the chains themſelves thou ſhalt join together with two hooks on both ſides of the ephod, which is towards the rational.

26 Thou ſhalt make alſo two rings of gold which thou ſhalt put in the top parts of the rational, in the borders that are over-againſt the ephod, and look towards the back parts thereof.

27 Moreover alſo other two rings of gold, which are to be ſet on each ſide of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod,

28 And may be faſtened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be looſed one from the other.

29 And Aaron ſhall bear the names of the children of Iſrael in the rational of judgment upon his breaſt, when he ſhall enter into the ſanctuary, a memorial before the Lord for ever.

30 And thou ſhalt put in the rational of judgment Doctrine and Truth, which ſhall be on Aaron's breaſt, when he ſhall go in before the Lord: and he ſhall bear the judgment of the children of Iſrael on his breaſt, in the ſight of the Lord always.

31 And thou ſhalt make the tunick of the ephod all of violet,

32 In the midſt whereof above ſhall be a hole for the head, and a border round about it woven, as is wont to be made in the outmoſt parts of garments, that it may not eaſily be broken.

33 And beneath at the feet of the ſame tunick, round about, thou ſhalt make as it were pomegranates, of violet, and purple, and ſcarlet twice dyed, with little bells ſet between:

34 So that there ſhall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.

35 ‖ And Aaron ſhall be veſted with it in the office of his miniſtry, that the ſound may be heard, when he goeth in and cometh out of the ſanctuary, in the ſight of the Lord, and that he may not die. ‖ Eccli. 45. 11.

36 Thou ſhalt make alſo a plate of the pureſt gold: wherein thou ſhalt grave with engraver's work, Holy to the Lord.

37 And thou ſhalt tie it with a violet fillet, and it ſhall be upon the mitre,

38 Hanging over the forehead of the high-prieſt. And Aaron ſhall bear the iniquities of thoſe things, which the children of Iſrael have offered and ſanctified, in all their gifts and offerings. And the plate ſhall be always on his forehead, that the Lord may be well pleaſed with them.

39 And thou ſhalt gird the tunick with fine linen, and thou ſhalt make a fine linen mitre, and a girdle of embroidered work.

40 Moreover for the ſons of Aaron thou ſhalt prepare linen tunicks, and girdles and mitres for glory and beauty:

41 And with all theſe things thou ſhalt veſt Aaron thy brother, and his ſons with him. And thou ſhalt conſecrate the hands of them all, and ſhalt ſanctify them, that they may do the office of prieſthood unto me.

42 Thou ſhalt make alſo linen breeches, to cover the fleſh of their nakedneſs from the reins to the thighs:

43 And Aaron and his ſons ſhall uſe them when they ſhall go in to the tabernacle of the teſtimony, or when they approach to the altar to miniſter in the ſanctuary, leſt being guilty of iniquity they die. It ſhall be a law for ever to Aaron, and to his ſeed after him.

CHAP. XXIX.

The manner of conſecrating Aaron and other prieſts; the inſtitution of the daily ſacrifice of two lambs, one in the morning, the other at evening.

AND thou ſhalt alſo do this, that they may be conſecrated to me in prieſthood. ‖ Take a calf from the herd, and two rams without blemiſh, ‖ Lev. 9. 2.

2 And unleavened bread, and a cake without leaven, tempered with oil, wafers alſo unleavened anointed with oil: thou ſhalt make them all of wheaten flour.

3 And thou ſhalt put them in a baſket and offer *them:* and the calf and the two rams.

4 And thou ſhalt bring Aaron and his ſons

VER. 30. *Doctrine and Truth.* Hebrew, *Urim* and *Thummim: illuminations* and *perfections.* Theſe words written on the *rational*, ſeem to ſignify the light of doctrine and the integrity of life, with which the prieſts of God ought to approach to him.

to the door of the tabernacle of the teſtimony. And when thou haſt waſhed the father and his ſons with water,

5 Thou ſhalt clothe Aaron with his veſtments, that is, with the linen garment and the tunick, and the ephod and the rational, which thou ſhalt gird with the girdle.

6 And thou ſhalt put the mitre upon his head, and the holy plate upon the mitre,

7 And thou ſhalt pour the oil of unction upon his head: and by this rite ſhall he be conſecrated.

8 Thou ſhalt bring his ſons alſo, and ſhalt put on them the linen tunicks, and gird them with a girdle:

9 To wit, Aaron and his children, and thou ſhalt put mitres upon them: and they ſhall be prieſts to me by a perpetual ordinance. After thou ſhalt have conſecrated their hands,

‖ Lev. 1. 3. 10 ‖ Thou ſhalt preſent alſo the calf before the tabernacle of the teſtimony. And Aaron and his ſons ſhall lay their hands upon his head,

11 And thou ſhalt kill him in the ſight of the Lord, beſide the door of the tabernacle of the teſtimony.

12 And taking ſome of the blood of the calf, thou ſhalt put *it* upon the horns of the altar with thy finger, and the reſt of the blood thou ſhalt pour at the bottom thereof.

‡ Lev. 3. 3. 13 ‖ Thou ſhalt take alſo all the fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and ſhalt offer a burnt-offering upon the altar:

14 But the fleſh of the calf and the hide and the dung, thou ſhalt burn abroad, without the camp, becauſe it is for ſin.

15 Thou ſhalt take alſo one ram, upon the head whereof Aaron and his ſons ſhall lay their hands.

16 And when thou haſt killed him, thou ſhalt take of the blood thereof, and pour round about the altar.

17 And thou ſhalt cut the ram in pieces, and having waſhed his entrails and feet, thou ſhalt put them upon the fleſh that is cut in pieces, and upon his head.

18 And thou ſhalt offer the whole ram for a burnt-offering upon the altar: it is an oblation to the Lord, a moſt ſweet ſavour of the victim of the Lord.

19 Thou ſhalt take alſo the other ram, upon whoſe head Aaron and his ſons ſhall lay their hands.

20 And when thou haſt ſacrificed him, thou ſhalt take of his blood, and put upon the tip of the right ear of Aaron and of his ſons, and upon the thumbs and great toes of their right hand and foot, and thou ſhalt pour the blood upon the altar round about.

21 And when thou haſt taken of the blood that is upon the altar, and of the oil of unction, thou ſhalt ſprinkle Aaron and his veſture, his ſons and their veſtments. And after they and their veſtments are conſecrated,

22 Thou ſhalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right ſhoulder, becauſe it is the ram of conſecration:

23 And one roll of bread, a cake tempered with oil, a wafer out of the baſket of unleaved bread, which is ſet in the ſight of the Lord:

24 And thou ſhalt put all upon the hands of Aaron and of his ſons, and ſhalt ſanctify them elevating before the Lord.

25 And thou ſhalt take all from their hands: and ſhalt burn them upon the altar for a holocauſt, a moſt ſweet ſavour in the ſight of the Lord, becauſe it is his oblation.

26 Thou ſhalt take alſo the breaſt of the ram, wherewith Aaron was conſecrated, and elevating it thou ſhalt ſanctify it before the Lord, and it ſhall fall to thy ſhare.

27 And thou ſhalt ſanctify both the conſecrated breaſt, and the ſhoulder that thou didſt ſeparate of the ram,

28 Wherewith Aaron was conſecrated and his ſons, and they ſhall fall to Aaron's ſhare and his ſons by a perpetual right from the children of Iſrael: becauſe they are the choiceſt and the beginnings of their peace-victims which they offer to the Lord.

29 And the holy veſture, which Aaron ſhall uſe, his ſons ſhall have after him, that they may be anointed, and their hands conſecrated in it.

30 He of his ſons that ſhall be appointed high-prieſt in his ſtead, and that ſhall enter into the tabernacle of the teſtimony to miniſter in the ſanctuary, ſhall wear it ſeven days.

31 And thou ſhalt take the ram of the conſecration, and ſhalt boil the fleſh thereof in the holy place:

32 And Aaron and his ſons ſhall eat it. ‖ The loaves alſo, that are in the baſket, they ſhall eat in the entry of the tabernacle of the teſtimony, ‖ Lev. 8. 31. & 24. 9. Mat. 12. 4.

33 That it may be an atoning ſacrifice, and the hands of the offerers may be ſanctified. A ſtranger ſhall not eat of them, becauſe they are holy.

34 And if there remain of the conſecrated fleſh, or of the bread till the morning, thou

ſhalt burn the remainder with fire: they ſhall not be eaten, becauſe they are ſanctified.

35 All that I have commanded thee, thou ſhalt do unto Aaron and his ſons. Seven days ſhalt thou conſecrate their hands:

36 And thou ſhalt offer a calf for ſin every day for expiation. And thou ſhalt cleanſe the altar when thou haſt offered the victim of expiation, and ſhalt anoint it to ſanctify it.

37 Seven days ſhalt thou expiate the altar and ſanctify it, and it ſhall be moſt holy. Every one, that ſhall touch it, ſhall be holy.

38 This is what thou ſhalt ſacrifice upon the altar: Two lambs of a year old every day continually,

39 One lamb in the morning, and another in the evening.

40 With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the ſame meaſure.

41 And the other lamb thou ſhalt offer in the evening, according to the rite of the morning oblation, and according to what we have ſaid, for a ſavour of ſweetneſs:

42 It is a ſacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the teſtimony before the Lord, where I will appoint to ſpeak unto thee.

43 And there will I command the children of Iſrael, and the altar ſhall be ſanctified by my glory.

44 I will ſanctify alſo the tabernacle of the teſtimony with the altar, and Aaron with his ſons, to do the office of prieſthood unto me.

45 And I will dwell in the midſt of the children of Iſrael, and will be their God:

46 And they ſhall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

CHAP. XXX.

The altar of incenſe: money to be gathered for the uſe of the tabernacle: the brazen laver: the holy oil of unction, and the compoſition of the perfume.

THOU ſhalt make alſo an altar to burn incenſe, of ſetim-wood,

2 It ſhall be a cubit in length, and another in breadth, that is, four ſquare, and two in height. Horns ſhall go out of the ſame.

3 And thou ſhalt over-lay it with the pureſt gold, as well the grate thereof, as the walls round about, and the horns. And thou ſhalt make to it a crown of gold round about,

4 And two golden rings under the crown on either ſide, that the bars may be put into them, and the altar be carried.

5 And thou ſhalt make the bars alſo of ſetim-wood, and ſhalt over-lay them with gold.

6 And thou ſhalt ſet the altar over-againſt the veil, that hangeth before the ark of the teſtimony before the propitiatory wherewith the teſtimony is covered, where I will ſpeak to thee.

7 And Aaron ſhall burn ſweet ſmelling incenſe upon it, in the morning. When he ſhall dreſs the lamps, he ſhall burn it:

8 And when he ſhall place them in the evening, he ſhall burn an everlaſting incenſe before the Lord throughout your generations.

9 You ſhall not offer upon it incenſe of another compoſition, nor oblation, and victim, neither ſhall you offer libations.

10 And Aaron ſhall pray upon the horns thereof once a year, with the blood of that which was offered for ſin, and ſhall make atonement upon it in your generations. It ſhall be moſt holy to the Lord.

11 And the Lord ſpoke to Moſes, ſaying:

12 ‖ When thou ſhalt take the ſum of the children of Iſrael according to their number, every one of them ſhall give a price for their ſouls to the Lord, and there ſhall be no ſcourge among them, when they ſhall be reckoned. ‖ Num. 1. 2.

13 And this ſhall every one give that paſſeth at the naming, half a ſicle according to the ſtandard of the temple. ‖ A ſicle hath twenty obols. Half a ſicle ſhall be offered to the Lord. ‖ Lev. 27. 25. Num. 3. 47. Ezec. 45. 12.

14 He that is counted in the number from twenty years and upwards, ſhall give the price.

15 The rich man ſhall not add to half a ſicle, and the poor man ſhall diminiſh nothing.

16 And the money received, which was contributed by the children of Iſrael, thou ſhalt deliver unto the uſes of the tabernacle

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CHAP. XXX. VER. 1. *An altar to burn incenſe.* This burning of incenſe was an emblem of prayer, aſcending to God from an inflamed heart. See *Pſalm* cxl. 2. *Apocalypſe* v. 8. and viii. 4.

VER. 13. *Half a ſicle.* A *ſicle* or *ſhekel* of ſilver, (which was alſo called a *ſtater*) according to the ſtandard or weight of the ſanctuary, which was the moſt juſt and exact, was half an ounce of ſilver, that is about half a crown of Engliſh money. The *obol* or *gerah* was about three halfpence.

of the teſtimony, that it may be a memorial of them before the Lord, and he may be merciful to their ſouls.

17 And the Lord ſpoke to Moſes, ſaying:

18 Thou ſhalt make alſo a brazen laver with its foot, to waſh in: and thou ſhalt ſet it between the tabernacle of the teſtimony and the altar. And water being put into it:

19 Aaron and his ſons ſhall waſh their hands and feet in it:

20 When they are going into the tabernacle of the teſtimony, and when they are to come to the altar, to offer on it incenſe to the Lord,

21 Leſt perhaps they die. It ſhall be an everlaſting law to him, and to his ſeed by ſucceſſions.

22 And the Lord ſpoke to Moſes,

23 Saying: Take ſpices, of principal and choſen myrrh five hundred ſicles, and of cinnamon half ſo much, that is, two hundred and fifty ſicles, of calamus in like manner two hundred and fifty,

24 And of caſſia five hundred ſicles by the the weight of the ſanctuary, of oil of olives the meaſure hin:

25 And thou ſhalt make the holy oil of unction, an ointment compounded after the art of the perfumer,

26 And therewith thou ſhalt anoint the tabernacle of the teſtimony, and the ark of the teſtament,

27 And the table with the veſſels thereof, the candleſtick and furniture thereof, the altars of incenſe,

28 And of holocauſt, and all the furniture that belongeth to the ſervice of them.

29 And thou ſhalt ſanctify all, and they ſhall be moſt holy: he that ſhall touch them ſhall be ſanctified.

30 Thou ſhalt anoint Aaron and his ſons, and ſhalt ſanctify them, that they may do the office of prieſthood unto me.

31 And thou ſhalt ſay to the children of Iſrael: This oil of unction ſhall be holy unto me throughout your generations.

32 The fleſh of man ſhall not be anointed therewith, and you ſhall make none other of the ſame compoſition, becauſe it is ſanctified, and ſhall be holy unto you.

33 What man ſoever ſhall compound ſuch, and ſhall give thereof to a ſtranger, he ſhall be cut off from his people.

34 And the Lord ſaid to Moſes: Take unto thee ſpices, ſtacte, and onycha, galbanum of ſweet ſavour, and the cleareſt frankincenſe, all ſhall be of equal weight.

35 And thou ſhalt make incenſe compounded by the work of the perfumer, well tempered together, and pure, and moſt worthy of ſanctification.

36 And when thou haſt beaten all into very ſmall powder, thou ſhalt ſet of it before the tabernacle of the teſtimony, in the place where I will appear to thee. Moſt holy ſhall this incenſe be unto you.

37 You ſhall not make ſuch a compoſition for your own uſes, becauſe it is holy to the Lord.

38 What man ſoever ſhall make the like, to enjoy the ſmell thereof, he ſhall periſh out of his people.

CHAP. XXXI.

Beſeleël and Ooliab are appointed by the Lord to make the tabernacle, and the things belonging thereto. The obſervation of the ſabbath day is again commanded. And the Lord delivereth to Moſes two tables written with the finger of God.

AND the Lord ſpoke to Moſes, ſaying:

2 Behold, I have called by name Beſeleel the ſon of Uri the ſon of Hur of the tribe of Juda,

3 And I have filled him with the ſpirit of God, with wiſdom and underſtanding, and knowledge in all manner of work,

4 To deviſe whatſoever may be artificially made of gold, and ſilver, and braſs,

5 Of marble, and precious ſtones, and variety of wood.

6 And I have given him for his companion Ooliab the ſon of Achiſamech of the tribe of Dan. And I have put wiſdom in the heart of every ſkilful man, that they may make all things which I have commanded thee,

7 The tabernacle of the covenant, and the ark of the teſtimony, and the propitiatory, that is over it, and all the veſſels of the tabernacle,

8 And the table and the veſſels thereof, the moſt pure candleſtick with the veſſels thereof, and the altars of incenſe,

9 And of holocauſt, and all their veſſels, the laver with its foot,

10 The holy veſtments in the miniſtry for Aaron the prieſt, and for his ſons, that they may execute their office, about the ſacred things:

11 The oil of unction, and the incenſe of ſpices in the ſanctuary, all things which I have commanded thee, ſhall they make.

12 And the Lord ſpoke to Moſes, ſaying:

13 Speak to the children of Iſrael, and thou ſhalt ſay to them: ‖ See that you keep my ſabbath: becauſe it is a ſign between me ‖ Supra 20. 8. Ezec. 20. 12.

and you in your generations: that you may know that I am the Lord, who ſanctify you.

14 Keep you my ſabbath: for it is holy unto you: he that ſhall profane it, ſhall be put to death: he that ſhall do any work in it, his ſoul ſhall periſh out of the midſt of his people.

15 Six days ſhall you do work: in the ſeventh day is the ſabbath, the reſt holy to the Lord. Every one that ſhall do any work on this day, ſhall die.

16 Let the children of Iſrael keep the ſabbath, and celebrate it in their generations. It is an everlaſting covenant

17 Between me and the children of Iſrael, and a perpetual ſign. ‖ For in ſix days the Lord made heaven and earth, and in the ſeventh he ceaſed from work.

‖ Gen. 1. 31. & 2. 2.

18 And the Lord, when he had ended theſe words in mount Sinai, ‖ gave to Moſes two ſtone-tables of teſtimony, written with the finger of God.

‡ Deut. 9. 10.

CHAP. XXXII.

The people fall into idolatry. Moſes prayeth for them. He breaketh the tables: deſtroyeth the idol: blameth Aaron, and cauſeth many of the idolaters to be ſlain.

A. M. 2513. AND the people ſeeing that Moſes delayed to come down from the mount, gathering together againſt Aaron, ſaid: ‖ Ariſe, make us gods, that may go before us: For as to this Moſes, the man that brought us out of the land of Egypt, we know not what has befallen him.

‖ Acts 7. 40.

2 And Aaron ſaid to them: Take the golden ear-rings from the ears of your wives, and your ſons and daughters, and bring them to me.

3 And the people did what he had commanded, bringing the ear-rings to Aaron.

‖ Pſ. 105. 19.

4 ‖ And when he had received them, he faſhioned them by founders work, and made of them a molten calf. And they ſaid: Theſe are thy gods, O Iſrael, that have brought thee out of the land of Egypt.

5 And when Aaron ſaw this, he built an altar before it and made proclamation by a cryer's voice, ſaying: To-morrow is the ſolemnity of the Lord.

6 And riſing in the morning, they offered

‖ 1 Cor. 10. 7. holocauſts, and peace-victims, ‖ and the people ſat down to eat, and drink, and they roſe up to play.

7 And the Lord ſpoke to Moſes, ſaying:

† Deut. 9. 12. † Go, get thee down: thy people, which thou haſt brought out of the land of Egypt, hath ſinned.

8 They have quickly ſtrayed from the way which thou didſt ſhew them: and they have made to themſelves a molten calf, and have adored it, and ſacrificing victims to it, have ſaid: ‖ Theſe are thy gods, O Iſrael, that have brought thee out of the land of Egypt.

‖ 3 Kings 12. 28.

9 And again the Lord ſaid to Moſes: † I ſee that this people is ſtiff-necked:

† Infra 33. 3. Deut. 9. 13.

10 Let me alone, that my wrath may be kindled againſt them, and that I may deſtroy them, and I will make of thee a great nation.

11 But Moſes beſought the Lord his God, ſaying: ‖ Why, O Lord, is thy indignation enkindled againſt thy people, whom thou haſt brought out of the land of Egypt, with great power, and with a mighty hand?

‖ Num. 14. 13. Pſ. 105. 23.

12 Let not the Egyptians ſay, I beſeech thee: He craftily brought them out, that he might kill them in the mountains, and deſtroy them from the earth: let thy anger ceaſe, and be appeaſed upon the wickedneſs of thy people.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſworeſt by thy own ſelf, ſaying: ‖ I will multiply your ſeed as the ſtars of heaven: and this whole land that I have ſpoken of, I will give to your ſeed, and you ſhall poſſeſs it for ever.

‖ Gen. 12. 7. & 15. 7. & 48. 16.

14 And the Lord was appeaſed from doing the evil which he had ſpoken againſt his people.

15 And Moſes returned from the mount, carrying the two tables of the teſtimony in his hand, written on both ſides,

16 And made by the work of God: the writing alſo of God was graven in the tables.

17 And Joſue hearing the noiſe of the people ſhouting, ſaid to Moſes: the noiſe of battle is heard in the camp.

18 But he anſwered: It is not the cry of men encouraging to fight, nor the ſhout of men compelling to flee: but I hear the voice of ſingers.

19 And when he came nigh to the camp, he ſaw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount:

20 And laying hold of the calf which they had made, he burnt it, † and beat it to powder, which he ſtrowed into water, and gave thereof to the children of Iſrael to drink.

† Deut. 9. 21.

21 And he ſaid to Aaron: What has this people done to thee, that thou ſhouldſt bring upon them a moſt heinous ſin?

22 And he anſwered him: Let not my

lord be offended: for thou knoweſt this people, ‖ that they are prone to evil.

‖ 1 John 5. 19.

23 They ſaid to me: Make us gods, that may go before us: for as to this Moſes, who brought us forth out of the land of Egypt, we know not what is befallen him.

24 And I ſaid to them: Which of you hath any gold? and they took and brought it to me: and I caſt it into the fire, and this calf came out.

25 And when Moſes ſaw that the people were naked (for Aaron had ſtripped them by occaſion of the ſhame of the filth, and had ſet them naked among their enemies)

26 Then ſtanding in the gate of the camp, he ſaid: If any man be on the Lord's ſide let him join with me. And all the ſons of Levi gathered themſelves together unto him:

27 And he ſaid to them: Thus ſaith the Lord God of Iſrael: Put every man his ſword upon his thigh: go, and return from gate to gate through the midſt of the camp, and let every man kill his brother, ‖ and friend, and neighbour.

‖ Deut. 33. 9.

28 And the ſons of Levi did according to the words of Moſes, and there were ſlain that day about three and twenty thouſand men.

29 And Moſes ſaid: You have conſecrated your hands this day to the Lord, every man in his ſon and in his brother, that a bleſſing may be given to you.

30 And when the next day was come, Moſes ſpoke to the people: You have ſinned a very great ſin: I will go up to the Lord, if by any means I may be able to entreat him for your crime.

31 And returning to the Lord, he ſaid: I beſeech thee: this people hath ſinned a heinous ſin, and they have made to themſelves gods of gold: either forgive them this treſpaſs,

32 Or if thou do not, ſtrike me out of the book that thou haſt written.

33 And the Lord anſwered him: He that hath ſinned againſt me, him will I ſtrike out of my book:

34 But go thou, and lead this people whither I have told thee: my Angel ſhall go before thee. And I in the day of revenge will viſit this ſin alſo of theirs.

35 The Lord therefore ſtruck the people for the guilt on occaſion of the calf which Aaron had made.

CHAP. XXXIII.

The people mourn for their ſin. Moſes pitcheth the tabernacle without the camp. He converſeth familiarly with God. Deſireth to ſee his glory.

AND the Lord ſpoke to Moſes, ſaying: Go, get thee up from this place, thou and thy people which thou haſt brought out of the land of Egypt, into the land concerning which I ſwore to Abraham, Iſaac, and Jacob, ſaying: ‖ To thy ſeed I will give it:

‖ Gen. 12. 7.

2 † And I will ſend an Angel before thee, that I may caſt out the ‖ Chananite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebuſite,

† Supra 32. 34.

‖ Deut. 7. 22. Joſ. 24. 11.

3 That thou mayſt enter into the land that floweth with milk and honey. For I will not go up with thee, ‖ becauſe thou art a ſtiff-necked people: leſt I deſtroy thee in the way.

‖ Supra 32. 9. Deut. 9. 13.

4 And the people hearing theſe very bad tidings, mourned: and no man put on his ornaments according to cuſtom.

5 And the Lord ſaid to Moſes: Say to the children of Iſrael: Thou art a ſtiff-necked people, once I ſhall come up in the midſt of thee, and ſhall deſtroy thee. Now preſently lay aſide thy ornaments, that I may know what to do to thee.

6 So the children of Iſrael laid aſide their ornaments by mount Horeb.

7 Moſes alſo taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant. And all the people, that had any queſtion, went forth to the tabernacle of the covenant, without the camp.

8 And when Moſes went forth to the tabernacle, all the people roſe up, and every one ſtood in the door of his pavilion, and they beheld the back of Moſes, till he went into the tabernacle.

9 And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and ſtood at the door, and he ſpoke with Moſes.

10 And all ſaw that the pillar of the cloud ſtood at the door of the tabernacle. And they ſtood, and worſhipped at the doors of their tents.

CHAP. XXXII. VER. 25. *Naked.* Having loſt not only their gold, and their honour, but what was worſt of all, being ſtripped alſo of the grace of God, and having loſt him.

Ibid. *The ſhame of the filth.* That is, of the idol, which they had taken for their god. It is the uſual phraſe of the ſcripture to call idols *filth*, and *abominations*.

11 And the Lord ſpoke to Moſes face to face, as a man is wont to ſpeak to his friend. And when he returned into the camp, his ſervant Joſue the ſon of Nun, a young man, departed not from the tabernacle.

12 And Moſes ſaid to the Lord: Thou commandeſt me to lead forth this people: and thou doſt not let me know whom thou wilt ſend with me, eſpecially whereas thou haſt ſaid: I know thee by name, and thou haſt found favour in my ſight.

13 If therefore I have found favour in thy ſight, ſhew me thy face, that I may know thee, and may find grace before thy eyes: look upon thy people this nation.

14 And the Lord ſaid: My face ſhall go before thee, and I will give thee reſt.

15 And Moſes ſaid: If thou thyſelf doſt not go before, bring us not out of this place.

16 For how ſhall we be able to know I and thy people, that we have found grace in thy ſight, unleſs thou walk with us, that we may be glorified by all people that dwell upon the earth?

17 And the Lord ſaid to Moſes: This word alſo, which thou haſt ſpoken, will I do: for thou haſt found grace before me, and thee I have known by name.

18 And he ſaid: Shew me thy glory.

19 He anſwered: I will ſhew thee all good, and I will proclaim in the name of the Lord before thee: ‖ and I will have mercy on whom I will, and I will be merciful to whom it ſhall pleaſe me. ‖ Rom. 9. 15.

20 And again he ſaid: Thou canſt not ſee my face: for man ſhall not ſee me, and live.

21 And again he ſaid: Behold there is a place with me, and thou ſhalt ſtand upon the rock.

22 And when my glory ſhall paſs, I will ſet thee in a hole of the rock, and protect thee with my right hand, till I paſs:

23 And I will take away my hand, and thou ſhalt ſee my back parts: but my face thou canſt not ſee.

CHAP. XXXIV.

The tables are renewed: all ſociety with the Chananites is forbid: ſome precepts concerning the firſt-born, the ſabbath, and other feaſts: After forty days faſt, Moſes returneth to the people with the commandments, and his face appearing horned with rays of light, he covereth it, whenſoever he ſpeaketh to the people.

AND after this he ſaid: Hew thee two tables of ſtone like unto the former, and I will write upon them the words, which were in the tables, which thou brokeſt. Deut. 10. 1.

2 Be ready in the morning, that thou mayſt forthwith go up into mount Sinai, and thou ſhalt ſtand with me upon the top of the mount.

3 Let no man go up with thee, and let not any man be ſeen throughout all the mount: neither let the oxen nor the ſheep feed over-againſt it.

4 Then he cut out two tables of ſtone, ſuch as had been before: and riſing very early he went up into the mount Sinai, as the Lord had commanded him, carrying with him the tables.

5 And when the Lord was come down in a cloud, Moſes ſtood with him, calling upon the name of the Lord.

6 And when he paſſed before him, he ſaid: O the Lord, the Lord God, merciful and gracious, patient and of much compaſſion, and true,

7 ‖ Who keepeſt mercy unto thouſands: who takeſt away iniquity, and wickedneſs, and ſin, † and no man of himſelf is innocent before thee. ‡ Who rendereſt the iniquity of the fathers to the children, and to the grand-children unto the third and fourth generation. ‖ Deut. 5. 10. Jer. 32. 18. † Pſ. 142. 2. ‡ Deut. 5. 9. Jer. 32. 18.

8 And Moſes making haſte, bowed down proſtrate unto the earth, and adoring,

9 Said: If I have found grace in thy ſight, O Lord, I beſeech thee that thou wilt go with us (for it is a ſtiff-necked people)

CHAP. XXXIII. VER. 11. *Face to face.* That is, in a moſt familiar manner. Though as we learn from this very chapter, Moſes could not ſee *the face* of the Lord.

VER. 12. *I know thee by name.* In the language of the ſcriptures, God is ſaid to *know* ſuch as he approves and loves: and to *know by name*, thoſe whom he favours in a moſt ſingular manner, as he did his ſervant Moſes.

VER. 23. *See my back parts.* The Lord, by his Angel, uſually ſpoke to Moſes in the pillar of the cloud, ſo that he could not ſee the glory of him that ſpoke familiarly with him. In the viſion here mentioned, he was allowed to ſee ſomething of him, in an aſſumed corporeal form: not in the face, the rays of which were too bright for mortal eye to bear, but to view him as it were behind, when his face was turned from him.

and take away our iniquities and sin, and possess us.

‖ Deut. 5. 2. Jer. 32. 40.

10 The Lord answered: ‖ I will make a covenant in the sight of all, I will do signs such as were never seen upon the earth, nor in any nations: that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do.

11 Observe all things which this day I command thee: I myself will drive out before thy face the Amorrhite, and the Chananite, and the Hethite, and the Pherezite and the Hevite, and the Jebusite.

12 Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

13 But destroy their altars, break their statues, and cut down their groves:

14 Adore not any strange God. The Lord his name is Jealous, he is a jealous God.

‖ Supra 23. 32. Deut. 7. 2.

15 ‖ Make no covenant with the men of those countries: lest, when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed.

† 3 Kings 11. 2. Deut. 7. 3.

16 † Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods.

17 Thou shalt not make to thyself any molten gods.

18 Thou shalt keep the feast of the unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month of the new corn: for in the month of the spring time thou camest out from Egypt.

‖ Supra 13. & 12. & 22. 29.

19 ‖ All of the male kind, that openeth the womb, shall be mine. Of all beasts, both of oxen and of sheep, it shall be mine.

20 The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The first-born of thy sons thou shalt redeem: neither shalt thou appear before me empty.

21 Six days shalt thou work, the seventh day thou shalt cease to plough, and to reap.

‖ Supra. 23. 15.

22 ‖ Thou shalt keep the feast of weeks with the first-fruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in.

‖ Supra 23. 17. Deut. 16. 16.

23 ‖ Three times in the year all thy males shall appear in the sight of the Almighty Lord the God of Israel.

24 For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up, and appear in the sight of the Lord thy God thrice in a year.

‖ Supra 23. 18. & 19.

25 ‖ Thou shalt not offer the blood of my sacrifice upon leaven: neither shall there remain in the morning any thing of the victim of the solemnity of the Phase.

26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. ‖ Thou shalt not boil a kid in the milk of his dam.

‖ Supra 23. 19. Deut. 14. 21.

27 And the Lord said to Moses: Write thee these words by which I have made a covenant both with thee and with Israel.

† Supra 24. 18. Deut. 9. 9. & 18.

28 And he was there with the Lord † forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables ‖ the ten words of the covenant.

‖ Deut. 4. 13.

29 And when Moses came down from the mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord.

30 And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.

31 And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them,

32 And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord in mount Sinai.

‖ 2 Cor. 3. 13.

33 And having done speaking, ‖ he put a veil upon his face.

34 But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him.

35 And they saw that the face of Moses when he came out was horned, but he covered his face again, if at any time he spoke to them.

CHAP. XXXV.

The Sabbath. Offerings for making the tabernacle. Beseleel and Ooliab are called to the work.

A. M. 2513.

AND all the multitude of the children of Israel being gathered together, he said to them: These are the things which the Lord hath commanded to be done.

CHAP. XXXIV. VER. 29. *Horned.* That is, shining, and sending forth rays of light like horns.

2 Six days you ſhall do work: the ſeventh day ſhall be holy unto you, the ſabbath and the reſt of the Lord: he that ſhall do any work on it, ſhall be put to death.

3 You ſhall kindle no fire in any of your habitations on the ſabbath day.

4 And Moſes ſaid to all the aſſembly of the children of Iſrael: This is the word the Lord hath commanded, ſaying:

5 Set aſide with you firſt-fruits to the Lord. ‖ Let every one that is willing and hath a ready heart, offer them to the Lord: gold, and ſilver, and braſs, ‖ Supra 25. 2.

6 Violet and purple, and ſcarlet twice dyed, and fine linen, goats hair,

7 And rams ſkins dyed red, and violet coloured ſkins, ſetim-wood,

8 And oil to maintain lights, and to make ointment, and moſt ſweet incenſe,

9 Onyx ſtones, and precious ſtones, for the adorning of the ephod and the rational.

10 Whoſoever of you is wiſe, let him come, and make that which the Lord hath commanded:

11 To wit, the tabernacle, and the roof thereof, and the cover, the rings, and the board-work with the bars, the pillars and the ſockets:

12 The ark and the ſtaves, the propitiatory, and the veil that is drawn before it:

13 The table with the bars and the veſſels, and the loaves of propoſition:

14 The candleſtick to bear up the lights, the veſſels thereof and the lamps, and the oil for the nouriſhing of fires:

15 The altar of incenſe, and the bars, and the oil of unction and the incenſe of ſpices: the hanging at the door of the tabernacle:

16 The altar of holocauſt, and its grate of braſs, with the bars and veſſels thereof: the laver and its foot:

17 The curtains of the court with the pillars and the ſockets, the hanging in the doors of the entry,

18 The pins of the tabernacle and of the court with their little cords:

19 The veſtments that are to be uſed in the miniſtry of the ſanctuary, the veſture of Aaron the high-prieſt, and of his ſons, to do the office of prieſthood to me.

20 And all the multitude of the children of Iſrael going out from the preſence of Moſes,

21 Offered firſt-fruits to the Lord with a moſt ready and devout mind, to make the work of the tabernacle of the teſtimony. Whatſoever was neceſſary to the ſervice and to the holy veſtments,

22 Both men and women gave bracelets and ear-rings, rings and tablets: every veſſel of gold was ſet aſide to be offered to the Lord.

23 If any man had violet, and purple, and ſcarlet twice dyed, red, and violet coloured ſkins,

24 Metal of ſilver and braſs, they offered it to the Lord, and ſetim-wood for divers uſes.

25 The ſkilful women alſo gave ſuch things as they had ſpun, violet, purple, and ſcarlet, and fine linen,

26 And goats hair, giving all of their own accord.

27 But the princes offered onyx ſtones, and precious ſtones, for the ephod and the rational,

28 And ſpices and oil for the lights, and for the preparing of ointment, and to make the incenſe of moſt ſweet ſavour.

29 All both men and women with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moſes. All the children of Iſrael dedicated voluntary offerings to the Lord.

30 And Moſes ſaid to the children of Iſrael: ‖ Behold, the Lord hath called by name Beſeleel the ſon of Uri the ſon of Hur of the tribe of Juda. ‖ Supra 31. 2.

31 And hath filled him with the ſpirit of God, with wiſdom and underſtanding and knowledge and all learning.

32 To deviſe and to work in gold and ſilver, and braſs,

33 And in engraving ſtones, and in carpenters work. Whatſoever can be deviſed artificially,

34 He hath given in his heart: Ooliab alſo the ſon of Achiſamech of the tribe of Dan:

35 Both of them hath he inſtructed with wiſdom, to do carpenters work, *and* tapeſtry, *and* embroidery in blue and purple, and ſcarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

CHAP. XXXVI.

The offerings are delivered to the workmen: the curtains, coverings, boards, bars, veil, pillars, and hanging are made.

BESELEEL therefore, and Ooliab, ‖ and every wiſe man, to whom the Lord gave wiſdom and underſtanding, to know how to work artificially, made the things that are neceſſary for the uſes of the ſanctuary, and which the Lord commanded. A. M. 2514. ‖ Supra 26. 1.

2 And when Moſes had called them, and every ſkilful man, to whom the Lord had given wiſdom, and ſuch as of their own accord had offered themſelves to the making of the work, 1 Par. 21. 29.

3 He delivered all the offerings of the children of Iſrael unto them. And while they were earneſt about the work, the people daily in the morning offered their vows.

4 Whereupon the workmen being conſtrained to come,

5 Said to Moſes: the people offereth more than is neceſſary.

6 Moſes therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the ſanctuary. And ſo they ceaſed from offering gifts,

7 Becauſe the things that were offered did ſuffice and were too much.

8 And all the men that were wiſe of heart, to accompliſh the work of the tabernacle, made ten curtains of twiſted fine linen, and violet, and purple, and ſcarlet twice dyed, with varied work, and the art of embroidering:

9 The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the ſame ſize.

10 And he joined five curtains, one to another, and the other five he coupled one to another.

11 He made alſo loops of violet in the edge of one curtain on both ſides, and in the edge of the other curtain in like manner,

12 That the loops might meet one againſt another, and might be joined each with the other.

13 Whereupon alſo he caſt fifty rings of gold that might catch the loops of the curtains, and they might be made one tabernacle.

14 He made alſo eleven curtains of goats-hair to cover the roof of the tabernacle:

15 One curtain was thirty cubits long and four cubits broad: all the curtains were of one meaſure.

16 Five of which he joined apart, and the other ſix apart.

17 And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

18 And fifty buckles of braſs wherewith the roof might be knit together, that of all the curtains there might be made one covering.

19 He made alſo a cover for the tabernacle of rams ſkins dyed red: and another cover over that of violet ſkins.

20 He made alſo the boards of the tabernacle of ſetim-wood ſtanding.

21 The length of one board was ten cubits: and the breadth was one cubit and a half.

22 There were two mortiſes throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

23 Of which twenty were at the ſouth-ſide ſouthward,

24 With forty ſockets of ſilver. Two ſockets were put under one board on the two ſides of the corners, where the mortiſes of the ſides end in the corners.

25 At that ſide alſo of the tabernacle, that looketh towards the north, he made twenty boards,

26 With forty ſockets of ſilver, two ſockets for every board.

27 But againſt the weſt, to wit, at that ſide of the tabernacle, which looketh to the ſea, he made ſix boards,

28 And two others at each corner of the tabernacle behind:

29 Which were alſo joined from beneath unto the top, and went together into one joint. Thus he did on both ſides at the corners:

30 So there were in all eight boards, and they had ſixteen ſockets of ſilver, to wit, two ſockets under every board.

31 He made alſo bars of ſetim-wood, five to hold together the boards of one ſide of the tabernacle,

32 And five others to join together the boards of the other ſide: and beſides theſe, five other bars at the weſt ſide of the tabernacle towards the ſea.

33 He made alſo another bar, that might come by the midſt of the boards from corner to corner.

34 And the board-work itſelf he overlaid with gold. And their rings he made of gold, through which the bars might be drawn: and he covered the *bars* themſelves with plates of gold.

35 He made alſo a veil of violet, and purple, ſcarlet, and fine twiſted linen, varied and diſtinguiſhed with embroidery:

36 And four pillars of ſetim-wood, which with their heads he overlaid with gold, caſting for them ſockets of ſilver.

37 He made alſo a hanging in the entry of the tabernacle of violet, purple, ſcarlet, and fine twiſted linen, with the work of an embroiderer.

38 And five pillars with their heads, which he covered with gold, and their ſockets he caſt of braſs.

CHAP. XXXVII.

Beſelcel maketh the ark: the propitiatory, and cherubims, the table, the candleſtick, the lamps, and the altar of incenſe, and compoundeth the incenſe.

A. M. 2514. Ante C. 1490. AND Beſelcel made alſo, the ark of ſetim-wood: it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the pureſt gold within and without.

2 And he made to it a crown of gold round about,

3 Caſting four rings of gold at the four corners thereof: two rings in one ſide, and two in the other.

4 And he made bars of ſetim-wood, which he overlaid with gold,

5 And he put them into the rings that were at the ſides of the ark to carry it.

6 He made alſo the propitiatory, that is, the oracle, of the pureſt gold, two cubits and a half in length, and a cubit and a half in breadth.

7 Two cherubims alſo of beaten gold, which he ſet on the two ſides of the propitiatory:

8 One cherub in the top of one ſide, and the other cherub in the top of the other ſide: two cherubims at the two ends of the propitiatory,

9 Spreading their wings, and covering the propitiatory, and looking one towards the other and towards it.

10 He made alſo the table of ſetim-wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

11 And he overlaid it with the fineſt gold, and he made to it a golden ledge round about,

12 And to the ledge itſelf he made a poliſhed crown of gold of four fingers breadth, and upon the ſame another golden crown.

13 And he caſt four rings of gold which he put in the four corners at each foot of the table,

14 Over-againſt the crown: and he put the bars into them, that the table might be carried.

15 And the bars alſo themſelves he made of ſetim-wood, and overlaid them with gold.

16 And the veſſels for the divers uſes of the table, diſhes, bowls, and cups, and cenſers of pure gold, wherein the libations are to be offered.

17 He made alſo the candleſtick of beaten work of the fineſt gold. From the ſhaft whereof *its* branches, its cups, and bowls and lilies came out:

18 Six on the two ſides: three branches on one ſide, and three on the other.

19 Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the faſhion of a nut in another branch, and bowls withal and lilies. The work of the ſix branches, that went out from the ſhaft of the candleſtick was equal.

20 And in the ſhaft itſelf were four cups after the manner of a nut, and bowls withal at every one and lilies:

21 And bowls under two branches in three places, which together make ſix branches going out from one ſhaft.

22 So both the bowls, and the branches were of the ſame, all beaten work of the pureſt gold.

23 He made alſo the ſeven lamps with their ſnuffers, and the veſſels where the ſnuffings were to be put out, of the pureſt gold.

24 The candleſtick with all the veſſels thereof weighed a talent of gold.

25 He made alſo the altar of incenſe of ſetim-wood, being a cubit on every ſide four-ſquare, and in height two *cubits*: from the corners of which went out horns.

26 And he overlaid it with the pureſt gold, with *its* grate and the ſides and the horns.

27 And he made to it a crown of gold round about, and two golden rings under the crown at each ſide, that the bars might be put into them, and the altar be carried.

28 And the bars themſelves he made alſo of ſetim-wood, and overlaid them with plates of gold.

29 He compounded alſo the oil for the ointment of ſanctification, and incenſe of the pureſt ſpices according to the work of a perfumer.

CHAP. XXXVIII.

He maketh the altar of holocauſt. The brazen laver. The court with its pillars and hangings. The ſum of what the people offered.

HE made alſo the altar of holocauſt of ſetim-wood, five cubits ſquare, and three in height: A. M. 2514. 2 Par. 1. 5.

2 The horns whereof went out from the corners, and he overlaid it with plates of braſs.

3 And for the uſes thereof he prepared

divers veſſels of braſs, cauldrons, tongs, fleſh-hooks, pot-hooks, and fire-pans.

4 And he made the grate thereof of braſs in manner of a net, and under it in the midſt of the altar a hearth,

5 Caſting four rings at the four ends of the net at the top, to put in bars to carry it:

6 And he made the bars of ſetim-wood, and overlaid them with plates of braſs:

7 And he drew them through the rings that ſtood out in the ſides of the altar. || And the altar itſelf was not ſolid, but hollow, of boards, and empty within. || Supra 27. 8.

8 He made alſo the laver of braſs, with the foot thereof, of the mirrors of the women that watched at the door of the tabernacle.

9 He made alſo the court, in the ſouth ſide whereof were hangings of fine twiſted linen of a hundred cubits,

10 Twenty pillars of braſs with their ſockets, the heads of the pillars, and the whole graving of the work, of ſilver.

11 In like manner at the north ſide the hangings, the pillars, and the ſockets and heads of the pillars were of the ſame meaſure, and work and metal.

12 But on that ſide that looketh to the weſt, there were hangings of fifty cubits, ten pillars of braſs with their ſockets, and the heads of the pillars, and all the graving of the work, of ſilver.

13 Moreover towards the eaſt he prepared hangings of fifty cubits:

14 Fifteen cubits of which, were on one ſide with three pillars, and their ſockets:

15 And on the other ſide (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many ſockets.

16 All the hangings of the court were woven with twiſted linen.

17 The ſockets of the pillars were of braſs, and their heads with all their gravings of ſilver: and he overlaid the pillars of the court alſo with ſilver.

18 And he made in the entry thereof an embroidered hanging of violet, purple, ſcarlet, and fine twiſted linen, that was twenty cubits long, and five cubits high according to the meaſure of all the hangings of the court.

19 And the pillars in the entry were four with ſockets of braſs, and their heads and gravings of ſilver.

20 The pins alſo of the tabernacle and of the court round about he made of braſs.

21 Theſe are the inſtruments of the tabernacle of the teſtimony, which were counted according to the commandment of Moſes, in the ceremonies of the Levites, by the hand of Ithamar ſon of Aaron the prieſt:

22 Which Beſeleel the ſon of Uri the ſon of Hur of the tribe of Juda had made, as the Lord commanded by Moſes,

23 Having for his companion Ooliab the ſon of Achiſamech of the tribe of Dan: who alſo was an excellent artificer in wood, and worker in tapeſtry and embroidery in violet, purple, ſcarlet, and fine linen.

24 All the gold that was ſpent in the work of the ſanctuary, and that was offered in gifts, was nine and twenty talents, and ſeven hundred and thirty ſicles according to the ſtandard of the ſanctuary.

25 And it was offered by them that went to be numbered, from twenty years old and upwards, of ſix hundred and three thouſand five hundred and fifty men able to bear arms.

26 There were moreover a hundred talents of ſilver, whereof were caſt the ſockets of the ſanctuary, and of the entry where the veil hangeth.

27 A hundred ſockets were made of a hundred talents, one talent being reckoned for every ſocket.

28 And of the thouſand ſeven hundred and ſeventy five he made the heads of the pillars, which alſo he overlaid with ſilver.

29 And there were offered of braſs alſo ſeventy two thouſand talents, and four hundred ſicles beſides,

30 Of which were caſt the ſockets in the entry of the tabernacle of the teſtimony, and the altar of braſs with the grate thereof, and all the veſſels that belong to the uſe thereof.

31 And the ſockets of the court as well round about as in the entry thereof, and the pins of the tabernacle and of the court round about.

CHAP. XXXIX.

All the ornaments of Aaron and his ſons are made. And the whole work of the tabernacle is finiſhed.

AND he made, of violet and purple, ſcarlet and fine linen, the veſtments for Aaron to wear when he miniſtered in the holy places, as the Lord commanded Moſes. A. M. 2514. Supra 28. 6.

2 So he made an ephod of gold, violet, and purple, and ſcarlet twice dyed, and fine twiſted linen,

3 With embroidered work, and he cut thin plates of gold, and drew them ſmall

into threads, that they might be twiſted with the woof of the foreſaid colours,

4 And two borders coupled one to the other in the top on either ſide,

5 And a girdle of the ſame colours, as the Lord had commanded Moſes.

6 He prepared alſo two onyx ſtones, faſt ſet and cloſed in gold, and graven, by the art of a lapidary, with the names of the children of Iſrael:

7 And he ſet them in the ſides of the ephod for a memorial of the children of Iſrael, as the Lord had commanded Moſes.

8 He made alſo a rational with embroidered work according to the work of the ephod, of gold, violet, purple, and ſcarlet twice dyed, and fine twiſted linen:

9 Four-ſquare, double, of the meaſure of a ſpan.

10 And he ſet four rows of precious ſtones in it. In the firſt row was a ſardius, a topaz, an emerald.

11 In the ſecond, a carbuncle, a ſapphire, and a jaſper.

12 In the third, a ligurius, an agate, and an amethyſt.

13 In the fourth a chryſolite, an onyx, and a beryl ſet and encloſed in gold by their rows.

14 And the twelve ſtones, were engraved with the names of the twelve tribes of Iſrael, each one with its ſeveral name.

15 They made alſo in the rational little chains linked one to another of the pureſt gold,

16 And two hooks, and as many rings of gold. And they ſet the rings on either ſide of the rational,

17 On which rings the two golden chains ſhould hang, which they put into the hooks that ſtood out in the corners of the ephod.

18 Theſe both before and behind ſo anſwered one another, that the ephod and the rational were bound together,

19 Being faſtened to the girdle and ſtrongly coupled with rings, which a violet fillet joined, leſt they ſhould flag looſe, and be moved one from the other, as the Lord commanded Moſes.

20 They made alſo the tunick of the ephod all of violet,

21 And a hole for the head in the upper part at the middle, and a woven border round about the hole:

22 And beneath at the feet pomegranates of violet, purple, ſcarlet, and fine twiſted linen:

23 And little bells of the pureſt gold, which they put between the pomegranates at the bottom of the tunick round about:

24 To wit, a bell of gold, and a pomegranate, wherewith the high-prieſt went adorned, when he diſcharged his miniſtry, as the Lord had commanded Moſes.

25 They made alſo fine linen tunicks with woven work for Aaron and his ſons:

26 And mitres with their little crowns of fine linen:

27 And linen breeches of fine linen:

28 And a girdle of fine twiſted linen, violet, purple, and ſcarlet twice dyed, of embroidery-work, as the Lord had commanded Moſes.

29 They made alſo the plate of ſacred veneration of the pureſt gold, and they wrote on it with the engraving of a lapidary: The Holy of the Lord:

30 And they faſtened it to the mitre with a violet fillet, as the Lord had commanded Moſes.

31 So all the work of the tabernacle and of the roof of the teſtimony was finiſhed: and the children of Iſrael did all things which the Lord had commanded Moſes.

32 And they offered the tabernacle and the roof and the whole furniture, the rings, the boards, the bars, the pillars and their ſockets,

33 The cover of rams ſkins dyed red, and the other cover of violet ſkins,

34 The veil, the ark, the bars, the propitiatory,

35 The table with the veſſels thereof, and the loaves of propoſition:

36 The candleſtick, the lamps, and the furniture of them with the oil:

37 The altar of gold, and the ointment, and the incenſe of ſpices:

38 And the hanging in the entry of the tabernacle:

39 The altar of braſs, the grate, the bars, and all the veſſels thereof: the laver with the foot thereof: the hangings of the court, and the pillars with their ſockets:

40 The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the veſſels, that were commanded to be made for the miniſtry of the tabernacle, and for the roof of the covenant.

41 The veſtments alſo, which the prieſts, to wit, Aaron and his ſons, uſe in the ſanctuary.

42 The children of Iſrael offered, as the Lord had commanded.

43 And when Moſes ſaw all things finiſhed, he bleſſed them.

CHAP. XL.

The tabernacle is commanded to be set up and anointed. God filleth it with his majesty.

AND the Lord spoke to Moses, saying:

2 The first month, the first day of the month, thou shalt set up the tabernacle of the testimony,

3 And shalt put the ark in it, and shalt let down the veil before it:

4 And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps,

5 And the altar of gold whereon the incense is burnt, before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle,

6 And before it the altar of holocaust:

7 The laver between the altar and the tabernacle, and thou shalt fill it with water.

8 And thou shalt encompass the court with hangings, and the entry thereof.

9 And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified:

10 The altar of holocaust and all its vessels:

11 The laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

‖ Supra 25. 35. Lev. 8. 2.

13 ‖ Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.

14 And Moses did all that the Lord had commanded.

* A. M. 2514.

15 So in the first month of the second year,* the first day of the month, the tabernacle was set up.

‖ Num. 7. 1.

16 ‖ And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars,

17 And spread the roof over the tabernacle, putting over it a cover, as the Lord had commanded.

18 And he put the testimony in the ark, thrusting bars underneath, and the oracle above.

19 And when he had brought the ark into the tabernacle, he drew the veil before it to fulfil the commandment of the Lord.

20 And he set the table in the tabernacle of the testimony at the north side without the veil,

21 Setting there in order the loaves of proposition, as the Lord had commanded Moses.

22 He set the candlestick also in the tabernacle of the testimony over-against the table on the south side,

23 Placing the lamps in order, according to the precept of the Lord.

24 He set also the altar of gold under the roof of the testimony over-against the veil,

25 And burnt upon it the incense of spices, as the Lord had commanded Moses.

26 And he put also the hanging in the entry of the tabernacle of the testimony,

27 And the altar of holocaust of the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord had commanded.

28 And he set the laver between the tabernacle of the testimony and the altar, filling it with water.

29 And Moses and Aaron, and his sons washed their hands and feet,

30 When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses.

31 He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,

32 ‖ The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it.

‖ Num. 9. 15. 3 Kings 8. 10.

33 Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all.

34 If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops:

35 If it hung over, they remained in the same place.

36 For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

THE

BOOK OF LEVITICUS.

This book is called LEVITICUS: *because it treats of the offices, ministries, rites and ceremonies of the priests and levites. The Hebrews call it* VAICRA, *from the word with which it begins.*

CHAP. I.

Of holocausts or burnt-offerings.

A. M. 2514. Ante C. 1490. AND the Lord called Moses, and spoke to him from the tabernacle of the testimony, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep,

‖ Exod. 29. 10. 3 ‖ If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him:

4 And he shall put his hand upon the head of the victim, and it shall be acceptable, and help to its expiation.

5 And he shall immolate the calf before the Lord, and the priests the sons of Aaron shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle,

6 And when they have flayed the victim, they shall cut the joints into pieces,

7 And shall put fire on the altar, having before laid in order a pile of wood:

8 And they shall lay the parts that are cut out in order thereupon, to wit, the head, and all things that cleave to the liver,

9 The entrails and feet being washed with water: and the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

10 And if the offering be of the flocks, a holocaust of sheep or of goats, he shall offer a male without blemish:

11 And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about:

12 And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put:

13 But the entrails and the feet they shall wash with water. And the priest shall offer it all and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.

CHAP. I. VER. 3. *A holocaust*, that is, a whole burnt-offering ὁλοκαυτὸν, so called, because the whole victim was consumed with fire; and given in such manner to God as wholly to evaporate, as it were, for his *honour and glory;* without having any part of it reserved for the use of man. The other sacrifices of the Old Testament were either *offerings for sin*, or *peace-offerings:* and these latter again were either offered in *thanksgiving* for blessings received; or by way of *prayer* for new favours or graces. So that sacrifices were then offered to God for four different ends or intentions, answerable to the different obligations which man has to God: 1. By way of adoration, homage, praise and glory due to his divine Majesty. 2. By way of thanksgiving for all benefits received from him. 3. By way of confessing and craving pardon for sins. 4. By way of prayer and petition for grace and relief in all necessities. In the New Law we have but one sacrifice, viz. that of the body and blood of Christ: but this one sacrifice of the New Testament perfectly answers all these four ends; and both priest and people, as often as it is celebrated, ought to join in offering it up for these four ends.

14 But if the oblation of a holocauſt to the Lord be of birds, of turtles or of young pigeons,

15 The prieſt ſhall offer it at the altar: and twiſting back the neck, and breaking the place of the wound, he ſhall make the blood run down upon the brim of the altar.

16 But the crop of the throat, and the feathers he ſhall caſt beſide the altar at the eaſt ſide, in the place where the aſhes are wont to be poured out,

17 And he ſhall break the pinions thereof, and ſhall not cut, nor divide it with a knife, and ſhall burn it upon the altar, putting fire under the wood. It is a holocauſt and oblation of moſt ſweet ſavour to the Lord.

CHAP. II.

Of offerings of flour, and firſt-fruits.

A. M. 2514. WHEN any one ſhall offer an oblation of ſacrifice to the Lord, his offering ſhall be of fine flour, and he ſhall pour oil upon it, and put frankincenſe,

2 And ſhall bring it to the ſons of Aaron the prieſts: and one of them ſhall take a handful of the flour and oil, and all the frankincenſe, and ſhall put it a memorial upon the altar for a moſt ſweet ſavour to the Lord.

‖ Eccli. 7. 34. 3 ‖ And the remnant of the ſacrifice ſhall be Aaron's, and his ſons, holy of holies of the offerings of the Lord.

4 But when thou offereſt a ſacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers anointed with oil:

5 If thy oblation be from the frying-pan, of flour tempered with oil, and without leaven,

6 Thou ſhalt divide it into little pieces, and ſhalt pour oil upon it.

7 And if the ſacrifice be from the gridiron, in like manner the flour ſhall be tempered with oil:

8 And when thou offereſt it to the Lord, thou ſhalt deliver it to the hands of the prieſt.

9 And when he hath offered it, he ſhall take a memorial out of the ſacrifice, and burn it upon the altar for a ſweet ſavour to the Lord.

10 And whatſoever is left, ſhall be Aaron's, and his ſons, holy of holies of the offerings of the Lord.

11 Every oblation, that is offered to the Lord, ſhall be made without leaven, neither ſhall any leaven or honey be burnt in the ſacrifice to the Lord.

12 You ſhall offer only the firſt-fruits of them and gifts: but they ſhall not be put upon the altar, for a ſavour of ſweetneſs.

13 Whatſoever ſacrifice thou offereſt, ‖ thou ſhalt ſeaſon it with ſalt, neither ſhalt thou take away the ſalt of the covenant of thy God from thy ſacrifice. In all thy oblations thou ſhalt offer ſalt. ‖ Mark 9. 48.

14 But if thou offer a gift of the firſt-fruits of thy corn to the Lord, of the ears yet green, thou ſhalt dry it at the fire, and break it ſmall like meal, and ſo ſhalt thou offer thy firſt-fruits to the Lord,

15 Pouring oil upon it, and putting on frankincenſe, becauſe it is the oblation of the Lord.

16 Whereof the prieſt ſhall burn for a memorial of the gift, part of the corn broken ſmall and of the oil, and all the frankincenſe.

CHAP. III.

Of peace-offerings.

A. M. 2514. AND if his oblation be a ſacrifice of peace-offerings, and he will offer of the herd, whether male or female, he ſhall offer them without blemiſh before the Lord.

2 And he ſhall lay his hand upon the head of his victim, which ſhall be ſlain in the entry of the tabernacle of the teſtimony, and the ſons of Aaron the prieſts ſhall pour the blood round about upon the altar.

3 And they ſhall offer of the ſacrifice of peace-offerings, for an oblation to the Lord, ‖ the fat that covereth the entrails, and all the fat that is within. ‖ Exod. 29. 13.

4 The two kidnies with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys.

CHAP. II. VER. 3. *Holy of holies*, that is, *moſt holy*: as being dedicated to God, and ſet aſide by his ordinance for the uſe of his prieſts.

VER. 11. *Without leaven or honey.* No *leaven* nor *honey* was to be uſed in the ſacrifice offered to God: to ſignify that we are to exclude from the pure worſhip of the goſpel, all double-dealing and affection to carnal pleaſures.

VER. 13. *Salt.* In every ſacrifice ſalt was to be uſed, which is an emblem of *wiſdom* and *diſcretion*, without which none of our performances are agreeable to God.

CHAP. III. VER. 1. *Peace-offerings. Peace*, in the ſcripture language, ſignifies happineſs, welfare or proſperity; in a word, all kind of bleſſings. Such ſacrifices therefore as were offered either on occaſion of bleſſings received, or to obtain new favours, were called *pacific* or *peace-offerings*. In theſe ſome part of the victim was conſumed with fire on the altar of God: other parts were eaten by the prieſts, and by the perſons for whom the ſacrifice was offered;

5 And they ſhall burn them upon the altar, for a holocauſt, putting fire under the wood: for an oblation of moſt ſweet ſavour to the Lord.

6 But if his oblation, and the ſacrifice of peace-offering be of the flock, whether he offer male or female, they ſhall be without blemiſh.

7 If he offer a lamb before the Lord,

8 He ſhall put his hand upon the head of his victim: and it ſhall be ſlain in the entry of the tabernacle of teſtimony: and the ſons of Aaron ſhall pour the blood thereof round about upon the altar.

9 And they ſhall offer of the victim of peace-offerings a ſacrifice to the Lord: the fat and the whole rump,

10 With the kidneys, and the fat that covereth the belly and all the vitals and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

11 And the prieſt ſhall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.

12 If his offering be a goat, and he offer it to the Lord,

13 He ſhall put his hand upon the head thereof: and ſhall immolate it in the entry of the tabernacle of the teſtimony. And the ſons of Aaron ſhall pour the blood thereof round about upon the altar.

14 And they ſhall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

15 The two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys:

16 And the prieſt ſhall burn them upon the altar, for the food of the fire, and of a moſt ſweet ſavour. All the fat ſhall be the Lord's.

17 By a perpetual law for your generations, and in all your habitations: neither blood nor fat ſhall you eat at all.

CHAP. IV.

Of offerings for ſins of ignorance.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:

2 Say to the children of Iſrael: The ſoul that ſinneth through ignorance, and doth any thing concerning any of the commandments of the Lord, which he commanded not to be done:

3 If the prieſt that is anointed ſhall ſin, making the people to offend, he ſhall offer to the Lord for his ſin, a calf without blemiſh.

4 And he ſhall bring it to the door of the teſtimony before the Lord, and ſhall put his hand upon the head thereof, and ſhall ſacrifice it to the Lord.

5 He ſhall take alſo of the blood of the calf, and carry it into the tabernacle of the teſtimony.

6 And having dipped his finger in the blood, he ſhall ſprinkle with it ſeven times before the Lord, before the veil of the ſanctuary.

7 And he ſhall put ſome of the ſame blood upon the horns of the altar of the ſweet incenſe moſt acceptable to the Lord, which is in the tabernacle of the teſtimony. And he ſhall pour all the reſt of the blood at the foot of the altar of holocauſt in the entry of the tabernacle.

8 And he ſhall take off the fat of the calf for the ſin-offering, as well that which covereth the entrails, as all the inwards:

9 The two little kidneys, and the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys,

10 As it is taken off from the calf of the ſacrifice of peace-offerings, and he ſhall burn them upon the altar of holocauſt.

11 But the ſkin and all the fleſh with the head and the feet and the bowels and the dung,

12 And the reſt of the body he ſhall carry forth without the camp into a clean place, where the aſhes are wont to be poured out: and he ſhall burn them upon a pile of wood, they ſhall be burnt in the place where the aſhes are poured out.

13 And if all the multitude of Iſrael ſhall be ignorant, and through ignorance ſhall do that which is againſt the commandment of the Lord,

14 And afterwards ſhall underſtand their ſin, they ſhall offer for their ſin a calf, and ſhall bring it to the door of the tabernacle.

15 And the ancients of the people ſhall put their hands upon the head thereof before

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VER. 17. *Fat.* It is meant of the fat, which by the preſcription of the law was to be offered on God's altar: not of the fat of meat, ſuch as we commonly eat.

CHAP. IV. VER. 2. *Ignorance.* To be ignorant of what we are bound to know is ſinful: and for ſuch culpable ignorance, theſe ſacrifices, preſcribed in this and the following chapter, were appointed.

VER. 5. *The blood.* As the figure of the *blood* of Chriſt ſhed for the remiſſion of our ſins; and carried by him into the ſanctuary of heaven.

the Lord. And the calf being immolated in the ſight of the Lord,

16 The prieſt that is anointed, ſhall carry of the blood into the tabernacle of the teſtimony,

17 And ſhall dip his finger in it, and ſprinkle it ſeven times before the veil.

18 And he ſhall put of the ſame blood on the horns of the altar that is before the Lord, in the tabernacle of the teſtimony: and the reſt of the blood, he ſhall pour at the foot of the altar of holocauſt, which is at the door of the tabernacle of the teſtimony.

19 And all the fat thereof he ſhall take off, and ſhall burn it upon the altar:

20 Doing ſo with this calf, as he did alſo with that before: and the prieſt praying for them, the Lord will be merciful unto them.

21 But the calf itſelf he ſhall carry forth without the camp, and ſhall burn it as he did the former calf: becauſe it is for the ſin of the multitude.

22 If a prince ſhall ſin, and through ignorance do any one of the things that the law of the Lord forbiddeth,

23 And afterwards ſhall come to know his ſin, he ſhall offer a buck-goat without blemiſh, a ſacrifice to the Lord.

24 And he ſhall put his hand upon the head thereof: and when he hath immolated it in the place where the holocauſt is wont to be ſlain before the Lord, becauſe it is for ſin,

25 The prieſt ſhall dip his finger in the blood of the victim for ſin, touching therewith the horns of the altar of holocauſt, and pouring out the reſt at the foot thereof.

26 But the fat he ſhall burn upon it, as is wont to be done with the victims of peace-offerings: and the prieſt ſhall pray for him, and for his ſin, and it ſhall be forgiven him.

27 And if any one of the people of the land ſhall ſin through ignorance, doing any of thoſe things that by the law of the Lord are forbidden, and offending,

28 And ſhall come to know his ſin, he ſhall offer a ſhe-goat without blemiſh.

29 And he ſhall put his hand upon the head of the victim that is for ſin, and ſhall immolate it in the place of the holocauſt.

30 And the prieſt ſhall take of the blood with his finger, and ſhall touch the horns of the altar of holocauſt, and ſhall pour out the reſt at the foot thereof.

31 But taking off all the fat, as is wont to be taken away of the victims of peace-offerings, he ſhall burn it upon the altar, for a ſweet ſavour to the Lord: and he ſhall pray for him, and it ſhall be forgiven him.

32 But if he offer of the flock a victim for his ſin, to wit, an ewe without blemiſh:

33 He ſhall put his hand upon the head thereof, and ſhall immolate it in the place where the victims of holocauſts are wont to be ſlain.

34 And the prieſt ſhall take of the blood thereof with his finger, and ſhall touch the horns of the altar of holocauſt, and the reſt he ſhall pour out at the foot thereof.

35 All the fat alſo he ſhall take off, as the fat of the ram that is offered for peace-offerings is wont to be taken away: and ſhall burn it upon the altar, for a burnt-ſacrifice of the Lord: and he ſhall pray for him and for his ſin, and it ſhall be forgiven him.

CHAP. V.

Of other ſacrifices for ſins.

IF any one ſin, and hear the voice of one ſwearing, and is a witneſs either becauſe he himſelf hath ſeen, or is privy to it: if he do not utter it, he ſhall bear his iniquity. A. M. 2514.

2 Whoſoever toucheth any unclean thing, either that which has been killed by a beaſt, or died of itſelf, or any other creeping thing: and forgetteth his uncleanneſs, he is guilty, and hath offended:

3 And if he touch any thing of the uncleanneſs of man, according to any uncleanneſs wherewith he is wont to be defiled, and having forgotten it, come afterwards to know it, he ſhall be guilty of an offence.

4 The perſon that ſweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the ſame with an oath, and his word, and having forgotten it afterwards underſtandeth his offence,

5 Let him do penance for his ſin,

6 And offer of the flocks an ewe-lamb, or a ſhe-goat, and the prieſt ſhall pray for him and for his ſin:

7 But if he be not able to offer a beaſt, let him offer two turtles, ‖ or two young pigeons to the Lord, one for ſin, and the other for a holocauſt, ‖ Infra 12. 8. Luke 2. 14.

8 And he ſhall give them to the prieſt: who ſhall offer the firſt for ſin, and twiſt back the head of it to the little pinions, ſo that it ſtick to the neck, and be not altogether broken off.

9 And of its blood he ſhall ſprinkle the ſide of the altar, and whatſoever is left, he ſhall let it drop at the bottom thereof, becauſe it is for ſin.

10 And the other he ſhall burn for a holocauſt, as is wont to be done: and the

prieſt ſhall pray for him, and for his ſin, and it ſhall be forgiven him.

11 And if his hand be not able to offer two turtles, or two young pigeons, he ſhall offer for his ſin, the tenth part of an ephi of flour. He ſhall not put oil upon it, nor put any frankincenſe thereon, becauſe it is for ſin:

12 And he ſhall deliver it to the prieſt: who ſhall take a handful thereof and ſhall burn it upon the altar for a memorial of him that offered it:

13 Praying for him and making atonement: but the part that is left, he himſelf ſhall have for a gift.

14 And the Lord ſpoke to Moſes, ſaying:

15 If any one ſhall ſin through miſtake, tranſgreſſing the ceremonies in thoſe things that are ſacrificed to the Lord, he ſhall offer for his offence a ram without blemiſh out of the flocks, that may be bought for two ſicles, according to the weight of the ſanctuary:

16 And he ſhall make good the damage itſelf which he hath done, and ſhall add the fifth part beſides, delivering it to the prieſt, who ſhall pray for him, offering the ram, and it ſhall be forgiven him.

17 If any one ſin through ignorance, and do one of thoſe things which by the law of the Lord are forbidden, and being guilty of ſin, underſtand his iniquity,

18 He ſhall offer of the flocks a ram without blemiſh to the prieſt, according to the meaſure, and eſtimation of the ſin: and *the prieſt* ſhall pray for him, becauſe he did it ignorantly: and it ſhall be forgiven him,

19 Becauſe by miſtake he treſpaſſed againſt the Lord.

CHAP. VI.

Oblation for ſins of injuſtice: ordinances concerning the holocauſts and the perpetual fire: the ſacrifices of the prieſts, and the ſin-offerings.

A. M. 2514. THE Lord ſpoke to Moſes, ſaying:

2 Whoſoever ſhall ſin, and deſpiſing the Lord, ſhall deny to his neighbour the thing delivered to his keeping, which was committed to his truſt; or ſhall by force extort any thing, or commit oppreſſion,

3 Or ſhall find a thing loſt, and denying it, ſhall alſo ſwear falſly, or ſhall do any other of the many things, wherein men are wont to ſin,

4 Being convicted of the offence, he ſhall reſtore

5 All that he would have gotten by fraud, in the principal, ‖ and the fifth part beſides to the owner, whom he wronged. ‖ Num. 5. 7.

6 Moreover for his ſin he ſhall offer a ram without blemiſh out of the flock, and ſhall give it to the prieſt, according to the eſtimation and meaſure of the offence:

7 And he ſhall pray for him before the Lord, and he ſhall have forgiveneſs for every thing in doing of which he hath ſinned.

8 And the Lord ſpoke to Moſes, ſaying:

9 Command Aaron and his ſons: This is the law of a holocauſt: It ſhall be burnt upon the altar, all night until morning: the fire ſhall be of the ſame altar.

10 The prieſt ſhall be veſted with the tunick and the linen breeches: and he ſhall take up the aſhes of that which the devouring fire hath burnt, and putting them beſide the altar,

11 Shall put off his former veſtments, and being clothed with others, ſhall carry them forth without the camp, and ſhall cauſe them to be conſumed to duſt in a very clean place.

12 And the fire on the altar ſhall always burn, and the prieſt ſhall feed it, putting wood on it every day in the morning, and laying on the holocauſt, ſhall burn thereupon the fat of the peace-offerings.

13 This is the perpetual fire which ſhall never go out on the altar.

14 This is the law of the ſacrifice and libations, which the children of Aaron ſhall offer before the Lord, and before the altar.

15 The prieſt ſhall take a handful of the flour that is tempered with oil, and all the frankincenſe that is put upon the flour: and he ſhall burn it on the altar for a memorial of moſt ſweet odour to the Lord:

16 And the part of the flour that is left, Aaron and his ſons ſhall eat, without leaven: and he ſhall eat it in the holy place of the court of the tabernacle.

17 And therefore it ſhall not be leavened, becauſe part thereof is offered for the burnt-ſacrifice of the Lord. It ſhall be moſt holy, as that which is offered for ſin and for treſpaſs.

18 The males only of the race of Aaron ſhall eat it. It ſhall be an ordinance everlaſting in your generations concerning the ſacrifices of the Lord: Every one that toucheth them ſhall be ſanctified.

CHAP. VI. VER. 13. *The perpetual fire.* This fire came from heaven, (*infra* chap. ix. 24.) and was always kept burning on the altar: as a figure of the heavenly fire of divine love, which ought to be always burning in the heart of a chriſtian.

19 And the Lord ſpoke to Moſes, ſaying:
20 This is the oblation of Aaron, and of his ſons, which they muſt offer to the Lord, in the day of their anointing: They ſhall offer the tenth part of an ephi of flour for a perpetual ſacrifice, half of it in the morning and half of it in the evening:
21 It ſhall be tempered with oil, and ſhall be fried in a frying-pan.
22 And the prieſt that rightfully ſucceedeth his father, ſhall offer it hot, for a moſt ſweet odour to the Lord, and it ſhall be wholly burnt on the altar.
23 For every ſacrifice of the prieſt ſhall be conſumed with fire, neither ſhall any man eat thereof.
24 And the Lord ſpoke to Moſes, ſaying:
25 Say to Aaron and his ſons: This is the law of the victim for ſin: In the place where the holocauſt is offered, it ſhall be immolated before the Lord. It is holy of holies.
26 The prieſt that offereth it, ſhall eat it in a holy place, in the court of the tabernacle.
27 Whatſoever ſhall touch the fleſh thereof, ſhall be ſanctified. If a garment be ſprinkled with the blood thereof, it ſhall be waſhed in a holy place.
28 And the earthen veſſel, wherein it was ſodden, ſhall be broken, but if the veſſel be of braſs, it ſhall be ſcoured, and waſhed with water.
29 Every male of the prieſtly race ſhall eat of the fleſh thereof, becauſe it is holy of holies.
30 For the victim that is ſlain for ſin, || the blood of which is carried into the tabernacle of the teſtimony to make atonement in the ſanctuary, ſhall not be eaten, but ſhall be burnt with fire.

|| Supra 4. Heb. 13.11.

CHAP. VII.

Of ſacrifices for treſpaſſes and thanks-offerings. No fat nor blood is to be eaten.

A. M. 2514. THIS alſo is the law of the ſacrifice for a treſpaſs, it is moſt holy:
2 And where the holocauſt is immolated, the victim alſo for a treſpaſs ſhall be ſlain: the blood thereof ſhall be poured round about the altar.
3 They ſhall offer thereof the rump and the fat that covereth the entrails:
4 The two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys.
5 And the prieſt ſhall burn them upon the altar: it is the burnt-ſacrifice of the Lord for a treſpaſs.
6 Every male of the prieſtly race, ſhall eat this fleſh in a holy place, becauſe it is moſt holy.
7 As the ſacrifice for ſin is offered, ſo is alſo that for a treſpaſs: the ſame ſhall be the law of both theſe ſacrifices: it ſhall belong to the prieſt that offereth it.
8 The prieſt that offereth the victim of holocauſt, ſhall have the ſkin thereof.
9 And every ſacrifice of flour that is baked in the oven, and whatſoever is dreſſed on the gridiron, or in the frying-pan, ſhall be the prieſt's that offereth it:
10 Whether they be tempered with oil, or dry, all the ſons of Aaron ſhall have one as much as another.
11 This is the law of the ſacrifice of peace-offerings that is offered to the Lord.
12 If the oblation be for thankſgiving, they ſhall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil:
13 Moreover loaves of leavened bread with the ſacrifice of thanks, which is offered for peace-offerings:
14 Of which one ſhall be offered to the Lord for firſt-fruits, and ſhall be the prieſt's that ſhall pour out the blood of the victim.
15 And the fleſh of it ſhall be eaten the ſame day, neither ſhall any of it remain until the morning.
16 If any man by vow, or of his own accord offer a ſacrifice, it ſhall in like manner be eaten the ſame day: and if any of it remain until the morrow, it is lawful to eat it:
17 But whatſoever ſhall be found on the third day ſhall be conſumed with fire.
18 If any man eat of the fleſh of the victim of peace-offerings on the third day, the oblation ſhall be of no effect, neither ſhall it profit the offerer: yea rather whatſoever ſoul ſhall defile itſelf with ſuch meat, ſhall be guilty of tranſgreſſion.
19 The fleſh that hath touched any unclean thing, ſhall not be eaten, but ſhall be burnt with fire: he that is clean ſhall eat of it.
20 If any one that is defiled ſhall eat of the fleſh of the ſacrifice of peace-offerings, which is offered to the Lord, he ſhall be cut off from his people.
21 And he that hath touched the unclean-

CHAP. VII. VER. 1. *Treſpaſs.* Treſpaſſes, for which theſe offerings were to be made, were leſſer offences, than thoſe for which the ſin offerings were appointed.

ness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh, shall be cut off from his people.

22 And the Lord spoke to Moses, saying:

23 Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat.

24 The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

25 If any man eat the fat that should be offered for the burnt-sacrifice of the Lord, he shall perish out of his people.

26 Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

27 Every one that eateth blood, shall perish from among the people.

28 And the Lord spoke to Moses, saying:

29 Speak to the children of Israel, saying: He that offereth a victim of peace-offerings to the Lord, let him offer therewith a sacrifice also, that is, the libations thereof.

30 He shall hold in his hands the fat of the victim, and the breast: and when he hath offered and consecrated both to the Lord, he shall deliver *them* to the priest,

31 Who shall burn the fat upon the altar, but the breast shall be Aaron's, and his sons.

32 The right shoulder also of the victims of peace-offerings shall fall to the priest for first-fruits.

33 He among the sons of Aaron, that offereth the blood, and the fat, he shall have the right shoulder also for his portion.

34 For the breast that is elevated and the shoulder that is separated I have taken of the children of Israel, from off their victims of peace-offerings, and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.

35 This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood,

36 And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.

37 This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace-offerings:

38 Which the Lord appointed to Moses in mount Sinai, when he commanded the children of Israel, that they should offer their oblations to the Lord in the desart of Sinai.

CHAP. VIII.

Moses consecrateth Aaron and his sons.

AND the Lord spoke to Moses, saying: A. M. 2514. Ante C. 1490.

2 ‖ Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two rams, a basket with unleavened bread, ‖ Exod. 29. 35. & 40. 13.

3 And thou shalt gather together all the congregation to the door of the tabernacle.

4 And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle,

5 He said: This is the word that the Lord hath commanded to be done.

6 And immediately he offered Aaron and his sons: and when he had washed them,

7 He vested the high-priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunick, and over it he put the ephod,

8 And binding it with the girdle, he fitted it to the rational, on which was Doctrine and Truth.

9 He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold consecrated with sanctification, as the Lord had commanded him.

10 He took also the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

11 And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof, and the laver with the foot thereof he sanctified with the oil.

12 ‖ And he poured it upon Aaron's head, and he anointed, and consecrated him: ‖ Eccli. 45. 18.

13 And after he had offered his sons, he vested them with linen tunicks, and girded them with girdles, and put mitres on them, as the Lord had commanded.

14 He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof,

15 He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof.

16 But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the altar:

17 And the calf with the skin, and the flesh, and the dung, he burnt without the camp, as the Lord had commanded.

18 He offered also a ram for a holocaust:

and when Aaron and his ſons had put their hands upon its head,

19 He immolated it, and poured the blood thereof round about upon the altar.

20 And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire,

21 Having firſt waſhed the entrails, and the feet, and the whole ram together he burnt upon the altar, becauſe it was a holocauſt of moſt ſweet odour to the Lord, as he had commanded him.

22 He offered alſo the ſecond ram, in the conſecration of prieſts: and Aaron, and his ſons put their hands upon the head thereof:

23 And when Moſes had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner alſo the great toe of his right foot.

24 He offered alſo the ſons of Aaron: and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the reſt he poured on the altar round about:

25 But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right ſhoulder, he ſeparated.

26 And taking out of the baſket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil, and a wafer, he put *them* upon the fat, and the right ſhoulder,

27 Delivering all to Aaron, and to his ſons: Who having lifted them up before the Lord,

28 He took them again from their hands, and burnt them upon the altar of holocauſt, becauſe it was the oblation of conſecration, for a ſweet odour of ſacrifice to the Lord.

29 And he took of the ram of conſecration, the breaſt for his portion, elevating it before the Lord, as the Lord had commanded him.

30 And taking the ointment, and the blood that was upon the altar, he ſprinkled Aaron, and his veſtments, and his ſons and their veſtments with it.

31 And when he had ſanctified them in their veſtments, he commanded them, ſaying: Boil the fleſh before the door of the tabernacle, and there eat it. Eat ye alſo the loaves of conſecration, that are laid in the baſket, as the Lord commanded me, ſaying:

‖ Exod. 29. 31. & 30. 22. & 40. 9. Infra 24. 9.

‖ Aaron and his ſons ſhall eat them:

32 And whatſoever ſhall be left of the fleſh and the loaves, ſhall be conſumed with fire.

33 And you ſhall not go out of the door of the tabernacle for ſeven days, until the day wherein the time of your conſecration ſhall be expired. For in ſeven days the conſecration is finiſhed:

34 As at this preſent it hath been done, that the rite of the ſacrifice might be accompliſhed.

35 Day and night ſhall you remain in the tabernacle obſerving the watches of the Lord, leſt you die: for ſo it hath been commanded me.

36 And Aaron and his ſons did all things which the Lord ſpoke by the hand of Moſes.

CHAP. IX.

Aaron offereth ſacrifice for himſelf and the people. Fire cometh from the Lord upon the altar.

AND when the eighth day was come, Moſes called Aaron and his ſons, and the ancients of Iſrael, and ſaid to Aaron: A. M. 2514. Exod. 29. 1.

2 Take of the herd a calf for ſin, and a ram for a holocauſt, both without blemiſh, and offer them before the Lord.

3 And to the children of Iſrael thou ſhalt ſay: Take ye a he-goat for ſin, and a calf, and a lamb, both of a year old, and without blemiſh for a holocauſt,

4 Alſo a bullock and a ram for peace-offerings: and immolate them before the Lord, offering for the ſacrifice of every one of them flour tempered with oil; for to-day the Lord will appear to you.

5 They brought therefore all things that Moſes had commanded before the door of the tabernacle: where when all the the multitude ſtood,

6 Moſes ſaid: This is the word, which the Lord hath commanded: do *it*, and his glory will appear to you.

7 And he ſaid to Aaron: Approach to the altar, and offer ſacrifice for thy ſin: offer the holocauſt, and pray for thyſelf and for the people: and when thou haſt ſlain the people's victim, pray for them, as the Lord hath commanded.

8 And forthwith Aaron approaching to the altar, immolated the calf for his ſin:

9 And his ſons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the reſt at the foot thereof.

10 And the fat, and the little kidneys, and the caul of the liver, which are for ſin, he burnt upon the altar, as the Lord had commanded Moſes:

11 But the fleſh and ſkins thereof he burnt with fire without the camp.

12 He immolated alſo the victim of holo-

cauſt: and his ſons brought him the blood thereof, which he poured round about on the altar.

13 And the victim being cut into pieces, they brought to him the head and all the members, all which he burnt with fire upon the altar,

14 Having firſt waſhed the entrails and the feet with water.

15 Then offering for the ſin of the people, he ſlew the he-goat: and expiating the altar,

16 He offered the holocauſt:

17 Adding in the ſacrifice the libations, which are offered withal, and burning them upon the altar, beſides the ceremonies of the morning holocauſt.

18 He immolated alſo the bullock and the ram, the peace-offerings of the people: and his ſons brought him the blood, which he poured upon the altar round about.

19 The fat alſo of the bullock, and the rump of the ram, and the two little kidneys, with their fat, and the caul of the liver,

20 They put upon the breaſts. And after the fat was burnt upon the altar,

21 Aaron ſeparated their breaſts, and the right ſhoulders, elevating them before the Lord, as Moſes had commanded.

22 And ſtretching forth his hands to the people, he bleſſed them. And ſo the victims for ſin, and the holocauſts, and the peace-offerings being finiſhed, he came down.

23 And Moſes and Aaron went into the tabernacle of the teſtimony, and afterwards came forth and bleſſed the people. ‖ And the glory of the Lord appeared to all the multitude:

‖ Mac. 2. 10.

24 And behold a fire coming forth from the Lord, devoured the holocauſt, and the fat that was upon the altar: which when the multitude ſaw, they praiſed the Lord, falling on their faces.

CHAP. X.

Nadab and Abiu for offering ſtrange fire, are burnt by fire. Prieſts are forbidden to drink wine, when they enter into the tabernacle. The law of eating the holy things.

A. M. 2514. Num. 3. 4. & 26. 61. 1 Par. 24. 2.

AND Nadab and Abiu, the ſons of Aaron, taking *their* cenſers, put fire therein, and incenſe on it, offering before the Lord ſtrange fire: which was not commanded them.

2 And fire coming out from the Lord deſtroyed them, and they died before the Lord.

3 And Moſes ſaid to Aaron: This is what the Lord hath ſpoken: I will be ſanctified in them that approach to me, and I will be glorified in the ſight of all the people. And when Aaron heard this, he held his peace.

4 And Moſes called Miſael and Eliſaphan, the ſons of Oziel, the uncle of Aaron, and ſaid to them: Go and take away your brethren from before the ſanctuary, and carry them without the camp.

5 And they went forthwith and took them as they lay, veſted with linen tunicks, and caſt them forth, as had been commanded them.

6 And Moſes ſaid to Aaron, and to Eleazar and Ithamar, his ſons: Uncover not your heads, and rend not your garments, leſt perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the houſe of Iſrael, bewail the burning which the Lord has kindled:

7 But you ſhall not go out of the door of the tabernacle, otherwiſe you ſhall periſh: for the oil of the holy unction is on you. And they did all things according to the precept of Moſes.

8 The Lord alſo ſaid to Aaron:

9 You ſhall not drink wine nor any thing that may make drunk, thou nor thy ſons, when you enter into the tabernacle of the teſtimony, leſt you die: becauſe it is an everlaſting precept through your generations:

10 And that you may have knowledge to diſcern between holy and unholy, between unclean and clean:

11 And may teach the children of Iſrael all my ordinances which the Lord hath ſpoken to them by the hand of Moſes.

12 And Moſes ſpoke to Aaron, and to Eleazar and Ithamar, his ſons, that were left: Take the ſacrifice that is remaining of the oblation of the Lord, and eat it without leaven beſide the altar, becauſe it is holy of holies.

13 And you ſhall eat it in a holy place: which is given to thee and thy ſons of the oblations of the Lord, as it hath been commanded me.

14 The breaſt alſo that is offered, and the ſhoulder that is ſeparated, you ſhall eat in a moſt clean place thou and thy ſons, and thy daughters with thee. For they are ſet aſide for thee and thy children, of the victims of peace-offerings of the children of Iſrael:

15 Becauſe they have elevated before the Lord the ſhoulder and the breaſt, and the fat that is burnt on the altar, and they belong to thee and to thy ſons by a perpetual law, as the Lord hath commanded.

16 ‖ While theſe things were a doing, when Moſes ſought for the buck-goat, that had been offered for ſin, he found it burnt:

‖ 2 Mac. 2. 11.

and being angry with Eleazar and Ithamar, the ſons of Aaron that were left, he ſaid:

17 Why did you not eat in the holy place the ſacrifice for ſin, which is moſt holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the ſight of the Lord,

18 Eſpecially whereas none of the blood thereof hath been carried within the holy places, and you ought to have eaten it in the ſanctuary, as was commanded me?

19 Aaron anſwered: This day hath been offered the victim for ſin, and the holocauſt before the Lord: and to me what thou ſeeſt has happened: how could I eat it, or pleaſe the Lord in the ceremonies, having a ſorrowful heart?

20 Which when Moſes had heard he was ſatisfied.

CHAP. XI.

The diſtinction of clean and unclean animals.

A. M. 2514. Ante C. 1490. AND the Lord ſpoke to Moſes and Aaron, ſaying:

2 Say to the children of Iſrael: ‖ Theſe are the animals which you are to eat of all the living things of the earth. ‖ Deut. 14. 3.

3 Whatſoever hath the hoof divided, and cheweth the cud among the beaſts, you ſhall eat.

4 But whatſoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others, that you ſhall not eat, but ſhall reckon it among the unclean.

5 The cherogrillus which cheweth the cud, but divideth not the hoof, is unclean.

6 The hare alſo: for that too cheweth the cud, but divideth not the hoof.

‖ 2 Mac. 6. 18. 7 ‖ And the ſwine, which, though it divideth the hoof, cheweth not the cud.

8 The fleſh of theſe you ſhall not eat, nor ſhall you touch their carcaſes, becauſe they are unclean to you.

9 Theſe are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and ſcales, as well in the ſea, as in the rivers, and the pools, you ſhall eat.

10 But whatſoever hath not fins and ſcales, of thoſe things that move and live in the waters, ſhall be an abomination unto you,

11 And deteſtable: their fleſh you ſhall not eat, and their carcaſes you ſhall void.

12 All that have not fins and ſcales, in the waters, ſhall be unclean.

13 Of birds theſe are they which you muſt not eat, and which are to be avoided by you: The eagle, and the griffon, and the oſprey.

14 And the kite, and the vulture, according to their kind.

15 And all that is of the raven kind, according to their likeneſs.

16 The oſtrich, and the owl, and the larus, and the hawk according to its kind.

17 The ſcreech-owl, and the cormorant, and the ibis,

18 And the ſwan, and the bittern, and the porphyrion,

19 The heron, and the charadrion according to its kind, the houp alſo, and the bat.

20 Of things that fly, whatſoever goeth upon four feet, ſhall be abominable to you.

21 But whatſoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth,

22 That you ſhall eat, as the bruchus in its kind, the attacus, and the ophiomachus and the locuſt, every one according to their kind.

23 But of flying things whatſoever hath four feet only, ſhall be an abomination to you:

24 And whoſoever ſhall touch the carcaſes of them, ſhall be defiled, and ſhall be unclean until the evening:

25 And if it be neceſſary that he carry any of theſe things when they are dead, he ſhall waſh his cloaths, and ſhall be unclean until the ſun ſet.

26 Every beaſt that hath a hoof, but divideth it not, nor cheweth the cud, ſhall be unclean: and he that toucheth it, ſhall be defiled.

27 That which walketh upon hands, of all animals which go on all four, ſhall be

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CHAP. XI. VER. 2. *Animals which you are to eat, &c.* The prohibition of ſo many kinds of beaſts, birds and fiſhes in the law, was ordered, 1ſt. to exerciſe the people in obedience, and temperance; 2dly, to reſtrain them from the vices of which theſe animals were ſymbols; 3dly, becauſe the things here forbidden were for the moſt part unwholeſome, and not proper to be eat; 4thly, that the people of God by being obliged to abſtain from things *corporally unclean*, might be trained up to ſeek a *ſpiritual cleanneſs*.

VER. 3. *Hoof divided, and cheweth the cud.* The dividing the hoof, and chewing the cud, ſignify diſcretion between good and evil, and meditating on the law of God: and where either of theſe is wanting, a man is unclean. In like manner fiſhes were reputed unclean that had not fins and ſcales: that is, ſouls that did not raiſe themſelves up by prayer, and cover themſelves with the ſcales of virtues.

VER. 5. *The cherogrillus.* Some ſuppoſe it to be the *rabbit*, others the *hedge-hog*: St. Jerom intimates that it is another kind of animal common in Paleſtine, which lives in the holes of rocks or in the earth. We chuſe here, as alſo in the names of ſeveral other creatures that follow (which are little known in this part of the world), to keep the Greek or Latin names.

VER. 13. *The griffon.* Not the monſter which the painters repreſent; which hath no being upon earth: but a bird of the eagle kind larger than the common.

unclean: he that ſhall touch their carcaſes ſhall be defiled until evening.

28 And he that ſhall carry ſuch carcaſes, ſhall waſh his cloaths, and ſhall be unclean until evening: becauſe all theſe things are unclean to you.

29 Theſe alſo ſhall be reckoned among unclean things, of all that move upon the earth, the weaſel and the mouſe and the crocodile, every one according to their kind:

30 The ſhrew, and the chameleon, and the ſtello, and the lizard, and the mole:

31 All theſe are unclean. He that toucheth their carcaſes ſhall be unclean until the evening.

32 And upon what thing ſoever any of their carcaſes ſhall fall, it ſhall be defiled, whether it be a veſſel of wood, or a garment, or ſkins or hair-cloths; or any thing in which work is done, they ſhall be dipped in water, and ſhall be unclean until the evening, and ſo afterwards ſhall be clean.

33 But an earthen veſſel, into which any of theſe ſhall fall, ſhall be defiled, and therefore is to be broken.

34 Any meat which you eat, if water *from ſuch a veſſel* be poured upon it, ſhall be unclean; and every liquor that is drunk out of any *ſuch* veſſel, ſhall be unclean.

35 And upon whatſoever thing any of theſe dead beaſts ſhall fall, it ſhall be unclean: whether it be oven or pots with feet, they ſhall be deſtroyed and ſhall be unclean.

36 But fountains and ciſterns, and all gatherings together of waters ſhall be clean. He that toucheth their carcaſes ſhall be defiled.

37 If it fall upon ſeed-corn, it ſhall not defile it.

38 But if any man pour water upon the ſeed, and afterwards it be touched by the carcaſes, it ſhall be forthwith defiled.

39 If any beaſt die, of which it is lawful for you to eat, he that toucheth the carcaſe thereof, ſhall be unclean until the evening:

40 And he that eateth or carrieth any thing thereof, ſhall waſh his clothes, and ſhall be unclean until the evening.

41 All that creepeth upon the earth ſhall be abominable, neither ſhall it be taken for meat.

42 Whatſoever goeth upon the breaſt on four feet, or hath many feet, or traileth on the earth, you ſhall not eat, becauſe it is abominable.

43 Do not defile your ſouls, nor touch ought thereof, leſt you be unclean.

‖ 1 Pet. 1. 16. 44 For I am the Lord your God: ‖ be holy, becauſe I am holy. Defile not your ſouls by any creeping thing, that moveth upon the earth.

45 For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

46 You ſhall be holy, becauſe I am holy. This is the law of beaſts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth.

47 That you may know the differences of the clean, and unclean, and know what you ought to eat, and what to refuſe.

CHAP. XII.

The purification of women after child-birth.

AND the Lord ſpoke to Moſes, ſaying: A. M. 2514.

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: ‖ If a woman having received ſeed ſhall bear a man-child, ſhe ſhall be unclean ſeven days, according to the days of the ſeparation of her flowers. ‖ Luke 2. 22.

3 ‖ And on the eighth day the infant ſhall be circumciſed: ‖ John 7. 22.

4 But ſhe ſhall remain three and thirty days in the blood of her purification. She ſhall touch no holy thing, neither ſhall ſhe enter into the ſanctuary, until the days of her purification be fulfilled.

5 But if ſhe ſhall bear a maid-child, ſhe ſhall be unclean two weeks, according to the cuſtom of her monthly courſes, and ſhe ſhall remain in the blood of her purification ſixty-ſix days.

6 And when the days of her purification are expired, for a ſon, or for a daughter, ſhe ſhall bring to the door of the tabernacle of the teſtimony, a lamb of a year old for a holocauſt, and a young pigeon or a turtle for ſin, and ſhall deliver them to the prieſt:

7 Who ſhall offer them before the Lord, and ſhall pray for her, and ſo ſhe ſhall be cleanſed from the iſſue of her blood. This is the law for her that beareth a man-child or a maid-child.

8 And if her hand find not ſufficiency, and ſhe is not able to offer a lamb, ſhe ſhall take two turtles, ‖ or two young pigeons, one for a holocauſt, and another for ſin: and the prieſt ſhall pray for her, and ſo ſhe ſhall be cleanſed. ‖ Supra 5. 7. & 11. Luke 2. 24.

CHAP. XIII.

The law concerning leproſy in men, and in garments.

AND the Lord ſpoke to Moſes and Aaron, ſaying: A. M. 2514.

2 The man, in whoſe ſkin or fleſh ſhall ariſe a different colour or a bliſter, or as it

were ſomething ſhining, that is, the ſtroke of the leproſy, ſhall be brought to Aaron the prieſt, or any one of his ſons.

3 And if he ſee the leproſy in his ſkin, and the hair turned white, and the place where the leproſy appears lower than the ſkin and the reſt of the fleſh: it is the ſtroke of the leproſy, and upon his judgment he ſhall be ſeparated.

4 But if there be a ſhining whiteneſs in the ſkin, and not lower than the other fleſh, and the hair be of the former colour, the prieſt ſhall ſhut him up ſeven days.

5 And the ſeventh day he ſhall look on him: and if the leproſy be grown no farther, and hath not ſpread itſelf in the ſkin, he ſhall ſhut him up again other ſeven days.

6 And on the ſeventh day he ſhall look on him: if the leproſy be ſomewhat obſcure, and not ſpread in the ſkin, he ſhall declare him clean, becauſe it is *but* a ſcab: and the man ſhall waſh his clothes, and ſhall be clean.

7 But if the leproſy grow again, after he was ſeen by the prieſt and reſtored to cleanneſs, he ſhall be brought to him,

8 And ſhall be condemned of uncleanneſs.

9 If the ſtroke of the leproſy be in a man, he ſhall be brought to the prieſt,

10 And he ſhall view him. And when there ſhall be a white colour in the ſkin, and it ſhall have changed the look of the hair, and the living fleſh itſelf ſhall appear:

11 It ſhall be judged an inveterate leproſy, and grown into the ſkin. The prieſt therefore ſhall declare him unclean, and ſhall not ſhut him up, becauſe he is evidently unclean.

12 But if the leproſy ſpring out running about in the ſkin, and cover all the ſkin from the head to the feet, whatſoever falleth under the ſight of the eyes,

13 The prieſt ſhall view him, and ſhall judge that the leproſy which he has is very clean: becauſe it is all turned into whiteneſs, and therefore the man ſhall be clean.

14 But when the live fleſh ſhall appear in him,

15 Then by the judgment of the prieſt he ſhall be defiled, and ſhall be reckoned among the unclean: for live fleſh, if it be ſpotted with leproſy, is unclean.

16 And if again it be turned into whiteneſs, and cover all the man,

17 The prieſt ſhall view him, and ſhall judge him to be clean.

18 When alſo there has been an ulcer in the fleſh and the ſkin, and it has been healed,

19 And in the place of the ulcer, there appeareth a white ſcar, or ſomewhat red, the man ſhall be brought to the prieſt:

20 And when he ſhall ſee the place of the leproſy lower than the other fleſh, and the hair turned white, he ſhall declare him unclean: for the plague of leproſy is broken out in the ulcer.

21 But if the hair be of the former colour, and the ſcar ſomewhat obſcure, and be not lower than the fleſh that is near it, he ſhall ſhut him up ſeven days.

22 And if it ſpread, he ſhall judge him to have the leproſy:

23 But if it ſtay in its place, it is *but* the ſcar of an ulcer, and the man ſhall be clean.

24 The fleſh alſo and ſkin that hath been burnt, and after it is healed hath a white or a red ſcar,

25 The prieſt ſhall view it, and if he ſee it turned white, and the place thereof is lower than the other ſkin: he ſhall declare him unclean, becauſe the evil of leproſy is broken out in the ſcar.

26 But if the colour of the hair be not changed, nor the blemiſh lower than the other fleſh, and the appearance of the leproſy be ſomewhat obſcure, he ſhall ſhut him up ſeven days,

27 And on the ſeventh day he ſhall view him: if the leproſy be grown farther in the ſkin, he ſhall declare him unclean.

28 But if the whiteneſs ſtay in its place, and be not very clear, it is the ſore of a burning, and therefore he ſhall be cleanſed, becauſe it is *only* the ſcar of a burning.

29 If the leproſy break out in the head or the beard of a man or a woman, the prieſt ſhall ſee them.

30 And if the place be lower than the other fleſh, and the hair yellow, and thinner than uſual: he ſhall declare them unclean, becauſe it is the leproſy of the head and the beard.

31 But if he perceive the place of the ſpot is equal with the fleſh that is near it, and the hair black: he ſhall ſhut him up ſeven days,

32 And on the ſeventh day he ſhall look upon it. If the ſpot be not grown, and the

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CHAP. XIII. VER. 2. *Leproſy.* The leproſy was a figure of ſin: and the obſervances preſcribed in this and the following chapter, intimate what ought ſpiritually to be done, in order to be delivered from ſo great an evil, or preſerved from it.

hair keep its colour, and the place of the blemiſh be even with the other fleſh:

33 The man ſhall be ſhaven all but the place of the ſpot, and he ſhall be ſhut up other ſeven days.

34 If on the ſeventh day the evil ſeem to have ſtaid in its place, and not lower than the other fleſh, he ſhall cleanſe him, and his clothes being waſhed he ſhall be clean.

35 But if after his cleanſing the ſpot ſpread again in the ſkin,

36 He ſhall ſeek no more whether the hair be turned yellow, becauſe he is evidently unclean.

37 But if the ſpot be ſtaid, and the hair be black, let him know that the man is healed, and let him confidently pronounce him clean.

38 If a whiteneſs appear in the ſkin of a man or a woman,

39 The prieſt ſhall view them. If he find that a darkiſh whiteneſs ſhineth in the ſkin, let him know that it is not the leproſy, but a white blemiſh, and that the man is clean.

40 The man whoſe hair falleth off from his head, he is bald and clean:

41 And if the hair fall from his forehead, he is bald before and clean.

42 But if in the bald head or in the bald forehead there be riſen a white or reddiſh colour,

43 And the prieſt perceive this, he ſhall condemn him undoubtedly of leproſy, which is riſen in the bald part.

44 Now whoſoever ſhall be defiled with the leproſy and is ſeparated by the judgment of the prieſt,

45 Shall have his clothes hanging looſe, his head bare, his mouth covered with a cloth, and he ſhall cry out that he is defiled and unclean.

46 All the time that he is a leper and unclean, he ſhall dwell alone without the camp.

47 A woollen or linen garment that ſhall have the leproſy

48 In the warp, and the woof, or a ſkin, or whatſoever is made of a ſkin,

49 If it be infected with a white or red ſpot, it ſhall be accounted the leproſy, and ſhall be ſhewn to the prieſt.

50 And he ſhall look upon it and ſhall ſhut it up ſeven days:

51 And on the ſeventh day when he looketh on it again if he find that it is grown, it is a fixed leproſy: he ſhall judge the garment unclean, and every thing wherein it ſhall be found:

52 And therefore it ſhall be burnt with fire.

53 But if he ſee that it is not grown,

54 He ſhall give orders, and they ſhall waſh that part wherein the leproſy is, and he ſhall ſhut it up other ſeven days.

55 And when he ſhall ſee that the former colour is not returned, nor yet the leproſy ſpread, he ſhall judge it unclean, and ſhall burn it with fire, for the leproſy has taken hold of the outſide of the garment, or through the whole.

56 But if the place of the leproſy be ſomewhat dark, after the garment is waſhed, he ſhall tear it off, and divide it from that which is found.

57 And if after this there appear in thoſe places that before were without ſpot, a flying and wandering leproſy: it muſt be burnt with fire.

58 If it ceaſe, he ſhall waſh with water the parts that are pure, the ſecond time, and they ſhall be clean.

59 This is the law touching the leproſy of any woollen or linen garment, either in the warp or woof, or any thing of ſkins, how it ought to be cleanſed, or pronounced unclean.

CHAP. XIV.

The rites or ſacrifices in cleanſing the leproſy. Leproſy in houſes.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:

2 This is the rite of a leper, when he is to be cleanſed: He ſhall be brought to the prieſt:

|| Mat. 8. 4. 3 || Who going out of the camp, when he ſhall find that the leproſy is cleanſed,

|| Mark 1. 44. Luke 5. 14. 4 || Shall command him, that is to be purified, to offer for himſelf two living ſparrows, which it is lawful to eat, and cedar-wood, and ſcarlet and hyſſop.

5 And he ſhall command one of the ſparrows to be immolated in an earthen veſſel over living waters:

6 But the other that is alive he ſhall dip, with the cedar-wood, and the ſcarlet and the hyſſop, in the blood of the ſparrow that is immolated:

7 Wherewith he ſhall ſprinkle him that is to be cleanſed ſeven times, that he may be rightly purified: and he ſhall let go the living ſparrow, that it may fly into the field.

8 And when the man hath waſhed his clothes, he ſhall ſhave all the hair of his body, and ſhall be waſhed with water: and

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VER. 47. *Garment that ſhall have the leproſy.* Theſe preſcriptions, with relation to garments and houſes infected with the leproſy, are to teach us to fly all ſuch company and places as are apt to be the occaſion of ſin.

CHAP. XIV. VER. 5. *Living waters.* That is, waters taken from a ſpring, brook or river.

being purified he ſhall enter into the camp, yet ſo that he tarry without his own tent ſeven days:

9 And on the ſeventh day he ſhall ſhave the hair of his head, and his beard and his eye-brows, and the hair of all his body. And having waſhed again his clothes, and his body,

10 On the eighth day he ſhall take two lambs without blemiſh, and an ewe of a year old without blemiſh, and three tenths of flour tempered with oil for a ſacrifice, and a ſextary of oil apart.

11 And when the prieſt that purifieth the man, hath preſented him, and all theſe things before the Lord at the door of the tabernacle of the teſtimony,

12 He ſhall take a lamb, and offer it for a treſpaſs-offering with the ſextary of oil: and having offered all before the Lord,

13 He ſhall immolate the lamb, where the victim for ſin is wont to be immolated, and the holocauſt, that is, in the holy place: for as that which is for ſin, ſo alſo the victim for a treſpaſs-offering pertaineth to the prieſt: it is holy of holies.

14 And the prieſt taking of the blood of the victim that was immolated for treſpaſs, ſhall put it upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand and the great toe of his right foot:

15 And he ſhall pour of the ſextary of oil into his own left hand,

16 And ſhall dip his right finger in it, and ſprinkle it before the Lord ſeven times.

17 And the reſt of the oil in his left hand, he ſhall pour upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand and the great toe of his right foot, and upon the blood that was ſhed for treſpaſs,

18 And upon his head.

19 And he ſhall pray for him before the Lord, and ſhall offer the ſacrifice for ſin: then ſhall he immolate the holocauſt,

20 And put it on the altar with the libations thereof, and the man ſhall be rightly cleanſed.

21 But if he be poor, and his hand cannot find the things aforeſaid: he ſhall take a lamb for an offering for treſpaſs, that the prieſt may pray for him, and a tenth part of flour tempered with oil for a ſacrifice, and a ſextary of oil,

22 || And two turtles or two young pigeons, of which one may be for ſin, and the other for a holocauſt: || Supra 5. 7. 11. & 12. 8. Luke 2. 24.

23 And he ſhall offer them on the eighth day of his purification to the prieſt, at the door of the tabernacle of the teſtimony before the Lord.

24 And *the prieſt* receiving the lamb for treſpaſs, and the ſextary of oil, ſhall elevate them together.

25 And the lamb being immolated, he ſhall put of the blood thereof upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand and the great toe of his right foot:

26 But he ſhall pour part of the oil into his own left hand,

27 And dipping the finger of his right hand in it, he ſhall ſprinkle it ſeven times before the Lord:

28 And he ſhall touch the tip of the right ear of him that is cleanſed, and the thumb of his right hand and the great toe of his right foot, in the place of the blood that was ſhed for treſpaſs.

29 And the other part of the oil that is in his left hand, he ſhall pour upon the head of the purified perſon, that he may appeaſe the Lord for him.

30 And he ſhall offer a turtle, or young pigeon,

31 One for treſpaſs, and the other for a holocauſt, with their libations.

32 This is the ſacrifice of a leper, that is not able to have all things that appertain to his cleanſing.

VER. 10. *A ſextary*, Hebr. *log:* a meaſure of liquids, which was the twelfth part of a *hin;* and held about as much as ſix eggs.

VER. 14. *Taking of the blood, &c.* Theſe ceremonies, uſed in the cleanſing of a leper, were myſterious and very ſignificative. The ſprinkling ſeven times with the blood of the little bird, the waſhing himſelf and his clothes, the ſhaving his hair and his beard, ſignify the means which are to be uſed in the reconciliation of a ſinner, and the ſteps by which he is to return to God, viz. by the repeated application of the blood of Chriſt; the waſhing his conſcience with the waters of compunction; and retrenching all vanities and ſuperfluities, by employing all that is over and above what is neceſſary in alms-deeds. The ſin-offering and the holocauſt or burnt-offering, which he was to offer at his cleanſing, ſignify the ſacrifice of a contrite and humble heart, and that of adoration in ſpirit and truth, with gratitude and thankfulneſs, for the forgiveneſs of ſins, with which we are ever to appear before the Almighty. The touching the right ear, the thumb of the right hand, and the great toe of the right foot, firſt with the blood of the victim, and then with the remainder of the oil, which had been ſprinkled ſeven times before the Lord, ſignify the application of the blood of Chriſt, and the unction of the ſevenfold grace of the Holy Ghoſt to the ſinner's right ear, that he may duly hearken to and obey the law of God; and to his right hand and foot, that the works of his hands, and all the ſteps or affections of his ſoul, ſignified by the feet, may be rightly directed to God.

33 And the Lord ſpoke to Moſes and Aaron, ſaying:

34 When you ſhall be come into the land of Chanaan, which I will give you for a poſſeſſion, if there be the plague of leproſy in a houſe,

35 He whoſe houſe it is, ſhall go and tell the prieſt, ſaying: It ſeemeth to me, that there is the plague of leproſy in my houſe.

36 And he ſhall command, that they carry forth all things out of the houſe, before he go into it, and ſee whether it have the leproſy, leſt all things become unclean that are in the houſe. And afterwards he ſhall go in to view the leproſy of the houſe.

37 And if he ſee in the walls thereof as it were little dints, disfigured with paleneſs or redneſs, and lower than all the reſt,

38 He ſhall go out of the door of the houſe, and forthwith ſhut it up ſeven days.

39 And returning on the ſeventh day, he ſhall look upon it. If he find that the leproſy is ſpread,

40 He ſhall command, that the ſtones wherein the leproſy is, be taken out, and caſt without the city into an unclean place:

41 And that the houſe be ſcraped on the inſide round about, and the duſt of the ſcraping be ſcattered without the city into an unclean place:

42 And that other ſtones be laid in the place of them that were taken away, and the houſe be plaſtered with other mortar.

43 But if, after the ſtones be taken out, and the duſt ſcraped off, and it be plaſtered with other earth,

44 The prieſt going in perceive that the leproſy is returned, and the walls full of ſpots, it is a laſting leproſy, and the houſe is unclean:

45 And they ſhall deſtroy it forthwith, and ſhall caſt the ſtones and timber thereof, and all the duſt, without the town into an unclean place.

46 He that entereth into the houſe when it is ſhut, ſhall be unclean until evening.

47 And he that ſleepeth in it, and eateth any thing, ſhall waſh his clothes.

48 But if the prieſt going in perceive that the leproſy is not ſpread in the houſe, after it was plaſtered again, he ſhall purify it, it being cured.

49 And for the purification thereof he ſhall take two ſparrows, and cedar-wood, and ſcarlet and hyſſop:

50 And having immolated one ſparrow in an earthen veſſel over living waters,

51 He ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living ſparrow, and ſhall dip all in the blood of the ſparrow that is immolated, and in the living water, and he ſhall ſprinkle the houſe ſeven times:

52 And ſhall purify it as well with the blood of the ſparrow, as with the living water, and with the living ſparrow, and with the cedar-wood and the hyſſop and the ſcarlet.

53 And when he hath let go the ſparrow to fly freely away into the field, he ſhall pray for the houſe, and it ſhall be rightly cleanſed.

54 This is the law of every kind of leproſy and ſtroke,

55 Of the leproſy of garments and houſes,

56 Of a ſcar and of bliſters breaking out, of a ſhining ſpot, and when the colours are diverſely changed:

57 That it may be known when a thing is clean, or unclean.

CHAP. XV.

Other legal uncleanneſſes.

AND the Lord ſpoke to Moſes and Aaron, ſaying: A. M. 2514.

2 Speak to the children of Iſrael, and ſay to them: The man that hath an iſſue of ſeed, ſhall be unclean.

3 And then ſhall he be judged ſubject to this evil, when a filthy humour, at every moment, cleaveth to his fleſh, and gathereth there.

4 Every bed on which he ſleepeth, ſhall be unclean, and every place on which he ſitteth.

5 If any man touch his bed, he ſhall waſh his clothes: and being waſhed with water, he ſhall be unclean until the evening.

6 If a man ſit where that man hath ſitten, he alſo ſhall waſh his clothes: and being waſhed with water, ſhall be unclean until the evening.

7 He that toucheth his fleſh, ſhall waſh his clothes: and being himſelf waſhed with water ſhall be unclean until the evening.

8 If ſuch a man caſt his ſpittle upon him that is clean, he ſhall waſh his clothes: and being waſhed with water, he ſhall be unclean until the evening.

CHAP. XV. VER. 2. *Iſſue of ſeed ſhall be unclean.* Theſe legal uncleanneſſes were inſtituted in order to give the people a horror of carnal impurities.

9 The ſaddle on which he hath ſitten ſhall be unclean:

10 And whatſoever has been under him that hath the iſſue of ſeed, ſhall be unclean until the evening. He that carrieth any of theſe things, ſhall waſh his clothes: and being waſhed with water, he ſhall be unclean until the evening.

11 Every perſon whom ſuch a one ſhall touch, not having waſhed his hands before, ſhall waſh his clothes: and being waſhed with water, ſhall be unclean until the evening.

12 If he touch a veſſel of earth, it ſhall be broken: but if a veſſel of wood, it ſhall be waſhed with water.

13 If he who ſuffereth this diſeaſe be healed, he ſhall number ſeven days after his cleanſing, and having waſhed his clothes, and all his body in living water, he ſhall be clean.

14 And on the eighth day he ſhall take two turtles, or two young pigeons, and he ſhall come before the Lord, to the door of tabernacle of the teſtimony, and ſhall give them to the prieſt:

15 Who ſhall offer one for ſin, and the other for a holocauſt: and he ſhall pray for him before the Lord, that he may be cleanſed of the iſſue of his ſeed.

16 The man from whom the ſeed of copulation goeth out, ſhall waſh all his body with water: and he ſhall be unclean until the evening.

17 The garment or ſkin that he weareth, he ſhall waſh with water, and it ſhall be unclean until the evening.

18 The woman, with whom he copulateth, ſhall be waſhed with water and ſhall be unclean until the evening.

19 The woman, who at the return of the month hath her iſſue of blood, ſhall be ſeparated ſeven days.

20 Every one that toucheth her, ſhall be unclean until the evening.

21 And every thing that ſhe ſleepeth on or that ſhe ſitteth on in the days of her ſeparation, ſhall be defiled.

22 He that toucheth her bed ſhall waſh his clothes: and being himſelf waſhed with water, ſhall be unclean until the evening.

23 Whoſoever ſhall touch any veſſel on which ſhe ſitteth, ſhall waſh his clothes: and himſelf being waſhed with water, ſhall be defiled until the evening.

24 If a man copulateth with her in the time of her flowers, he ſhall be unclean ſeven days: and every bed, on which he ſhall ſleep, ſhall be defiled.

25 The woman that hath an iſſue of blood many days out of her ordinary time, or that ceaſeth not to flow after the monthly courſes, as long as ſhe is ſubject to this diſeaſe, ſhall be unclean, in the ſame manner as if ſhe were in her flowers.

26 Every bed on which ſhe ſleepeth, and every veſſel on which ſhe ſitteth, ſhall be defiled.

27 Whoſoever toucheth them ſhall waſh his clothes: and himſelf being waſhed with water, ſhall be unclean until the evening.

28 If the blood ſtop and ceaſe to run, ſhe ſhall count ſeven days of her purification:

29 And on the eighth day ſhe ſhall offer for herſelf to the prieſt, two turtles, or two young pigeons, at the door of the tabernacle of the teſtimony:

30 And he ſhall offer one for ſin, and the other for a holocauſt, and he ſhall pray for her before the Lord, and for the iſſue of her uncleanneſs.

31 You ſhall teach therefore the children of Iſrael, to take heed of uncleanneſs, that they may not die in their filth, when they ſhall have defiled my tabernacle that is among them.

32 This is the law of him that hath the iſſue of ſeed and that is defiled by copulation.

33 And of the woman that is ſeparated in her monthly times, or that hath a continual iſſue of blood, and of the man that ſleepeth with her.

CHAP. XVI.

When and how the high-prieſt muſt enter into the ſanctuary. The feaſt of expiation.

AND the Lord ſpoke to Moſes, after the death of the two ſons of Aaron, A. M. 2514. || when they were ſlain upon their offering ſtrange fire: || Supra 10. 1.

2 And he commanded him, ſaying: Speak to Aaron thy brother, ‡ that he enter not at all into the ſanctuary, which is within the veil before the propitiatory, with which the ark is covered, leſt he die, (for I will appear in a cloud over the oracle). ‡ Exod. 30. 10. Heb. 9. 7.

3 Unleſs he firſt do theſe things: He ſhall offer a calf for ſin, and a ram for a holocauſt.

4 He ſhall be veſted with a linen tunick, he ſhall cover his nakedneſs with linen breeches: he ſhall be girded with a linen girdle, and he ſhall put a linen mitre upon

CHAP. XVI. VER. 2. *Enter not.* No one but the high-prieſt, and he but once a year, could enter into the ſanctuary: to ſignify that no one could enter into the ſanctuary of heaven till Chriſt our high-prieſt opened it by his paſſion. *Heb.* x. 8.

his head: for theſe are holy veſtments: all which he ſhall put on, after he is waſhed.

5 And he ſhall receive from the whole multitude of the children of Iſrael two buck-goats for ſin, and one ram for a holocauſt.

6 And when he hath offered the calf, and prayed for himſelf, and for his own houſe,

7 He ſhall make the two buck-goats to ſtand before the Lord in the door of the tabernacle of the teſtimony:

8 And caſting lots upon them both, one to be offered to the Lord, and the other to be the emiſſary-goat:

9 That whoſe lot fell to be offered to the Lord, he ſhall offer for ſin:

10 But that whoſe lot was to be the emiſſary-goat, he ſhall preſent alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderneſs.

11 After theſe things are duly celebrated, he ſhall offer the calf, and praying for himſelf and for his own houſe, he ſhall immolate it:

12 And taking the cenſer, which he hath filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incenſe, he ſhall go in within the veil into the holy place:

13 That when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle, which is over the teſtimony, and he may not die.

14 He ſhall take alſo of the blood of the calf, and ſprinkle with his finger ſeven times towards the propitiatory to the eaſt.

15 And when he hath killed the buck-goat for the ſin of the people, he ſhall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may ſprinkle it over-againſt the oracle,

16 And may expiate the ſanctuary from the uncleanneſs of the children of Iſrael, and from their tranſgreſſions, and all their ſins. According to this rite ſhall he do to the tabernacle of the teſtimony, which is fixed among them in the midſt of the filth of their habitation.

‖ Luke 1. 10. 17 ‖ Let no man be in the tabernacle when the high-prieſt goeth into the ſanctuary, to pray for himſelf and his houſe, and for the whole congregation of Iſrael, until he come out.

18 And when he is come out to the altar that is before the Lord, let him pray for himſelf, and taking the blood of the calf, and of the buck-goat, let him pour it upon the horns thereof round about:

19 And ſprinkling with his finger ſeven times, let him expiate, and ſanctify it from the uncleanneſs of the children of Iſrael.

20 After he hath cleanſed the ſanctuary, and the tabernacle, and the altar, then let him offer the living goat:

21 And putting both hands upon his head, let him confeſs all the iniquities of the children of Iſrael, and all their offences and ſins: and praying that they may light on his head, he ſhall turn him out by a man ready for it, into the deſart.

22 And when the goat hath carried all their iniquities into an uninhabited land, and ſhall be let go into the deſart,

23 Aaron ſhall return into the tabernacle of the teſtimony, and putting off the veſtments, which he had on him before when he entered into the ſanctuary, and leaving them there,

24 He ſhall waſh his fleſh in the holy place, and ſhall put on his own garments. And after that he is come out and hath offered his own holocauſt, and that of the people, he ſhall pray both for himſelf, and for the people:

25 And the fat that is offered for ſins, he ſhall burn upon the altar.

26 But he that hath let go the emiſſary-goat, ſhall waſh his clothes, and his body with water, and ſo ſhall enter into the camp.

27 But the calf and the buck-goat, that were ſacrificed for ſin, and whoſe blood was carried into the ſanctuary, to accompliſh the atonement, they ſhall carry forth without the camp, ‖ and ſhall burn with fire, their ſkins and their fleſh, and their dung: ‖ Heb. 13. 11.

28 And whoſoever burneth them, ſhall waſh his clothes, and fleſh with water, and ſo ſhall enter into the camp.

29 And this ſhall be to you an everlaſting ordinance: ‖ The ſeventh month, the tenth day of the month, you ſhall afflict your ſouls, and ſhall do no work, whether it be ‖ Infra 23. 27. & 28.

VER. 8. *The emiſſary-goat: caper emiſſarius*, in Greek ἀποπομπαῖος, in Hebrew *Azazel*. *The goat to go off*, or as ſome tranſlate it, *the ſcape-goat*. This goat, on whoſe head the high-prieſt was ordered to pour forth prayers, and to make a general confeſſion of the ſins of the people, laying them all, as it were, on his head; and after that to ſend him away into the wilderneſs, to be devoured by wild beaſts, was a figure of our Saviour, charged with all our ſins, in his paſſion.

VER. 13, 14. *The cloud,—The blood, &c.* This is to teach us, that if we would go into the ſanctuary of God, we muſt take with us the incenſe of prayer, and the blood, that is, the paſſion of Chriſt. Where alſo note, that the high-prieſt, before he went in to the Holy of Holies, was to waſh his whole body; and then to put on white linen garments; to ſignify the purity and chaſtity with which we are to approach to God.

one of your own country, or a ſtranger that ſojourneth among you.

30 Upon this day ſhall be the expiation for you, and the cleanſing from all your ſins: you ſhall be cleanſed before the Lord.

31 For it is a ſabbath of reſt, and you ſhall afflict your ſouls by a perpetual religion.

32 And the prieſt that is anointed, and whoſe hands are conſecrated to do the office of the prieſthood in his father's ſtead, ſhall make atonement: and he ſhall be veſted with the linen robe and the holy veſtments,

33 And he ſhall expiate the ſanctuary and the tabernacle of the teſtimony and the altar, the prieſts alſo and all the people.

34 And this ſhall be an ordinance for ever, that you pray for the children of Iſrael, and for all their ſins once in a year. He did therefore as the Lord had commanded Moſes.

CHAP. XVII.

No ſacrifices to be offered but at the door of the tabernacle: a prohibition of blood.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:

2 Speak to Aaron and his ſons, and to all the children of Iſrael, ſaying to them: This is the word, which the Lord hath commanded, ſaying:

3 Any man whoſoever of the houſe of Iſrael, if he kill an ox, or a ſheep, or a goat, in the camp or without the camp,

4 And offer it not at the door of the tabernacle an oblation to the Lord, ſhall be guilty of blood: as if he had ſhed blood, ſo ſhall he periſh from the midſt of his people.

5 Therefore the children of Iſrael ſhall bring to the prieſt their victims, which they kill in the field, that they may be ſanctified to the Lord before the door of the tabernacle of the teſtimony, and they may ſacrifice them for peace-offerings to the Lord.

6 And the prieſt ſhall pour the blood upon the altar of the Lord, at the door of the tabernacle of the teſtimony, and ſhall burn the fat for a ſweet odour to the Lord.

7 And they ſhall no more ſacrifice their victims to devils, with whom they have committed fornication. It ſhall be an ordinance for ever to them and to their poſterity.

8 And thou ſhalt ſay to them: The man of the houſe of Iſrael, and of the ſtrangers who ſojourn among you, that offereth a holocauſt or a victim,

9 And bringeth it not to the door of the tabernacle of the teſtimony, that it may be offered to the Lord, ſhall periſh from among his people.

10 If any man whoſoever of the houſe of Iſrael, and of the ſtrangers that ſojourn among them, eat blood, I will ſet my face againſt his ſoul, and will cut him off from among his people:

11 Becauſe the life of the fleſh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your ſouls, and the blood may be for an expiation of the ſoul.

12 Therefore I have ſaid to the children of Iſrael: No ſoul of you, nor of the ſtrangers that ſojourn among you, ſhall eat blood.

13 Any man whoſoever of the children of Iſrael, and of the ſtrangers that ſojourn among you, if by hunting or fowling, he take a wild beaſt or a bird, which is lawful to eat, let him pour out its blood, and cover it with earth.

14 || For the life of all fleſh is in the blood: therefore I ſaid to the children of Iſrael: You ſhall not eat the blood of any fleſh at all, becauſe the life of the fleſh is in the blood, and whoſoever eateth it, ſhall be cut off. || Gen. 9. 4. Supra 7. 26.

15 The ſoul that eateth that which died of itſelf, or has been caught by a beaſt, whether he be one of your own country or a ſtranger, ſhall waſh his clothes and himſelf with water, and ſhall be defiled until the evening: and in this manner he ſhall be made clean.

16 But if he do not waſh his clothes, and his body, he ſhall bear his iniquity.

CHAP. XVIII.

Marriage is prohibited in certain degrees of kindred: and all unnatural luſts.

AND the Lord ſpoke to Moſes, ſaying: A. M. 2514.

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: I am the Lord your God.

3 You ſhall not do according to the cuſtom of the land of Egypt, in which you dwelt:

CHAP. XVII. VER. 3. *If he kill, &c.* That is, in order to ſacrifice. The law of God forbids ſacrifices to be offered in any other place but at the tabernacle or temple of the Lord: to ſignify that no ſacrifice would be acceptable to God, out of his true temple, the one, holy, catholic, apoſtolic church.

VER. 10. *Eat blood.* To eat *blood* was forbidden in the law; partly becauſe God reſerved it to himſelf, to be offered in ſacrifices on the altar, as to the Lord of life and death; and as a figure of the blood of Chriſt; and partly to give men a horror of ſhedding *blood*. *Gen.* ix. 4, 5, 6.

neither ſhall you act according to the manner of the country of Chanaan, into which I will bring you, nor ſhall you walk in their ordinances.

4 You ſhall do my judgments, and ſhall obſerve my precepts, and ſhall walk in them. I am the Lord your God.

‖ Ezec. 20. 11. Rom. 10. 5. Gal. 3. 12.

5 ‖ Keep my laws and my judgments, which if a man do, he ſhall live in them. I am the Lord.

6 No man ſhall approach to her that is near of kin to him, to uncover her nakedneſs. I am the Lord.

7 Thou ſhalt not uncover the nakedneſs of thy father, or the nakedneſs of thy mother: ſhe is thy mother, thou ſhalt not uncover her nakedneſs.

8 Thou ſhalt not uncover the nakedneſs of thy father's wife: for it is the nakedneſs of thy father.

9 Thou ſhalt not uncover the nakedneſs of thy ſiſter by father or by mother, whether born at home or abroad.

10 Thou ſhalt not uncover the nakedneſs of thy ſon's daughter, or thy daughter's daughter: becauſe it is thy own nakedneſs.

11 Thou ſhalt not uncover the nakedneſs of thy father's wife's daughter, whom ſhe bore to thy father, and who is thy ſiſter.

12 Thou ſhalt not uncover the nakedneſs of thy father's ſiſter: becauſe ſhe is the fleſh of thy father.

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: becauſe ſhe is thy mother's fleſh.

14 Thou ſhalt not uncover the nakedneſs of thy father's brother: neither ſhalt thou approach to his wife, who is joined to thee by affinity.

15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: becauſe ſhe is thy ſon's wife, neither ſhalt thou diſcover her ſhame.

16 Thou ſhalt not uncover the nakedneſs of thy brother's wife: becauſe it is the nakedneſs of thy brother.

17 Thou ſhalt not uncover the nakedneſs of thy wife, and her daughter. Thou ſhalt not take her ſon's daughter or her daughter's daughter, to diſcover her ſhame: becauſe they are her fleſh, and ſuch copulation is inceſt.

18 Thou ſhalt not take thy wife's ſiſter for a harlot, to rival her, neither ſhalt thou diſcover her nakedneſs, while ſhe is yet living.

19 Thou ſhalt not approach to a woman having her flowers, neither ſhalt thou uncover her nakedneſs.

20 Thou ſhalt not lie with thy neighbour's wife, nor be defiled with mingling of ſeed.

21 ‖ Thou ſhalt not give any of thy ſeed to be conſecrated to the idol Moloch, nor defile the name of thy God: I am the Lord.

‖ Infra 20. 2.

22 Thou ſhalt not lie with mankind as with womankind, becauſe it is an abomination.

23 Thou ſhalt not copulate with any beaſt, neither ſhalt thou be defiled with it. ‖ A woman ſhall not lie down to a beaſt, nor copulate with it: becauſe it is a *heinous* crime.

‖ Infra 20. 16.

24 Defile not yourſelves with any of theſe things with which all the nations have been defiled, which I will caſt out before you,

25 And with which the land is defiled: the abominations of which I will viſit, that it may vomit out its inhabitants.

26 Keep ye my ordinances and my judgments, and do not any of theſe abominations: neither any of your own nation, nor any ſtranger that ſojourneth among you.

27 For all theſe deteſtable things, the inhabitants of the land have done that were before you, and have defiled it.

28 Beware then leſt in like manner, it vomit you alſo out, if you do the like things, as it vomited out the nation that was before you.

29 Every ſoul that ſhall commit any of theſe abominations, ſhall periſh from the midſt of his people.

30 Keep my commandments. Do not the things which they have done, that have been before you, and be not defiled therein. I am the Lord your God.

CHAP. XIX.

Divers ordinances, partly moral, partly ceremonial or judicial.

A. M. 2514.

THE Lord ſpoke to Moſes, ſaying:

2 Speak to all the congregation of the children of Iſrael, and thou ſhalt ſay to them: ‖ Be ye holy, becauſe I the Lord your God am holy.

‖ Supra 11. 44. 1 Peter 1. 16.

3 Let every one fear his father, and his mother. Keep my ſabbaths. I am the Lord your God.

4 Turn ye not to idols, nor make to yourſelves molten gods. I am the Lord your God.

CHAP. XVIII. VER. 23. *Becauſe it is a* heinous *crime.* In Hebrew this word *heinous crime* is expreſſed by the word *confuſion*, ſignifying the ſhamefulneſs and baſeneſs of this abominable ſin.

5 If ye offer in ſacrifice a peace-offering to the Lord, that he may be favourable,

6 You ſhall eat it on the ſame day it was offered, and the next day: and whatſoever ſhall be left until the third day, you ſhall burn with fire.

7 If after two days any man eat thereof, he ſhall be profane and guilty of impiety:

8 And ſhall bear his iniquity, becauſe he hath defiled the holy thing of the Lord, and that ſoul ſhall periſh from among his people.

‖ Infra 23. 22. 9 ‖ When thou reapeſt the corn of thy land, thou ſhalt not cut down *all that is on* the face of the earth to the very ground: nor ſhalt thou gather the ears that remain.

10 Neither ſhalt thou gather the bunches, and grapes that fall down in thy vineyard, but ſhalt leave them to the poor and the ſtrangers to take. I am the Lord your God.

11 You ſhall not ſteal. You ſhall not lie, neither ſhall any man deceive his neighbour.

‖ Exod. 20. 7. 12 ‖ Thou ſhalt not ſwear falſly by my name, nor profane the name of thy God. I am the Lord.

‡ Eccli. 10. 6. † Deut. 24. 14. Tob. 14. 15. 13 ‡ Thou ſhalt not calumniate thy neighbour, nor oppreſs him by violence. † The wages of him that hath been hired by thee ſhall not abide with thee until the morning.

14 Thou ſhalt not ſpeak evil of the deaf, nor put a ſtumbling-block before the blind: but thou ſhalt fear the Lord thy God, becauſe I am the Lord.

‖ Deut. 1. 17. & 16. 19. Prov. 24. 23. Eccli. 42. 1. James 2. 2. 15 Thou ſhalt not do that which is unjuſt, nor judge unjuſtly. ‖ Reſpect not the perſon of the poor, nor honour the countenance of the mighty. *But* judge thy neighbour according to juſtice.

16 Thou ſhalt not be a detracter nor a whiſperer among the people. Thou ſhalt not ſtand againſt the blood of thy neighbour. I am the Lord.

† 1 John 2. 11. & 3. 14. ‡ Eccli. 19. 13. Matt. 18. 5. Luke 17. 3. 17 † Thou ſhalt not hate thy brother in thy heart, ‡ but reprove him openly, leſt thou incur ſin through him.

‖ Mat. 5. 43. & 22. 39. Luke 6. 27. Rom. 13. 9. 18 Seek not revenge, nor be mindful of the injury of thy citizens. ‖ Thou ſhalt love thy friend as thyſelf. I am the Lord.

19 Keep ye my laws. Thou ſhalt not make thy cattle to gender with beaſts of any other kind. Thou ſhalt not ſow thy field with different ſeeds. Thou ſhalt not wear a garment that is woven of two ſorts.

20 If a man carnally lie with a woman that is a bond-ſervant and marriageable, and yet not redeemed with a price, nor made free: they both ſhall be ſcourged, and they ſhall not be put to death, becauſe ſhe was not a free woman.

21 And for his treſpaſs he ſhall offer a ram to the Lord, at the door of the tabernacle of the teſtimony:

22 And the prieſt ſhall pray for him and for his ſin before the Lord, and he ſhall have mercy on him, and the ſin ſhall be forgiven.

23 When you ſhall be come into the land, and ſhall have planted in it fruit-trees, you ſhall take away the firſt-fruits of them: the fruit that comes forth ſhall be unclean to you, neither ſhall you eat of them.

24 But in the fourth year, all their fruit ſhall be ſanctified, to the praiſe of the Lord.

25 And in the fifth year you ſhall eat the fruits thereof, gathering the increaſe thereof. I am the Lord your God.

26 You ſhall not eat with blood. You ſhall not divine nor obſerve dreams.

27 Nor ſhall you cut *your* hair roundwiſe: nor ſhave *your* beard.

28 You ſhall not make any cuttings in your fleſh, for the dead, neither ſhall you make in yourſelves any figures or marks: I am the Lord.

29 Make not thy daughter a common ſtrumpet, leſt the land be defiled, and filled with wickedneſs.

30 Keep ye my ſabbaths, and reverence my ſanctuary. I am the Lord.

31 Go not aſide after wizards, neither aſk any thing of ſoothſayers, to be defiled by them: I am the Lord your God.

32 Riſe up before the hoary head, and honour the perſon of the aged man: and fear the Lord thy God. I am the Lord.

‖ Exod. 22. 21. 33 ‖ If a ſtranger dwell in your land, and abide among you, do not upbraid him:

34 But let him be among you as one of the ſame country: and you ſhall love him as yourſelves: for you were ſtrangers in the land of Egypt. I am the Lord your God.

35 Do not any unjuſt thing in judgment, in rule, in weight, or in meaſure.

CHAP. XIX. VER. 19. *Different ſeeds, &c.* This law tends to recommend ſimplicity and plain-dealing in all things; and to teach the people not to join any falſe worſhip or hereſy with the worſhip of the true God.

VER. 23. *The firſt-fruits. Præputia*, literally their fore-ſkins: it alludes to circumciſion, and ſignifies that for the firſt three years the trees were to be as uncircumciſed, and their fruit unclean; till in the fourth year their increaſe was ſanctified and given to the Lord, that is, to the prieſts.

VER. 27. *Cut your hair, &c.* This, and other ſuch like things, of themſelves indifferent, were forbidden by God, that they might not imitate the Egyptians or other infidels, who practiſed theſe things out of ſuperſtition, in honour of their falſe deities.

36 Let the balance be juſt, and the weights equal, the buſhel juſt, and the ſextary equal. I am the Lord your God, that brought you out of the land of Egypt.

37 Keep all my precepts, and all my judgments, and do them. I am the Lord.

CHAP. XX.

Divers crimes to be puniſhed with death.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:

2 Thus ſhalt thou ſay to the children of Iſrael: ‖ If any man of the children of Iſrael, or of the ſtrangers, that dwell in Iſrael, give of his ſeed to the idol Moloch, dying let him die: the people of the land ſhall ſtone him. ‖ Supra 18. 21.

3 And I will ſet my face againſt him: and I will cut him off from the midſt of his people, becauſe he hath given of his ſeed to Moloch, and hath defiled my ſanctuary, and profaned my holy name.

4 And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his ſeed to Moloch, and will not kill him:

5 I will ſet my face againſt that man, and his kindred, and will cut off both him, and all that conſented with him, to commit fornication with Moloch, out of the midſt of their people.

6 The ſoul that ſhall go aſide after magicians, and ſoothſayers, and ſhall commit fornication with them, I will ſet my face againſt that ſoul, and deſtroy it out of the midſt of its people. ‖ 1 Pet. 1. 16.

7 ‖ Sanctify yourſelves, and be ye holy, becauſe I am the Lord your God.

8 Keep my precepts, and do them. I am the Lord that ſanctify you. ‖ Exod. 21. 17. Prov. 20. 20. Mat. 15. 4. Mark 7. 10.

9 ‖ He that curſeth his father, or mother, dying let him die: he hath curſed his father and mother, let his blood be upon him.

10 † If any man commit adultery with the wife of another, and defile his neighbour's wife, let them be put to death, both the adulterer and the adultereſs. † Deut. 22. 22. John 8. 5.

11 If a man lie with his ſtepmother, and diſcover the nakedneſs of his father, let them both be put to death: their blood be upon them.

12 If any man lie with his daughter-in-law, let both die, becauſe they have done a heinous crime: their blood be upon them.

13 If any one lie with a man as with a woman, both have committed an abomination, let them be put to death: their blood be upon them.

14 If any man after marrying the daughter, marry her mother, he hath done a heinous crime: he ſhall be burnt alive with them: neither ſhall ſo great an abomination remain in the midſt of you.

15 He that ſhall copulate with any beaſt or cattle, dying let him die: the beaſt alſo ye ſhall kill.

16 ‖ The woman that ſhall lie under any beaſt, ſhall be killed together with the ſame: their blood be upon them. ‖ Supra 18. 23.

17 If any man take his ſiſter the daughter of his father, or the daughter of his mother, and ſee her nakedneſs, and ſhe behold her brother's ſhame: they have committed a crime: they ſhall be ſlain, in the ſight of their people, becauſe they have diſcovered one another's nakedneſs, and they ſhall bear their iniquity,

18 If any man lie with a woman in her flowers, and uncover her nakedneſs, and ſhe open the fountain of her blood, both ſhall be deſtroyed out of the midſt of their people.

19 Thou ſhalt not uncover the nakedneſs of thy aunt by thy mother, and of thy aunt by thy father: he that doth this, hath uncovered the ſhame of his own fleſh, both ſhall bear their iniquity.

20 If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the ſhame of his near akin, both ſhall bear their ſin: they ſhall die without children.

21 He that marrieth his brother's wife, doth an unlawful thing, he hath uncovered his brother's nakedneſs: they ſhall be without children.

22 Keep my laws, and my judgments, and do them: leſt the land into which you are to enter to dwell therein, vomit you alſo out.

23 Walk not after the laws of the nations, which I will caſt out before you. For they have done all theſe things, and therefore I abhorred them.

24 But to you I ſay: Poſſeſs their land, which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have ſeparated you from other people.

25 Therefore do you alſo ſeparate the clean beaſt from the unclean, and the clean fowl from the unclean: defile not your ſouls with beaſts, or birds, or any things that move on

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CHAP. XX. VER. 15. *The beaſt alſo ye ſhall kill.* The killing the beaſt was for the greater horror of the crime, and to prevent the remembrance of ſuch abomination.

the earth, and which I have ſhewn you to be unclean.

‖ 1 Pet. 1. 16. 26 ‖ You ſhall be holy unto me, becauſe I the Lord am holy, and I have ſeparated you from other people, that you ſhould be mine.

‖ Deut. 18. 11. 1 Kings 28. 7. 27 ‖ A man, or woman, in whom there is a pythonical or divining ſpirit, dying let them die: they ſhall ſtone them: their blood be upon them.

CHAP. XXI.

Ordinances relating to the prieſts.

A. M. 2514. THE Lord ſaid alſo to Moſes: Speak to the prieſts the ſons of Aaron, and thou ſhalt ſay to them: Let not a prieſt incur an uncleanneſs at the death of his citizens:

2 But only for his kin, ſuch as are near in blood, that is to ſay, for his father and for his mother, and for his ſon, and for his daughter, for his brother alſo,

3 And for a maiden ſiſter, who hath had no huſband:

4 But not even for the prince of his people ſhall he do any thing that may make him unclean.

‖ Supra 19. 27. Ezec. 44. 20. 5 ‖ Neither ſhall they ſhave their head, nor their beard, nor make inciſions in their fleſh.

6 They ſhall be holy to their God, and ſhall not profane his name: for they offer the burnt-offering of the Lord, and the bread of their God, and therefore they ſhall be holy.

‖ Supra 19. 29. 7 ‖ They ſhall not take to wife a harlot or a vile proſtitute, nor one that has been put away from her huſband: becauſe they are conſecrated to their God,

8 And offer the loaves of propoſition. Let them therefore be holy, becauſe I alſo am holy, the Lord, who ſanctify them.

9 If the daughter of a prieſt be taken in whoredom, and diſhonour the name of her father, ſhe ſhall be burnt with fire.

10 The high-prieſt, that is to ſay, the prieſt is the greateſt among his brethren, upon whoſe head the oil of unction hath been poured, and whoſe hands have been conſecrated for the prieſthood, and who hath been veſted with the holy veſtments, ſhall not uncover his head, he ſhall not rend his garments:

11 Nor ſhall he go in at all to any dead perſon: not even for his father, or his mother ſhall he be defiled.

12 Neither ſhall he go out of the holy places, leſt he defile the ſanctuary of the Lord, becauſe the oil of the holy unction of his God is upon him. I am the Lord.

13 ‖ He ſhall take a virgin unto his wife: ‖ Ezec. 44. 22.

14 But a widow or one that is divorced, or defiled, or a harlot, he ſhall not take, but a maid of his own people:

15 He ſhall not mingle the ſtock of his kindred with the common people of his nation: for I am the Lord who ſanctify him.

16 And the Lord ſpoke to Moſes, ſaying:

17 Say to Aaron: Whoſoever of thy ſeed throughout their families, hath a blemiſh, he ſhall not offer bread to his God,

18 Neither ſhall he approach to miniſter to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked noſe,

19 If his foot, or if his hand be broken,

20 If he be crook-backed, or blear-eyed, or have a pearl in his eye, or a continual ſcab, or a dry ſcurf in his body, or a rupture:

21 Whoſoever of the ſeed of Aaron the prieſt hath a blemiſh, he ſhall not approach to offer ſacrifices to the Lord, nor bread to his God.

22 He ſhalt eat nevertheleſs of the loaves, that are offered in the ſanctuary,

23 Yet ſo that he enter not within the veil, nor approach to the altar, becauſe he hath a blemiſh, and he muſt not defile my ſanctuary. I am the Lord who ſanctify them.

24 Moſes therefore ſpoke to Aaron, and to his ſons and to all Iſrael, all the things that had been commanded him.

CHAP. XXII.

Who may eat the holy things: and what things may be offered.

AND the Lord ſpoke to Moſes, ſaying: A. M. 2514

2 Speak to Aaron and to his ſons, that they beware of thoſe things that are conſecrated of the children of Iſrael, and defile not the name of the things ſanctified to me, which they offer. I am the Lord.

3 Say to them, and to their poſterity: Every man of your race, that approacheth to

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CHAP. XXI. VER. 1. *An uncleanneſs*, viz. ſuch as was contracted in laying out the dead body, or touching it; or in going into the houſe, or aſſiſting at the funeral, &c.

VER. 17. *A blemiſh.* Theſe corporal defects or deformities, which diſqualified the prieſts from officiating in the Old Law, were figures of the vices which prieſts are to beware of in the New Law. St. Gregory, *Cura paſtorum.*

CHAP. XXII. VER. 3. *Approacheth, &c.* This is to give us to underſtand, with what purity of ſoul we are to approach to the bleſſed ſacrament, of which theſe meats that had been offered in ſacrifice were a figure.

thoſe things that are conſecrated, and which the children of Iſrael have offered to the Lord, in whom there is uncleanneſs, ſhall periſh before the Lord. I am the Lord.

4 The man of the ſeed of Aaron, that is a leper, or that ſuffereth a running of the ſeed, ſhall not eat of thoſe things that are ſanctified to me, until he be healed. He that toucheth any thing unclean by occaſion of the dead, and he whoſe ſeed goeth from him as in generation,

5 And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling,

6 Shall be unclean until the evening, and ſhall not eat thoſe things that are ſanctified: but when he hath waſhed his fleſh with water,

7 And the ſun is down, then being purified he ſhall eat of the ſanctified things, becauſe it is his meat.

‖ Supra 17. 5. Exod. 22. 31. Deut. 14. 21. Ezec. 44. 13.

8 ‖ That which dieth of itſelf, and that which was taken by a beaſt, they ſhall not eat, nor be defiled therewith. I am the Lord.

9 Let them keep my precepts, that they may not fall into ſin, and die in the ſanctuary, when they ſhall have defiled it. I am the Lord who ſanctify them.

10 No ſtranger ſhall eat of the ſanctified things: a ſojourner of the prieſts, or a hired ſervant, ſhall not eat of them.

11 But he whom the prieſt hath bought, and he that is his ſervant, born in his houſe, theſe ſhall eat of them.

12 If the daughter of a prieſt be married to any of the people, ſhe ſhall not eat of thoſe things that are ſanctified, nor of the firſt-fruits.

13 But if ſhe be a widow, or divorced, and having no children return to her father's houſe, ſhe ſhall eat of her father's meats, as ſhe was wont to do when ſhe was a maid, no ſtranger hath leave to eat of them.

14 He that eateth of the ſanctified things through ignorance, ſhall add the fifth part with that which he ate, and ſhall give it to the prieſt into the ſanctuary.

15 And they ſhall not profane the ſanctified things of the children of Iſrael, which they offer to the Lord:

16 Leſt perhaps they bear the iniquity of their treſpaſs, when they ſhall have eaten the ſanctified things. I am the Lord who ſanctify them.

17 And the Lord ſpoke to Moſes, ſaying:

18 Speak to Aaron, and to his ſons, and to all the children of Iſrael, and thou ſhalt ſay to them: The man of the houſe of Iſrael, and of the ſtrangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatſoever it be which he preſenteth for a holocauſt of the Lord,

19 To be offered by you, it ſhall be a male without blemiſh of the beeves, or of the ſheep, or of the goats.

20 If it have a blemiſh you ſhall not offer it, neither ſhall it be acceptable.

21 ‖ The man that offereth a victim of peace-offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of ſheep, ſhall offer it without blemiſh, that it may be acceptable: there ſhall be no blemiſh in it.

‖ Deut. 15. 21. Eccli. 35. 14.

22 If it be blind, or broken, or have a ſcar or bliſters, or a ſcab, or a dry ſcurf: you ſhall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.

23 An ox or a ſheep, that hath the ear and the tail cut off, thou mayſt offer voluntarily: but a vow may not be paid with them.

24 You ſhall not offer to the Lord any beaſt that hath the teſticles bruiſed, or cruſhed, or cut and taken away: neither ſhall you do any ſuch thing in your land.

25 You ſhall not offer bread to your God, from the hand of a ſtranger, nor any other thing that he would give: becauſe they are all corrupted, and defiled: you ſhall not receive them.

26 And the Lord ſpoke to Moſes, ſaying:

27 When a bullock, or a ſheep, or a goat, is brought forth, they ſhall be ſeven days under the udder of their dam: but the eighth day, and thenceforth they may be offered to the Lord.

28 Whether it be a cow, or a ſheep, they ſhall not be ſacrificed the ſame day with their young ones.

29 If you immolate a victim for thankſgiving to the Lord, that he may be favourable,

30 You ſhall eat it the ſame day, there ſhall not any of it remain until the morning of the next day. I am the Lord.

31 Keep my commandments, and do them. I am the Lord.

32 Profane not my holy name, that I may be ſanctified in the midſt of the children of Iſrael. I am the Lord who ſanctify you,

33 And who brought you out of the land of Egypt, that I might be your God: I am the Lord.

VER. 19. *Without blemiſh.* To teach us to aim at perfection in all our offerings and performances.

CHAP. XXIII.

Holy-days to be kept.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: Theſe are the feaſts of the Lord, which you ſhall call holy.

3 Six days ſhall ye do work: the ſeventh day becauſe it is the reſt of the ſabbath, ſhall be called holy. You ſhall do no work on that day: it is the ſabbath of the Lord in all your habitations.

4 Theſe alſo are the holy-days of the Lord, which you muſt celebrate in their ſeaſons.

‖ Exod. 12. 18. Num. 28. 16. 5 ‖ The firſt month, the fourteenth day of the month at evening, is the phaſe of the Lord:

6 And the fifteenth day of the ſame month is the ſolemnity of the unleavened bread of the Lord. Seven days ſhall you eat unleavened bread.

7 The firſt day ſhall be moſt ſolemn unto you, and holy: you ſhall do no ſervile work therein:

8 But you ſhall offer ſacrifice in fire to the Lord ſeven days. And the ſeventh day ſhall be more ſolemn, and more holy: and you ſhall do no ſervile work therein.

9 And the Lord ſpoke to Moſes, ſaying:

10 Speak to the children of Iſrael, and thou ſhalt ſay to them: When you ſhall have entered into the land which I will give you, and ſhall reap your corn, you ſhall bring ſheaves of ears, the firſt-fruits of your harveſt, to the prieſt:

11 Who ſhall lift up the ſheaf before the Lord, the next day after the ſabbath, that it may be acceptable for you, and ſhall ſanctify it.

12 And on the ſame day that the ſheaf is conſecrated, a lamb without blemiſh of the firſt year ſhall be killed for a holocauſt of the Lord.

13 And the libations ſhall be offered with it, two tenths of flour tempered with oil, for a burnt-offering of the Lord, and a moſt ſweet odour: libations alſo of wine, the fourth part of a hin.

14 You ſhall not eat either bread, or parched corn, or frumenty of the harveſt, until the day that you ſhall offer thereof to your God. It is a precept for ever throughout your generations, and all your dwellings.

‖ Deut. 16. 9. 15 ‖ You ſhall count therefore from the morrow after the ſabbath, wherein you offered the ſheaf of the firſt-fruits, ſeven full weeks,

16 Even unto the morrow after the ſeventh week be expired, that is to ſay, fifty days, and ſo you ſhall offer a new ſacrifice to the Lord.

17 Out of all your dwellings, two loaves of the firſt-fruits, of two tenths of flour leavened, which you ſhall bake for the firſt-fruits of the Lord.

18 And you ſhall offer with the loaves ſeven lambs without blemiſh of the firſt year, and one calf from the herd, and two rams, and they ſhall be for a holocauſt with their libations, for a moſt ſweet odour to the Lord.

19 You ſhall offer alſo a buck-goat for ſin, and two lambs of the firſt year for ſacrifices of peace-offerings.

20 And when the prieſt hath lifted them up with the loaves of the firſt-fruits before the Lord, they ſhall fall to his uſe.

21 And you ſhall call this day moſt ſolemn, and moſt holy. You ſhall do no ſervile work therein. It ſhall be an everlaſting ordinance in all your dwellings and generations.

‖ Supra 19. 9. 22 ‖ And when you reap the corn of your land, you ſhall not cut it to the very ground: neither ſhall you gather the ears that remain: but you ſhall leave them for the poor and for the ſtrangers. I am the Lord your God.

23 And the Lord ſpoke to Moſes, ſaying:

‖ Num. 29. 1. 24 ‖ Say to the children of Iſrael: The ſeventh month, on the firſt day of the month, you ſhall keep a ſabbath, a memorial, with the ſound of trumpets, and it ſhall be called holy.

25 You ſhall do no ſervile work therein, and you ſhall offer a holocauſt to the Lord.

26 And the Lord ſpoke to Moſes, ſaying:

‖ Supra 16. 29. Num. 29. 7. 27 ‖ Upon the tenth day of this ſeventh month ſhall be the day of atonement, it ſhall be moſt ſolemn, and ſhall be called holy: and you ſhall afflict your ſouls on that day, and ſhall offer a holocauſt to the Lord.

28 You ſhall do no ſervile work in the time of this day: becauſe it is a day of propitiation, that the Lord your God may be merciful unto you.

29 Every ſoul that is not afflicted on this day, ſhall periſh from among his people:

30 And every ſoul that ſhall do any work, the ſame will I deſtroy from among his people.

31 You ſhall do no work therefore on that day: it ſhall be an everlaſting ordinance unto you in all your generations, and dwellings.

32 It is a ſabbath of reſt, and you ſhall afflict your ſouls *beginning on* the ninth day of the month: from evening until evening you ſhall celebrate your ſabbaths.

33 And the Lord ſpoke to Moſes, ſaying:
34 Say to the children of Iſrael: From the fifteenth day of this ſame ſeventh month, ſhall be kept the feaſt of tabernacles ſeven days to the Lord.
‖ John 7. 37. 35 ‖ The firſt day ſhall be called moſt ſolemn and moſt holy: you ſhall do no ſervile work therein. And ſeven days you ſhall offer holocauſts to the Lord.
36 The eighth day alſo ſhall be moſt ſolemn and moſt holy, and you ſhall offer holocauſts to the Lord: for it is the day of aſſembly and congregation: you ſhall do no ſervile work therein.
37 Theſe are the feaſts of the Lord, which you ſhall call moſt ſolemn and moſt holy, and ſhall offer on them oblations to the Lord, holocauſts and libations according to the rite of every day.
38 Beſides the ſabbaths of the Lord, and your gifts, and thoſe things that you ſhall offer by vow, or which you ſhall give to the Lord voluntarily.
39 So from the fifteenth day of the ſeventh month, when you ſhall have gathered in all the fruits of your land, you ſhall celebrate the feaſt of the Lord ſeven days: on the firſt day and the eighth ſhall be a ſabbath, that is a day of reſt.
40 And you ſhall take to you on the firſt day the fruits of the faireſt tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you ſhall rejoice before the Lord your God.
41 And you ſhall keep the ſolemnity thereof ſeven days in the year. It ſhall be an everlaſting ordinance in your generations. In the ſeventh month ſhall you celebrate *this* feaſt,
42 And you ſhall dwell in bowers ſeven days: every one that is of the race of Iſrael, ſhall dwell in tabernacles:
43 That your poſterity may know, that I made the children of Iſrael to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.
44 And Moſes ſpoke concerning the feaſts of the Lord to the children of Iſrael.

CHAP. XXIV.

The oil for the lamps. The loaves of propoſition. The puniſhment of blaſphemy.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:
2 Command the children of Iſrael, that they bring unto thee the fineſt and cleareſt oil of olives, to furniſh the lamps continually,
3 Without the veil of the teſtimony in the tabernacle of the covenant. And Aaron ſhall ſet them from evening until morning before the Lord, by a perpetual ſervice and rite in your generations.
4 They ſhall be ſet upon the moſt pure candleſtick before the Lord continually.
5 Thou ſhalt take alſo fine flour, and ſhalt bake twelve loaves thereof, two tenths ſhall be in every loaf:
6 And thou ſhalt ſet them ſix and ſix one againſt another upon the moſt clean table before the Lord:
7 And thou ſhalt put upon them the cleareſt frankincenſe, that the bread may be for a memorial of the oblation of the Lord.
8 Every ſabbath they ſhall be changed before the Lord, being received of the children of Iſrael by an everlaſting covenant:
9 And they ſhall be Aaron's and his ſons, that they may eat them in the holy place: becauſe it is moſt holy of the ſacrifices of the Lord by a perpetual right.
10 And behold there went out the ſon of a woman of Iſrael, whom ſhe had of an Egyptian, among the children of Iſrael, and fell at words in the camp with a man of Iſrael.
11 And when he had blaſphemed the Name, and had curſed it, he was brought to Moſes: (now his mother was called Salumith, the daughter of Dabri of the tribe of Dan:)
12 And they put him into priſon, till they might know what the Lord would command.
13 And the Lord ſpoke to Moſes,
14 Saying: Bring forth the blaſphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people ſtone him.
15 And thou ſhalt ſpeak to the children of Iſrael: The man that curſeth his God, ſhall bear his ſin:
16 And he that blaſphemeth the name of the Lord, dying let him die: all the multitude ſhall ſtone him, whether he be a native or a ſtranger. He that blaſphemeth the name of the Lord, dying let him die.
‖ Exod. 21. 12. 17 ‖ He that ſtriketh, and killeth a man, dying let him die.
18 He that killeth a beaſt, ſhall make it good, that is to ſay, ſhall give beaſt for beaſt.
19 He that giveth a blemiſh to any of his neighbours: as he hath done, ſo ſhall it be done to him:
‖ Exod. 21. 24. Deut. 19. 21. Mat. 5. 38. 20 ‖ Breach for breach, eye for eye, tooth for tooth ſhall he reſtore. What blemiſh he gave, the like ſhall he be compelled to ſuffer.
21 He that ſtriketh a beaſt, ſhall render

another. He that ſtriketh a man, ſhall be puniſhed.

22 Let there be equal judgment among you, whether he be a ſtranger, or a native that offends: becauſe I am the Lord your God.

23 And Moſes ſpoke to the children of Iſrael: and they brought forth him that had blaſphemed, without the camp, and they ſtoned him. And the children of Iſrael did as the Lord had commanded Moſes.

CHAP. XXV.

The law of the ſeventh and of the fiftieth year of jubilee.

A. M. 2514. AND the Lord ſpoke to Moſes in mount Sinai, ſaying:

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: When you ſhall have entered into the land which I will give you, obſerve the reſt of the ſabbath to the Lord.

‖ Exod. 23. 10. 3 ‖ Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and ſhalt gather the fruits thereof:

4 But in the ſeventh year there ſhall be a ſabbath to the land, of the reſting of the Lord: thou ſhalt not ſow thy field, nor prune thy vineyard.

5 What the ground ſhall bring forth of itſelf, thou ſhalt not reap: neither ſhalt thou gather the grapes of the firſt-fruits as a vintage: for it is a year of reſt to the land:

6 But they ſhall be unto you for meat, to thee and to thy man-ſervant, to thy maid-ſervant and thy hireling, and to the ſtrangers that ſojourn with thee:

7 All things that grow ſhall be meat to thy beaſts and to thy cattle.

8 Thou ſhalt alſo number to thee ſeven weeks of years, that is to ſay, ſeven times ſeven, which together make forty nine years:

9 And thou ſhalt ſound the trumpet in the ſeventh month, the tenth day of the month, in the time of the expiation in all your land.

10 And thou ſhalt ſanctify the fiftieth year, and ſhalt proclaim remiſſion to all the inhabitants of thy land: for it is the year of jubilee. Every man ſhall return to his poſſeſſion, and every one ſhall go back to his former family:

11 Becauſe it is the jubilee and the fiftieth year. You ſhall not ſow, nor reap the things that grow in the field of their own accord, neither ſhall you gather the firſt-fruits of the vines,

12 Becauſe of the ſanctification of the jubilee: but as they grow you ſhall preſently eat them.

13 In the year of the jubilee all ſhall return to their poſſeſſions.

14 When thou ſhalt ſell any thing to thy neighbour, or ſhalt buy of him, grieve not thy brother: but thou ſhalt buy of him according to the number of years from the jubilee.

15 And he ſhall ſell to thee according to the computation of the fruits.

16 The more years remain after the jubilee, the more ſhall the price increaſe: and the leſs time is counted, ſo much the leſs ſhall the purchaſe coſt. For he ſhall ſell to thee the time of the fruits.

17 Do not afflict your countrymen, but let every one fear his God: becauſe I am the Lord your God.

18 Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear,

19 And the ground may yield you its fruits, of which you may eat your fill, fearing no man's invaſion.

20 But if you ſay: What ſhall we eat the ſeventh year, if we ſow not, nor gather our fruits?

21 I will give you my bleſſing the ſixth year, and it ſhall yield the fruits of three years:

22 And the eighth year you ſhall ſow, and ſhall eat of the old fruits, until the ninth year: till new grow up, you ſhall eat the old ſtore.

23 The land alſo ſhall not be ſold for ever: becauſe it is mine, and you are ſtrangers and ſojourners with me.

24 For which cauſe all the country of your poſſeſſion ſhall be under the condition of redemption.

25 If thy brother being impoveriſhed ſell his little poſſeſſion, and his kinſman will, he may redeem what he had ſold.

26 But if he have no kinſman, and he himſelf can find the price to redeem it:

27 The value of the fruits ſhall be counted from that time when he ſold it: and the overplus he ſhall reſtore to the buyer, and ſo ſhall receive his poſſeſſion again.

28 But if his hands find not the means to

CHAP. XXV. VER. 10. *Remiſſion.* That is, a general releaſe and diſcharge from debts and bondage, and a reinſtating of every man in his former poſſeſſions.

repay the price, the buyer ſhall have what he bought, until the year of the jubilee. For in that year all that is ſold ſhall return to the owner, and to the ancient poſſeſſor.

29 He that ſelleth a houſe within the walls of a city, ſhall have the liberty to redeem it, until one year be expired:

30 If he redeem it not, and the whole year be fully out, the buyer ſhall poſſeſs it, and his poſterity for ever, and it cannot be redeemed, not even in the jubilee.

31 But if the houſe be in a village, that hath no walls, it ſhall be ſold according to the ſame law as the fields: if it be not redeemed before, in the jubilee it ſhall return to the owner.

32 The houſes of Levites, which are in cities, may always be redeemed:

33 If they be not redeemed, in the jubilee they ſhall all return to the owners, becauſe the houſes of the cities of the Levites are for their poſſeſſions among the children of Iſrael.

34 But let not their ſuburbs be ſold, becauſe it is a perpetual poſſeſſion.

35 If thy brother be impoveriſhed, and weak of hand, and thou receive him as a ſtranger and ſojourner, and he live with thee,

36 Take not uſury of him nor more than thou gaveſt: fear thy God, that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor exact of him any increaſe of fruits.

38 I am the Lord your God who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

39 If thy brother conſtrained by poverty, ſell himſelf to thee, thou ſhalt not oppreſs him with the ſervice of bond-ſervants:

40 But he ſhall be as a hireling, and a ſojourner: he ſhall work with thee until the year of the jubilee,

41 And afterwards he ſhall go out with his children, and ſhall return to his kindred and to the poſſeſſion of his fathers.

42 For they are my ſervants, and I brought them out of the land of Egypt: let them not be ſold as bond-men:

43 Afflict him not by might, but fear thy God.

44 Let your bond-men, and your bond-women, be of the nations that are round about you.

45 And of the ſtrangers that ſojourn among you, or that were born of them in your land, theſe you ſhall have for ſervants:

46 And by right of inheritance ſhall leave them to your poſterity, and ſhall poſſeſs them for ever. But oppreſs not your brethren the children of Iſrael by might.

47 If the hand of a ſtranger or a ſojourner grow ſtrong among you, and thy brother being impoveriſhed ſell himſelf to him, or to any of his race:

48 After the ſale he may be redeemed. He that will of his brethren ſhall redeem him:

49 Either his uncle, or his uncle's ſon, or his kinſman, by blood, or by affinity. But if he himſelf be able alſo, he ſhall redeem himſelf,

50 Counting only the years from the time of his ſelling unto the year of the jubilee: and counting the money, that he was ſold for, according to the number of the years and the reckoning of a hired ſervant.

51 If there be many years that remain until the jubilee, according to them ſhall he alſo repay the price.

52 If few he ſhall make the reckoning with him according to the number of the years, and ſhall repay to the buyer of what remaineth of the years,

53 His wages being allowed for which he ſerved before: he ſhall not afflict him violently in thy ſight.

54 And if by theſe means he cannot be redeemed, in the year of the jubilee he ſhall go out with his children.

55 For the children of Iſrael are my ſervants, whom I brought forth out of the land of Egypt.

CHAP. XXVI.

God's promiſes to them that keep his commandments. And the many puniſhments with which he threatens tranſgreſſors.

I AM the Lord your God: || you ſhall not make to yourſelves any idol or graven thing, neither ſhall you erect pillars, nor ſet up a remarkable ſtone in your land, to adore it: for I am the Lord your God. A. M. 2514. || Exod. 20. 4. Deut. 5. 8. Pſ. 96. 7.

2 Keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

3 † If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due ſeaſons, † Deut. 28. 1.

4 And the ground ſhall bring forth its increaſe, and the trees ſhall be filled with fruit.

5 The threſhing of your harveſt ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and you ſhall eat your bread to the full, and dwell in your land without fear.

6 I will give peace in your coaſts: you

ſhall ſleep, and there ſhall be none to make you afraid. I will take away evil beaſts: and the ſword ſhall not paſs through your quarters.

7 You ſhall purſue your enemies, and they ſhall fall before you.

8 Five of yours ſhall purſue a hundred others, and a hundred of you ten thouſand: your enemies ſhall fall before you by the ſword.

9 I will look on you, and make you increaſe: you ſhall be multiplied, and I will eſtabliſh my covenant with you.

10 You ſhall eat the oldeſt of the old ſtore, and, new coming on, you ſhall caſt away the old.

11 I will ſet my tabernacle in the midſt of you, and my ſoul ſhall not caſt you off.

§ 2 Cor. 6. 16. 12 § I will walk among you, and will be your God, and you ſhall be my people.

13 I *am* the Lord your God: who have brought you out of the land of the Egyptians, that you ſhould not ſerve them, and who have broken the chains of your necks, that you might go upright.

‖ Deut. 28. 15. Malac. 2. 2. 14 ‖ But if you will not hear me, nor do all my commandments,

15 If you deſpiſe my laws, and contemn my judgments ſo as not to do thoſe things which are appointed by me, and to make void my covenant:

16 I alſo will do theſe things to you: I will quickly viſit you with poverty, and burning heat, which ſhall waſte your eyes, and conſume your lives. You ſhall ſow your ſeed in vain, which ſhall be devoured by your enemies.

17 I will ſet my face againſt you, and you ſhall fall down before your enemies, and ſhall be made ſubject to them that hate you, you ſhall flee when no man purſueth you.

18 But if you will not yet for all this obey me, I will chaſtiſe you ſeven times more for your ſins,

19 And I will break the pride of your ſtubbornneſs, and I will make to you the heaven above as iron, and the earth as braſs:

20 Your labour ſhall be ſpent in vain, the ground ſhall not bring forth her increaſe, nor the trees yield their fruit.

21 If you walk contrary to me, and will not hearken to me, I will bring ſeven times more plagues upon you for your ſins:

22 And I will ſend in upon you the beaſts of the field, to deſtroy you, and your cattle, and make you few in number, and that your highways may be deſolate.

23 And if even ſo you will not amend, but will walk contrary to me:

24 I alſo will walk contrary to you, and will ſtrike you ſeven times for your ſins.

25 And I will bring in upon you the ſword that ſhall avenge my covenant. And when you ſhall flee into the cities, I will ſend the peſtilence in the midſt of you, and you ſhall be delivered into the hands of your enemies,

26 After I ſhall have broken the ſtaff of your bread: ſo that ten women ſhall bake your bread in one oven, and give it out by weight: and you ſhall eat, and ſhall not be filled.

27 But if you will not for all this hearken to me, but will walk againſt me:

28 I will alſo go againſt you with oppoſite fury, and I will chaſtiſe you with ſeven plagues for your ſins,

29 So that you ſhall eat the fleſh of your ſons and of your daughters.

30 I will deſtroy your high places, and break your idols. You ſhall fall among the ruins of your idols, and my ſoul ſhall abhor you,

31 Inſomuch that I will bring your cities to be a wilderneſs, and I will make your ſanctuaries deſolate, and will receive no more your ſweet odours.

32 And I will deſtroy your land, and your enemies ſhall be aſtoniſhed at it, when they ſhall be the inhabitants thereof.

33 And I will ſcatter you among the gentiles, and I will draw out the ſword after you, and your land ſhall be deſart, and your cities deſtroyed.

34 Then ſhall the land enjoy her ſabbaths all the days of her deſolation: when you ſhall be

35 In the enemies land, ſhe ſhall keep a ſabbath, and reſt in the ſabbaths of her deſolation, becauſe ſhe did not reſt in your ſabbaths when you dwelt therein.

36 And as to them that ſhall remain of you, I will ſend fear in their hearts in the countries of their enemies, the ſound of a flying leaf ſhall terrify them, and they ſhall flee as it were from the ſword: they ſhall fall, when no man purſueth them,

37 And they ſhall every one fall upon their brethren, as fleeing from wars, none of you ſhall dare to reſiſt your enemies.

38 You ſhall periſh among the gentiles, and an enemy's land ſhall conſume you.

39 And if of them alſo ſome remain, they ſhall pine away in their iniquities, in the land of their enemies, and they ſhall be afflicted for the ſins of their fathers, and their own:

40 Until they confeſs their iniquities and

the iniquities of their anceſtors, whereby they have tranſgreſſed againſt me, and walked contrary unto me.

41 Therefore I alſo will walk againſt them, and bring them into their enemies land, until their uncircumciſed mind be aſhamed: then ſhall they pray for their ſins.

42 And I will remember my covenant, that I made with Jacob, and Iſaac, and Abraham. I will remember alſo the land:

43 Which when ſhe ſhall be left by them, ſhall enjoy her ſabbaths, being deſolate for them. But they ſhall pray for their ſins, becauſe they rejected my judgments, and deſpiſed my laws.

44 And yet for all that when they were in the land of their enemies, I did not caſt them off altogether, neither did I ſo deſpiſe them that they ſhould be quite conſumed, and I ſhould make void my covenant with them. For I am the Lord their God.

45 And I will remember my former covenant, when I brought them out of the land of Egypt, in the ſight of the gentiles, to be their God. I *am* the Lord. Theſe are the judgments, and precepts, and laws, which the Lord gave between him and the children of Iſrael in mount Sinai by the hand of Moſes.

CHAP. XXVII.

Of vows, and tithes.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: The man that ſhall have made a vow, and promiſed his ſoul to God, ſhall give the price according to eſtimation.

3 If it be a man from twenty years old unto ſixty years old, he ſhall give fifty ſicles of ſilver, after the weight of the ſanctuary:

4 If a woman, thirty.

5 But from the fifth year until the twentieth, a man ſhall give twenty ſicles: a woman ten.

6 From one month until the fifth year, for a male ſhall be given five ſicles: for a female three.

7 A man that is ſixty years old or upwards, ſhall give fifteen ſicles: a woman ten.

8 If he be poor, and not able to pay the eſtimation, he ſhall ſtand before the prieſt: and as much as he ſhall value him at, and ſee him able to pay, ſo much ſhall he give.

9 But a beaſt, that may be ſacrificed to the Lord, if any one ſhall vow, ſhall be holy,

10 And cannot be changed, that is to ſay, neither a better for a worſe, nor a worſe for a better. And if he ſhall change it: both that which was changed, and that for which it was changed, ſhall be conſecrated to the Lord.

11 An unclean beaſt, which cannot be ſacrificed to the Lord, if any man ſhall vow, ſhall be brought before the prieſt:

12 Who judging whether it be good or bad, ſhall ſet the price:

13 Which if he that offereth it will give, he ſhall add above the eſtimation the fifth part.

14 If a man ſhall vow his houſe, and ſanctify it to the Lord, the prieſt ſhall conſider it, whether it be good or bad, and it ſhall be ſold according to the price, which he ſhall appoint.

15 But if he that vowed, will redeem it, he ſhall give the fifth part of the eſtimation over and above, and ſhall have the houſe.

16 And if he vow the field of his poſſeſſion, and conſecrate it to the Lord, the price ſhall be rated according to the meaſure of the ſeed. If the ground be ſowed with thirty buſhels of barley, let it be ſold for fifty ſicles of ſilver.

17 If he vow his field immediately from the year of jubilee that is beginning, as much as it may be worth, at ſo much it ſhall be rated.

18 But if ſome time after: the prieſt ſhall reckon the money according to the number of years that remain until the jubilee, and the price ſhall be abated.

19 And if he that had vowed, will redeem his field, he ſhall add the fifth part of the money of the eſtimation, and ſhall poſſeſs it.

20 And if he will not redeem it, but it be ſold to any other man, he that vowed it, may not redeem it any more:

21 For when the day of jubilee cometh, it ſhall be ſanctified to the Lord, and *as* a poſſeſſion conſecrated pertaineth to the right of the prieſts.

22 If a field that was bought, and not of a man's anceſtors poſſeſſion, be ſanctified to the Lord,

23 The prieſt ſhall reckon the price according to the number of years: unto the jubilee: and he that had vowed, ſhall give that to the Lord.

24 But in the jubilee, it ſhall return to the former owner, who had ſold it, and had it in the lot of his poſſeſſion.

25 All eſtimation ſhall be made according to the ſicle of the ſanctuary. ‖ A ſicle hath twenty obols. ‖ Exod. 30. 13. Num. 3. 47. Ezech. 45. 12.

26 The firſt-born, which belong to the Lord, no man may ſanctify and vow: whe-

ther it be bullock, or ſheep, they are the Lord's.

27 And if it be an unclean beaſt, he that offereth it ſhall redeem it, according to thy eſtimation, and ſhall add the fifth part of the price. If he will not redeem it, it ſhall be ſold to another for how much ſoever it was eſtimated by thee.

‖ Joſ. 6. 17. & 25. 28 ‖ Any thing that is devoted to the Lord, whether it be man, or beaſt, or field, ſhall not be ſold, neither may it be redeemed. Whatſoever is once conſecrated ſhall be holy of holies to the Lord.

29 And any conſecration that is offered by man, ſhall not be redeemed, but dying ſhall die.

30 All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are ſanctified to him.

31 And if any man will redeem his tithes, he ſhall add the fifth part of them.

32 Of all the tithes of oxen, and ſheep, and goats, that paſs under the ſhepherd's rod, every tenth that cometh ſhall be ſanctified to the Lord.

33 It ſhall not be choſen neither good nor bad, neither ſhall it be changed for another. If any man change it: both that which was changed, and that for which it was changed, ſhall be ſanctified to the Lord, and ſhall not be redeemed.

34 Theſe are the precepts which the Lord commanded Moſes for the children of Iſrael in mount Sinai.

THE

BOOK OF NUMBERS.

This fourth book of Moſes is called NUMBERS, *becauſe it begins with the numbering of the people. The Hebrews from its firſt words call it* VAIEDABBER. *It contains the tranſactions of the Iſraelites from the ſecond month of the ſecond year after their going out of Egypt, until the beginning of the eleventh month of the fortieth year, that is a hiſtory almoſt of thirty-nine years.*

CHAP. I.

The children of Iſrael are numbered: the Levites are deſigned to ſerve the tabernacle.

A. M. 2514. Ante C. 1490. AND the Lord ſpoke to Moſes in the deſart of Sinai in the tabernacle of the covenant, the firſt day of the ſecond month, the ſecond year of their going out of Egypt, ſaying:

Exod. 30. 12. 2 ‖ Take the ſum of all the congregation of the children of Iſrael by their families, and houſes, and the names of every one, as many as are of the male ſex,

3 From twenty years old and upwards, of all the men of Iſrael fit for war, and you ſhall number them by their troops, thou and Aaron.

4 And there ſhall be with you the princes of the tribes, and of the houſes in their kindreds,

5 Whoſe names are theſe: Of Ruben, Eliſur the ſon of Sedeur.

6 Of Simeon, Salamiel the ſon of Suriſaddai.

7 Of Juda, Nahaſſon the ſon of Aminadab.

8 Of Iſſachar, Nathanael the ſon of Suar.

9 Of Zabulon, Eliab the ſon of Helon.

10 And of the ſons of Joſeph: of Ephraim, Eliſama the ſon of Ammiud: of Manaſſes, Gamaliel the ſon of Phadaſſur.

11 Of Benjamin, Abidan the ſon of Gedeon.

12 Of Dan, Ahiezer the ſon of Ammiſaddai.

13 Of Aſer, Phegiel the ſon of Ochran.

14 Of Gad, Eliaſaph the ſon of Duel.

15 Of Nephtali, Ahira the ſon of Enan.

16 Theſe *are* the moſt noble princes of the multitude by their tribes and kindreds, and the chiefs of the army of Iſrael:

17 Whom Moſes and Aaron took with all the multitude of the common people:

18 And aſſembled them on the firſt day of the ſecond month, reckoning them up by the kindreds, and houſes, and families, and heads, and names of every one from twenty years old and upward,

19 As the Lord had commanded Moſes. And they were numbered in the deſart of Sinai.

20 Of Ruben the eldeſt ſon of Iſrael, by their generations and families and houſes, and names of every head, all that were of the male ſex, from twenty years old and upward, that were able to go forth to war,

21 Were forty ſix thouſand five hundred.

22 Of the ſons of Simeon by their generations and families, and houſes of their kindreds, were reckoned up by the names and heads of every one, all that were of the male ſex, from twenty years old and upward, that were able to go forth to war,

23 Fifty nine thouſand three hundred.

24 Of the ſons of Gad, by their generations and families and houſes of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

25 Forty five thouſand ſix hundred and fifty.

26 Of the ſons of Juda, by their generations and families and houſes of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war,

27 Were reckoned up ſeventy four thouſand ſix hundred.

28 Of the ſons of Iſſachar, by their generations and families and houſes of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war,

29 Were reckoned up fifty four thouſand four hundred.

30 Of the ſons of Zabulon, by the generations and families and houſes of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

31 Fifty ſeven thouſand four hundred.

32 Of the ſons of Joſeph, namely of the ſons of Ephraim, by the generations and families and houſes of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war,

33 Forty thouſand five hundred.

34 Moreover of the ſons of Manaſſes, by the generations and families and houſes of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war,

35 Thirty two thouſand two hundred.

36 Of the ſons of Benjamin, by their generations and families and houſes of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

37 Thirty five thouſand four hundred.

38 Of the ſons of Dan, by their generations and families and houſes of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

39 Sixty two thouſand ſeven hundred.

40 Of the ſons of Aſer, by their generations and families and houſes of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

41 Forty one thouſand five hundred.

42 Of the ſons of Nephtali, by their generations and families and houſes of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

43 Fifty three thouſand four hundred.

44 Theſe are they who were numbered by Moſes and Aaron, and the twelve princes of Iſrael, every one by the houſes of their kindreds.

45 And the whole number of the children of Iſrael by their houſes and families, from twenty years old and upward, that were able to go to war,

46 Were ſix hundred and three thouſand five hundred and fifty men.

47 But the Levites in the tribes of their families were not numbered with them.

48 And the Lord ſpoke to Moſes, ſaying:

49 Number not the tribe of Levi, neither ſhalt thou put down the ſum of them with the children of Iſrael:

50 But appoint them over the tabernacle of the teſtimony, and all the veſſels thereof, and whatſoever pertaineth to the ceremonies. They ſhall carry the tabernacle and all the furniture thereof: and they ſhall miniſter, and ſhall encamp round about the tabernacle.

51 When you are to go forward, the Levites ſhall take down the tabernacle: when you are to camp, they ſhall ſet it up. What ſtranger ſoever cometh to it, ſhall be ſlain.

52 And the children of Iſrael ſhall camp every man by his troops and bands and army.

53 But the Levites ſhall pitch their tents round about the tabernacle, leſt there come indignation upon the multitude of the children of Iſrael, and they ſhall keep watch, and guard the tabernacle of the teſtimony.

54 And the children of Iſrael did according to all things which the Lord had commanded Moſes.

CHAP. II.

The order of the tribes in their camp.

A. M. 2514. Ante C. 1490. AND the Lord ſpoke to Moſes and Aaron, ſaying:

2 All the children of Iſrael ſhall camp by their troops, enſigns, and ſtandards, and the houſes of their kindreds, round about the tabernacle of the covenant.

3 On the eaſt Juda ſhall pitch his tents by the bands of his army: and the prince of his ſons ſhall be Nahaſſon the ſon of Aminadab.

4 And the whole ſum of the fighting men of his ſtock, were ſeventy four thouſand ſix hundred.

5 Next unto him they of the tribe of Iſſachar encamped, whoſe prince was Nathanael, the ſon of Suar.

6 And the whole number of his fighting men were fifty four thouſand four hundred.

7 In the tribe of Zabulon the prince was Eliab the ſon of Helon.

8 And all the army of fighting men of his ſtock, were fifty ſeven thouſand four hundred.

9 All that were numbered in the camp of Juda, were a hundred and eighty ſix thouſand four hundred: and they by their troops ſhall march firſt.

10 In the camp of the ſons of Ruben, on the ſouth ſide, the prince ſhall be Eliſur the ſon of Sedeur:

11 And the whole army of his fighting men, that were numbered, were forty ſix thouſand five hundred.

12 Beſide him camped they of the tribe of Simeon: whoſe prince was Salamiel the ſon of Suriſaddai.

13 And the whole army of his fighting men, that were numbered, were fifty nine thouſand three hundred.

14 In the tribe of Gad the prince was Eliaſaph the ſon of Duel.

15 And the whole army of his fighting men, that were numbered, were forty five thouſand ſix hundred and fifty.

16 All that were reckoned up in the camp of Ruben, were a hundred and fifty one thouſand four hundred and fifty, by their troops: they ſhall march in the ſecond place.

17 And the tabernacle of the teſtimony ſhall be carried by the offices of the Levites and their troops. As it ſhall be ſet up, ſo ſhall it be taken down. Every one ſhall march according to their places, and ranks.

18 On the weſt ſide ſhall be the camp of the ſons of Ephraim, whoſe prince was Eliſama the ſon of Ammiud.

19 The whole army of his fighting men, that were numbered, were forty thouſand five hundred.

20 And with them the tribe of the ſons of Manaſſes, whoſe prince was Gamaliel the ſon of Phadaſſur.

21 And the whole army of his fighting men, that were numbered, were thirty two thouſand two hundred.

22 In the tribe of the ſons of Benjamin the prince was Abidan the ſon of Gedeon.

23 And the whole army of his fighting men, that were reckoned up, were thirty five thouſand four hundred.

24 All that were numbered in the camp of Ephraim, were a hundred and eight thouſand one hundred by their troops: they ſhall march in the third place.

25 On the north ſide camped the ſons of Dan: whoſe prince was Ahiezar the ſon of Ammiſaddai.

26 The whole army of his fighting men, that were numbered, were ſixty two thouſand ſeven hundred.

27 Beſide him they of the tribe of Aſer pitched their tents: whoſe prince was Phegiel the ſon of Ochran.

28 The whole army of his fighting men, that were numbered, were forty one thouſand five hundred.

29 Of the tribe of the ſons of Nephtali the prince was Ahira the ſon of Enan.

30 The whole army of his fighting men were fifty three thouſand four hundred.

31 All that were numbered in the camp of Dan, were a hundred and fifty ſeven thouſand ſix hundred: and they ſhall march laſt.

32 This is the number of the children of Iſrael, of *their* army divided according to the houſes of their kindreds and their troops, ſix hundred and three thouſand five hundred and fifty.

33 And the Levites were not numbered among the children of Iſrael: for ſo the Lord had commanded Moſes.

34 And the children of Iſrael did according to all things that the Lord had commanded. They camped by their troops, and marched by the families and houſes of their fathers.

CHAP. III.

The Levites are numbered and their offices diſtinguiſhed. They are taken in the place of the firſt-born of the children of Iſrael.

THESE are the generations of Aaron and Moſes in the day that the Lord ſpoke to Moſes in mount Sinai.

‖ Exod. 6. 23. 2 ‖ And theſe the names of the ſons of Aaron: his firſt-born Nadab, then Abiu, and Eleazar, and Ithamar.

3 Theſe the names of the ſons of Aaron the prieſts that were anointed, and whoſe hands were filled and conſecrated, to do the functions of prieſthood.

‖ Lev. 10. 1 & 2. 1 Par. 24. 2. 4 ‖ Now Nadab and Abiu died, without children, when they offered ſtrange fire before the Lord, in the deſart of Sinai: and Eleazar and Ithamar performed the prieſtly office in the preſence of Aaron their father.

5 And the Lord ſpoke to Moſes, ſaying:

6 Bring the tribe of Levi, and make them ſtand in the ſight of Aaron the prieſt to miniſter to him, and let them watch,

7 And obſerve whatſoever appertaineth to the ſervice of the multitude before the tabernacle of the teſtimony,

8 And let them keep the veſſels of the tabernacle, ſerving in the miniſtry thereof.

9 And thou ſhalt give the Levites for a gift,

10 To Aaron and to his ſons, to whom they are delivered by the children of Iſrael. But thou ſhalt appoint Aaron and his ſons over the ſervice of prieſthood. The ſtranger that approacheth to miniſter, ſhall be put to death.

11 And the Lord ſpoke to Moſes, ſaying:

12 I have taken the Levites from the children of Iſrael, for every firſt-born that openeth the womb among the children of Iſrael, and the Levites ſhall be mine.

‖ Exod. 13. 2. Infra 8. 16. 13 ‖ For every firſt-born is mine: ſince I ſtruck the firſt-born in the land of Egypt: I have ſanctified to myſelf whatſoever is firſt-born in Iſrael both of man and beaſt, they are mine: I *am* the Lord.

14 And the Lord ſpoke to Moſes in the deſart of Sinai, ſaying:

15 Number the ſons of Levi by the houſes of their fathers and their families, every male from one month and upward.

16 Moſes numbered them as the Lord had commanded.

17 ‖ And there were found ſons of Levi by their names, Gerſon and Caath and Merari. ‖ Exod. 6 16.

18 The ſons of Gerſon: Lebni and Semei.

19 The ſons of Caath: Amram, and Jeſaar, Hebron and Oziel:

20 The ſons of Merari: Moholi and Muſi.

21 Of Gerſon were two families, the Lebnites, and the Semeites:

22 Of which were numbered, people of the male ſex from one month and upward, ſeven thouſand five hundred.

23 Theſe ſhall pitch behind the tabernacle on the weſt,

24 Under their prince Eliaſaph the ſon of Lael.

25 And their charge ſhall be in the tabernacle of the covenant:

26 The tabernacle itſelf and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court: the hanging alſo that is hanged in the entry of the court of the tabernacle, and whatſoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.

27 Of the kindred of Caath come the families of the Amramites and Jeſaarites and Hebronites and Ozielites. Theſe are the families of the Caathites reckoned up by their names:

28 All of the male ſex from one month and upward, eight thouſand ſix hundred: they ſhall have the guard of the ſanctuary,

29 And ſhall camp on the ſouth ſide.

30 And their prince ſhall be Eliſaphan the ſon of Oziel:

31 And they ſhall keep the ark, and the table and the candleſtick, the altars, and the veſſels of the ſanctuary, wherewith they miniſter, and the veil, and all the furniture of this kind.

32 And the prince of the princes of the Levites, Eleazar, the ſon of Aaron the prieſt, ſhall be over them that watch for the guard of the ſanctuary.

33 And of Merari are the families of the Moholites, and Muſites, reckoned up by their names:

34 All of the male kind from one month and upward, ſix thouſand two hundred.

35 Their prince Suriel the ſon of Abihaiel: they ſhall camp on the north ſide.

36 Under their cuſtody ſhall be the boards of the tabernacle, and the bars, and the pillars and their ſockets, and all things that pertain to this kind of ſervice:

37 And the pillars of the court round about with their ſockets, and the pins with their cords.

38 Before the tabernacle of the covenant, that is to say, on the east side, shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death.

* A. M. 2514. Ante C. 1490. 39 All the Levites, that * Moses and Aaron numbered according to the precept of the Lord, by their families, of the male kind from one month and upward, were twenty two thousand.

40 And the Lord said to Moses: Number the first-born of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them.

41 And thou shalt take the Levites to me for all the first-born of the children of Israel, I am the Lord: and their cattle for all the first-born of the cattle of the children of Israel:

42 Moses reckoned up, as the Lord had commanded, the first-born of the children of Israel:

43 And the males by their names, from one month and upward, were twenty two thousand two hundred and seventy three.

44 And the Lord spoke to Moses, saying:

45 Take the Levites for the first-born of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

46 But for the price of the two hundred and seventy three, of the first-born of the children of Israel, that exceed the number of the Levites,

47 Thou shalt take five sicles for every head, according to the weight of the sanctuary. ‖ A sicle hath twenty obols.

‖ Exod. 30. 13. Levit. 27. 25.

48 And thou shalt give the money to Aaron and his sons, the price of them that are above.

‖ Infra 18. 16. Ezec. 45. 12.

49 Moses therefore took the money of them that were above, and whom they had redeemed from the Levites,

50 For the first-born of the children of Israel, one thousand three hundred and sixty five sicles, according to the weight of the sanctuary,

51 And gave it to Aaron and his sons, according to the word that the Lord had commanded him.

CHAP. IV.

The age and time of the Levites service: their offices and burdens.

A. M. 2514. AND the Lord spoke to Moses, and Aaron, saying:

2 Take the sum of the sons of Caath from the midst of the Levites, by their houses and families.

3 From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant.

4 This is the service of the sons of Caath:

5 When the camp is to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it,

6 And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.

7 They shall wrap up also the table of proposition in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations: the loaves shall be always on it:

8 And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shalt put in the bars.

9 They shall take also a cloth of violet wherewith they shall cover the candlestick with the lamps and tongs thereof and the snuffers and all the oil vessels, which are necessary for the dressing of the lamps:

10 And over all they shall put a cover of violet skins and put in the bars.

11 And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

12 All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

13 They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth,

14 And shall put it with all the vessels that they use in the ministry thereof, that is to say, fire-pans, flesh-hooks and forks, pot-hooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.

15 And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the ‖ sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the tabernacle of the covenant:

‖ 1 Par. 25. 15.

16 And over them shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always

offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.

17 And the Lord spoke to Moses and Aaron, saying:

18 Destroy not the people of Caath from the midst of the Levites:

19 But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry.

20 Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.

21 And the Lord spoke to Moses, saying:

22 Take the sum of the sons of Gerson also by their houses and families and kindreds,

23 From thirty years old and upward, unto fifty years old. Number them all that go in and minister in the tabernacle of the covenant.

24 This is the office of the family of the Gersonites:

25 To carry the curtains of the tabernacle, and the roof of the covenant the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant,

26 The curtains of the court, and the veil in the entry that is before the tabernacle. All things that pertain to the altar, the cords, and the vessels of the ministry,

27 The sons of Gerson shall carry, by the commandment of Aaron and his sons: and each man shall know to what burden he must be assigned.

28 This is the service of the family of the Gersonites in the tabernacle of the covenant, and they shall be under the hand of Ithamar the son of Aaron the priest.

29 Thou shalt reckon up the sons of Merari also by the families and houses of their fathers,

30 From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the covenant of the testimony.

31 These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and their sockets,

32 The pillars also of the court round about, with their sockets and pins and cords. They shall receive by account all the vessels and furniture, and so shall carry them.

33 This is the office of the family of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar the son of Aaron the priest.

34 So Moses and Aaron and the princes of the synagogue reckoned up the sons of Caath by their kindreds and the houses of their fathers,

35 From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

36 And they were found two thousand seven hundred and fifty.

37 This is the number of the people of Caath that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by the hand of Moses.

38 The sons of Gerson also were numbered by the kindreds and houses of their fathers,

39 From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant:

40 And they were found two thousand six hundred and thirty.

41 This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.

42 The sons of Merari also were numbered by the kindreds and houses of their fathers,

43 From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant:

44 And they were found three thousand two hundred.

45 This is the number of the sons of Merari, whom Moses and Aaron reckoned up according to the commandment of the Lord by the hand of Moses.

46 All that were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers,

47 From thirty years old and upward, unto fifty years old, that go in to the ministry of the tabernacle, and to carry the burdens,

48 Were in all eight thousand five hundred and eighty.

49 Moses reckoned them up according to the word of the Lord, every one according to their office and burdens, as the Lord had commanded him.

CHAP. V.

The unclean are removed out of the camp: confession of sins, and satisfaction: first-fruits and oblations belong to the priests: trial of jealousy.

AND the Lord spoke to Moses, saying: A. M. 2514.

2 Command the children of Iſrael, that they caſt out of the camp every leper, and whoſoever hath an iſſue of ſeed, or is defiled by the dead:

3 Whether it be man or woman, caſt ye them out of the camp, leſt they defile it when I ſhall dwell with you.

4 And the children of Iſrael did ſo, and they caſt them forth without the camp, as the Lord had ſpoken to Moſes.

5 And the Lord ſpoke to Moſes, ſaying:

6 Say to the children of Iſrael: When a man or woman ſhall have committed any of all the ſins that men are wont to commit, and by negligence ſhall have tranſgreſſed the commandment of the Lord, and offended,

7 They ſhall confeſs their ſin, and reſtore the principal itſelf, and the fifth part over and above, to him againſt whom they have ſinned.

8 But if there be no one to receive it, they ſhall give it to the Lord, and it ſhall be the prieſt's, beſides the ram that is offered for expiation, to be an atoning ſacrifice.

9 All the firſt-fruits alſo, which the children of Iſrael offer, belong to the prieſt:

10 And whatſoever is offered into the ſanctuary by every one, and is delivered into the hands of the prieſt, it ſhall be his.

11 And the Lord ſpoke to Moſes, ſaying:

12 Speak to the children of Iſrael, and thou ſhalt ſay to them: The man whoſe wife ſhall have gone aſtray, and contemning her huſband,

13 Shall have ſlept with another man, and her huſband cannot diſcover it, but the adultery is ſecret, and cannot be proved by witneſſes, becauſe ſhe was not found in the adultery:

14 If the ſpirit of jealouſy ſtir up the huſband againſt his wife, who either is defiled, or is charged with falſe ſuſpicion,

15 He ſhall bring her to the prieſt, and ſhall offer an oblation for her, the tenth part of a meaſure of barley meal: he ſhall not pour oil thereon, nor put frankincenſe upon it: becauſe it is a ſacrifice of jealouſy, and an oblation ſearching out adultery.

16 The prieſt therefore ſhall offer it, and ſet it before the Lord.

17 And he ſhall take holy water in an earthen veſſel, and he ſhall caſt a little earth of the pavement of the tabernacle into it.

18 And when the woman ſhall ſtand before the Lord, he ſhall uncover her head, and ſhall put on her hands the ſacrifice of remembrance, and the oblation of jealouſy: and he himſelf ſhall hold the moſt bitter waters, whereon he hath heaped curſes with execration.

19 And he ſhall adjure her, and ſhall ſay: If another man hath not ſlept with thee, and if thou be not defiled by forſaking thy huſband's bed, theſe moſt bitter waters, on which I have heaped curſes, ſhall not hurt thee.

20 But if thou haſt gone aſide from thy huſband, and art defiled, and haſt lien with another man:

21 Theſe curſes ſhall light upon thee: The Lord make thee a curſe, and an example for all among his people: may he make thy thigh to rot, and may thy belly ſwell and burſt aſunder.

22 Let the curſed waters enter into thy belly, and may thy womb ſwell and thy thigh rot. And the woman ſhall anſwer, Amen, amen.

23 And the prieſt ſhall write theſe curſes in a book, and ſhall waſh them out with the moſt bitter waters, upon which he hath heaped the curſes,

24 And he ſhall give them her to drink. And when ſhe hath drunk them up,

25 The prieſt ſhall take from her hand the ſacrifice of jealouſy, and ſhall elevate it before the Lord, and ſhall put it upon the altar: yet ſo as firſt,

26 To take a handful of the ſacrifice of that which is offered, and burn it upon the altar: and ſo give the moſt bitter waters to the woman to drink.

27 And when ſhe hath drunk them, if ſhe be defiled, and having deſpiſed her huſband be guilty of adultery, the malediction ſhall go through her, and *her* belly ſwelling, *her* thigh ſhall rot: and the woman ſhall be a curſe, and an example to all the people.

28 But if ſhe be not defiled, ſhe ſhall not be hurt, and ſhall bear children.

29 This is the law of jealouſy. If a woman hath gone aſide from her huſband, and be defiled,

30 And the huſband ſtirred up by the ſpirit of jealouſy bring her before the Lord, and the prieſt do to her according to all things that are *here* written:

31 The huſband ſhall be blameleſs, and ſhe ſhall bear her iniquity.

CHAP. V. VER. 7. *Shall confeſs.* This confeſſion and ſatisfaction, ordained in the Old Law, was a figure of the ſacrament of penance.

VER. 14. *The ſpirit of jealouſy, &c.* This ordinance was deſigned to clear the innocent, and to prevent jealous huſbands from doing miſchief to their wives: as likewiſe to give all a horror of adultery, by puniſhing it in ſo remarkable a manner.

CHAP. VI.

The law of the Nazarites: the form of bleſſing the people.

A. M. 2514. AND the Lord ſpoke to Moſes, ſaying:

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: When a man, or woman, ſhall make a vow to be ſanctified, and will conſecrate themſelves to the Lord:

3 They ſhall abſtain from wine, and from every thing that may make a man drunk. They ſhall not drink vinegar of wine, or of any other drink, nor any thing that is preſſed out of the grape: nor ſhall they eat grapes either freſh or dried.

4 All the days that they are conſecrated to the Lord by vow: they ſhall eat nothing that cometh of the vineyard, from the raiſin even to the kernel.

‖ Judges 13. 5. 5 All the time of his ſeparation ‖ no razor ſhall paſs over his head until the day be fulfilled of his conſecration to the Lord. He ſhall be holy, and ſhall let the hair of his head grow.

6 All the time of his conſecration he ſhall not go in to any dead,

7 Neither ſhall he make himſelf unclean, even for his father, or for his mother, or for his brother, or for his ſiſter, when they die, becauſe the conſecration of his God is upon his head.

8 All the days of his ſeparation he ſhall be holy to the Lord.

9 But if any man die ſuddenly before him, the head of his conſecration ſhall be defiled: and he ſhall ſhave it forthwith on the ſame day of his purification, and again the ſeventh day.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt in the entry of the covenant of the teſtimony,

11 And the prieſt ſhall offer one for ſin, and the other for a holocauſt, and ſhall pray for him, for that he hath ſinned by the dead: and he ſhall ſanctify his head that day:

12 And ſhall conſecrate to the Lord the days of his ſeparation, offering a lamb of one year for ſin: yet ſo that the former days be made void, becauſe his ſanctification was profaned.

13 This is the law of conſecration. When the days which he had determined by vow ſhall be expired, he ſhall bring him to the door of the tabernacle of the covenant,

14 And ſhall offer his oblation to the Lord: one he-lamb of a year old without blemiſh for a holocauſt, and one ewe-lamb of a year old without blemiſh for a ſin-offering, and one ram without blemiſh for a victim of peace-offering,

15 A baſket alſo of unleavened bread, tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

16 And the prieſt ſhall preſent them before the Lord, and ſhall offer both the ſin-offering and the holocauſt.

17 But the ram he ſhall immolate for a ſacrifice of peace-offering to the Lord, offering at the ſame time the baſket of unleavened bread, and the libations that are due by cuſtom.

18 ‖ Then ſhall the hair of the conſecration of the Nazarite, be ſhaved off before the door of the tabernacle of the covenant: and he ſhall take his hair, and lay it upon the fire, which is under the ſacrifice of the peace-offerings. ‖ Acts 21. 24.

19 And ſhall take the boiled ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer, and he ſhall deliver them into the hands of the Nazarite, after his head is ſhaven.

20 And receiving them again from him, he ſhall elevate them in the ſight of the Lord: and they being ſanctified ſhall belong to the prieſt, as the breaſt, which was commanded to be ſeparated, and the ſhoulder. After this the Nazarite may drink wine.

21 This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his conſecration, beſides thoſe things which his hand ſhall find, according to that which he had vowed in his mind, ſo ſhall he do for the fulfilling of his ſanctification.

22 And the Lord ſpoke to Moſes, ſaying:

23 Say to Aaron and his ſons: Thus ſhall you bleſs the children of Iſrael, and you ſhall ſay to them:

24 ‖ The Lord bleſs thee, and keep thee. ‖ Eccli. 36. 19.

25 The Lord ſhew his face to thee, and have mercy on thee.

26 The Lord turn his countenance to thee, and give thee peace.

27 And they ſhall invoke my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

The offerings of the princes at the dedication of the tabernacle: God ſpeaketh to Moſes from the propitiatory.

AND it came to paſs in the day that Moſes had finiſhed the tabernacle, and ſet it up, and had anointed and ſanctified *it* with all its veſſels, the altar likewiſe and all the veſſels thereof, Exod. 40. 16.

2 The princes of Iſrael and the heads of

the families, in every tribe, who were the rulers of them who had been numbered,
* A. M. 2514. offered *

3 Their gifts before the Lord, six waggons covered, and twelve oxen. Two princes offered one waggon, and each one an ox, and they offered them before the tabernacle.

4 And the Lord said to Moses:

5 Receive them from them to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

6 Moses therefore receiving the waggons and the oxen, delivered them to the Levites.

7 Two waggons and four oxen he gave to the sons of Gerson, according to their necessity.

8 The other four waggons, and eight oxen he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar the son of Aaron the priest.

9 But to the sons of Caath he gave no waggons or oxen: because they serve in the sanctuary and carry their burdens upon their own shoulders.

10 And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar.

11 And the Lord said to Moses: Let each of the princes one day after another offer their gifts for the dedication of the altar.

12 The first day Nahasson the son of Aminadab of the tribe of Juda offered his offering:

13 And his offering was a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

14 A little mortar of ten sicles of gold full of incense:

15 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

16 And a buck-goat for sin:

17 And for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of a year old. This was the offering of Nahasson the son of Aminadab.

18 The second day Nathanael the son of Suar, prince of the tribe of Issachar, made his offering,

19 A silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

20 A little mortar of gold weighing ten sicles full of incense:

21 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

22 And a buck-goat for sin:

23 And for the sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Nathanael the son of Suar.

24 The third day the prince of the sons of Zabulon, Eliab the son of Helon,

25 Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

26 A little mortar of gold weighing ten sicles full of incense:

27 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

28 And a buck-goat for sin:

29 And for the sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This is the oblation of Eliab the son of Helon.

30 The fourth day the prince of the sons of Ruben, Elisur the son of Sedeur,

31 Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

32 A little mortar of gold weighing ten sicles full of incense:

33 An ox of the herd, and a ram, and a lamb of a year old, for a holocaust:

34 And a buck-goat for sin:

35 And for victims of peace-offerings two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Elisur the son of Sedeur.

36 The fifth day the prince of the sons of Simeon, Salamiel the son of Surisaddai,

37 Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles after the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

38 A little mortar of gold weighing ten sicles full of incense:

39 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

40 And a buck-goat for sin:

41 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Salamiel the son of Surisaddai.

42 The sixth day the prince of the sons of Gad, Eliasaph the son of Duel,

43 Offered a silver dish weighing a hundred

and thirty ſicles, a ſilver bowl of ſeventy ſicles by the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice:

44 A little mortar of gold weighing ten ſicles full of incenſe:

45 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt:

46 And a buck-goat for ſin:

47 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Eliaſaph the ſon of Duel.

48 The ſeventh day the prince of the ſons of Ephraim, Eliſama the ſon of Ammiud,

49 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice:

50 A little mortar of gold weighing ten ſicles full of incenſe:

51 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt:

52 And a buck-goat for ſin:

53 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Eliſama the ſon of Ammiud.

54 The eighth day the prince of the ſons of Manaſſes, Gamaliel the ſon of Phadaſſur,

55 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice:

56 A little mortar of gold weighing ten ſicles full of incenſe:

57 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt:

58 And a buck-goat for ſin:

59 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Gamaliel the ſon of Phadaſſur.

60 The ninth day the prince of the ſons of Benjamin, Abidan the ſon of Gedeon,

61 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles by the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice:

62 A little mortar of gold weighing ten ſicles full of incenſe:

63 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt:

64 And a buck-goat for ſin:

65 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Abidan the ſon of Gedeon.

66 The tenth day the prince of the ſons of Dan, Ahiezer the ſon of Ammiſaddai,

67 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles, according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice:

68 A little mortar of gold weighing ten ſicles full of incenſe:

69 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt:

70 And a buck-goat for ſin:

71 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Ahiezer the ſon of Ammiſaddai.

72 The eleventh day the prince of the ſons of Aſer, Phegiel the ſon of Ochran,

73 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice:

74 A little mortar of gold weighing ten ſicles full of incenſe:

75 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt:

76 And a buck-goat for ſin:

77 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Phegiel the ſon of Ochran.

78 The twelfth day the prince of the ſons of Nephtali, Ahira the ſon of Enan,

79 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice:

80 A little mortar of gold weighing ten ſicles full of incenſe:

81 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt:

82 And a buck-goat for ſin:

83 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Ahira the ſon of Enan.

84 Theſe were the offerings made by the princes of Iſrael in the dedication of the altar, in the day wherein it was conſecrated. Twelve diſhes of ſilver: twelve ſilver bowls: twelve little mortars of gold:

85 Each diſh weighing a hundred and thirty ſicles of ſilver, and each bowl ſeventy ſicles: that is, putting all the veſſels of ſilver together, two thouſand four hundred ſicles, by the weight of the ſanctuary.

86 Twelve little mortars of gold full of incenſe, weighing ten ſicles a piece, by the weight of the ſanctuary: that is, in all a hundred and twenty ſicles of gold.

87 Twelve oxen out of the herd for a holocauſt, twelve rams, twelve lambs of a year old, and their libations: twelve buck-goats for ſin.

88 And for ſacrifices of peace-offerings, oxen twenty four, rams ſixty, buck-goats ſixty, lambs of a year old ſixty. Theſe things were offered in the dedication of the altar, when it was anointed.

89 And when Moſes entered into the tabernacle of the covenant, to conſult the oracle, he heard the voice of one ſpeaking to him from the propitiatory, that was over the ark between the two cherubims, and from this place he ſpoke to him.

CHAP. VIII.

The ſeven lamps are placed on the golden candleſtick, to ſhine towards the loaves of propoſition: the ordination of the Levites: and at what age they ſhall ſerve in the tabernacle.

A. M. 2514. Ante C. 1490. AND the Lord ſpoke to Moſes, ſaying:

2 Speak to Aaron, and thou ſhalt ſay to him: When thou ſhalt place the ſeven lamps, let the candleſtick be ſet up on the ſouth ſide. Give orders therefore that the lamps look over-againſt the north, towards the table of the loaves of propoſition, over-againſt that part ſhall they give light, towards which the candleſtick looketh.

3 And Aaron did ſo, and he put the lamps upon the candleſtick, as the Lord had commanded Moſes.

4 Now this was the work of the candleſtick, it was of beaten gold, both the ſhaft in the middle, and all that came out of both ſides of the branches: according to the pattern which the Lord had ſhewn to Moſes, ſo he made the candleſtick.

5 And the Lord ſpoke to Moſes, ſaying:

6 Take the Levites out of the midſt of the children of Iſrael, and thou ſhalt purify them,

7 According to this rite: Let them be ſprinkled with the water of purification, and let them ſhave all the hairs of their fleſh. And when they ſhall have waſhed their garments, and are cleanſed,

8 They ſhall take an ox of the herd, and for the offering thereof fine flour tempered with oil: and thou ſhalt take another ox of the herd for a ſin-offering:

9 And thou ſhalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Iſrael:

10 And when the Levites are before the Lord, the children of Iſrael ſhall put their hands upon them:

11 And Aaron ſhall offer the Levites, as a gift in the ſight of the Lord from the children of Iſrael, that they may ſerve in his miniſtry.

12 The Levites alſo ſhall put their hands upon the heads of the oxen, of which thou ſhalt ſacrifice one for ſin, and the other for a holocauſt of the Lord, to pray for them.

13 And thou ſhalt ſet the Levites in the ſight of Aaron and of his ſons, and ſhalt conſecrate them being offered to the Lord,

14 And ſhalt ſeparate them from the midſt of the children of Iſrael, to be mine.

15 And afterwards they ſhall enter into the tabernacle of the covenant, to ſerve me. And thus ſhalt thou purify and conſecrate them for an oblation of the Lord: for as a gift they were given me by the children of Iſrael.

16 ‖ I have taken them inſtead of the firſt-born that open every womb in Iſrael, ‖ Exod. 13. 2. Supra 3. 13. Luke 2. 23.

17 For all the firſt-born of the children of Iſrael, both of men and of beaſts, are mine. From the day that I ſlew every firſt-born in the land of Egypt, have I ſanctified them to myſelf:

18 And I have taken the Levites for all the firſt-born of the children of Iſrael:

19 And have delivered them for a gift to Aaron and his ſons out of the midſt of the people, to ſerve me for Iſrael in the tabernacle of the covenant, and to pray for them, leſt there ſhould be a plague among the people, if they ſhould preſume to approach unto my ſanctuary.

20 And Moſes and Aaron and all the multitude of the children of Iſrael did with the Levites all that the Lord had commanded Moſes:

21 And they were purified, and waſhed their garments. And Aaron lifted them up in the ſight of the Lord, and prayed for them,

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CHAP. VIII. VER. 7. *Let them be ſprinkled with the water of purification.* This was the holy water, mixed with the aſhes of the red cow, *Numb.* xix. appointed for purifying all that were unclean. It was a figure of the blood of Chriſt applied to our ſouls by his holy ſacraments.

22 That being purified they might go into the tabernacle of the covenant to do their ſervices before Aaron and his ſons. As the Lord had commanded Moſes touching the Levites, ſo was it done.

23 And the Lord ſpoke to Moſes, ſaying:

24 This is the law of the Levites: From twenty five years old and upwards, they ſhall go in to miniſter in the tabernacle of the covenant.

25 And when they ſhall have accompliſhed the fiftieth year of their age, they ſhall ceaſe to ſerve:

26 And they ſhall be the miniſters of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works. Thus ſhalt thou order the Levites touching their charge.

CHAP. IX.

The precept of the paſch is renewed: the unclean and travellers are to obſerve it the ſecond month: the camp is guided by the pillar of the cloud.

A. M. 2514. Ante C. 1490. THE Lord ſpoke to Moſes in the deſart of Sinai, the ſecond year after they were come out of the land of Egypt, in the firſt month, ſaying:

‖ Exod. 12. 3. 2 ‖ Let the children of Iſrael make the phaſe in its due time,

3 The fourteenth day of this month in the evening, according to all the ceremonies and juſtifications thereof.

4 And Moſes commanded the children of Iſrael that they ſhould make the phaſe.

5 And they made *it* in its proper time: the fourteenth day of the month at evening, in mount Sinai. The children of Iſrael did according to all things that the Lord had commanded Moſes.

6 But behold ſome who were unclean by occaſion of the ſoul of a man, who could not make the phaſe on that day, coming to Moſes and Aaron,

7 Said to them: We are unclean by occaſion of the ſoul of a man. Why are we kept back that we may not offer in its ſeaſon the offering to the Lord among the children of Iſrael?

8 And Moſes anſwered them: Stay that I may conſult the Lord what he will ordain concerning you.

9 And the Lord ſpoke to Moſes, ſaying:

10 Say to the children of Iſrael: The man that ſhall be unclean by occaſion of one that is dead, or ſhall be in a journey afar off in your nation, let him make the phaſe to the Lord.

11 In the ſecond month, on the fourteenth day of the month in the evening, they ſhall eat it with unleavened bread and wild lettuce:

12 They ſhall not leave any thing thereof until morning, ‖ nor break a bone thereof, they ſhall obſerve all the ceremonies of the phaſe. ‖ Exod. 12. 46. John 19. 36.

13 But if any man is clean, and was not on a journey, and did not make the phaſe, that ſoul ſhall be cut off from among his people, becauſe he offered not ſacrifice to the Lord in due ſeaſon: he ſhall bear his ſin.

14 The ſojourner alſo and the ſtranger if they be among you, ſhall make the phaſe to the Lord according to the ceremonies and juſtifications thereof. The ſame ordinance ſhall be with you both for the ſtranger, and for him that was born in the land.

15 ‖ Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle as it were the appearance of fire until the morning. ‖ Exod. 40. 16. Supra 7. 1.

16 So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

17 And when the cloud that covered the tabernacle was taken up, then the children of Iſrael marched forward: and in the place where the cloud ſtood ſtill, there they camped.

18 At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. ‖ All the days that the cloud abode over the tabernacle, they remained in the ſame place: ‖ 1 Cor. 10. 1.

19 And if it was ſo that it continued over it a long time, the children of Iſrael kept the watches of the Lord, and marched not,

20 For as many days ſoever as the cloud ſtaid over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

21 If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.

22 But if it remained over the tabernacle for two days or a month or a longer time, the children of Iſrael remained in the ſame place, and marched not: but immediately

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CHAP. IX. VER. 2. *Make the phaſe.* That is, keep the paſchal ſolemnity, and eat the paſchal lamb.

VER. 6. *Behold ſome who were unclean by occaſion of the ſoul of a man, &c.* That is, by having touched or come near a dead body, out of which the ſoul was departed.

as soon as it departed, they removed the camp.

23 By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord according to his commandment by the hand of Moses.

CHAP. X.

The silver trumpets and their use. They march from Sinai.

A. M. 2514. AND the Lord spoke to Moses, saying:

2 Make thee two trumpets of beaten silver, wherewith thou mayst call together the multitude when the camp is to be removed.

3 And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of the covenant.

4 If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.

5 But if the sound of the trumpets be longer and with interruptions, they that are on the east side, shall first go forward.

6 And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

7 But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.

8 And the sons of Aaron the priests shall sound the trumpets: and this shall be an ordinance for ever in your generations.

9 If you go forth to war out of your land against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10 If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace-offerings, that they may be to you for a remembrance of your God. I am the Lord your God.

11 The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.

12 And the children of Israel marched by their troops from the desart of Sinai, and the cloud rested in the wilderness of Pharan.

13 And the first went forward according to the commandment of the Lord by the hand of Moses.

14 ‖ The sons of Juda by their troops: whose prince was Nahasson the son of Aminadab. ‖ Supra 1. 7.

15 In the tribe of the sons of Issachar, the prince was Nathanael the son of Suar.

16 In the tribe of Zabulon, the prince was Eliab the son of Helon.

17 And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

18 And the sons of Ruben also marched, by their troops and ranks, whose prince was Helisur the son of Sedeur.

19 And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

20 And in the tribe of Gad, the prince was Eliasaph the son of Duel.

21 Then the Caathites also marched carrying the sanctuary. So long was the tabernacle carried, till they came to the place of setting it up.

22 The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud.

23 And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur.

24 And in the tribe of Benjamin, the prince was Abidan the son of Gedeon.

25 The last of all the camp marched the sons of Dan by their troops, in whose army the prince was Ahiezer the son of Ammisaddai.

26 And in the tribe of the sons of Aser, the prince was Phegiel the son of Ochran.

27 And in the tribe of the sons of Nephtali, the prince was Ahira the son of Enan.

28 This was the order of the camps, and marches of the children of Israel by their troops, when they set forward.

29 And Moses said to Hobab the son of Raguel the Madianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

30 But he answered him: I will not go with thee, but I will return to my ‖ country, wherein I was born. ‖ Exod. 18. 27.

31 And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide.

32 And if thou comest with us, we will give thee what is the best of the riches, which the Lord shall deliver to us.

33 So they marched from the mount of the Lord three days journey, and the ark of

the covenant of the Lord went before them, for three days providing a place for the camp.

34 The cloud also of the Lord was over them by day when they marched.

35 And when the ark was lifted up, Moses
‖ Ps. 67. 2. said: ‖ Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face.

36 And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.

CHAP. XI.

The people murmur, and are punished with fire. God appointeth seventy ancients for assistants to Moses. They prophesy. The people have their fill of flesh, but forthwith many die of the plague.

A. M. 2514. IN the mean time there arose a ‖ murmuring of the people against the Lord, as it
‖ Infra 33. 16. were repining at their fatigue. And when
Ps. 77. 19. the Lord heard it he was angry. † And the
1 Cor. 10. 10. fire of the Lord being kindled against them,
† Ps. 77. 21. devoured them that were at the uttermost part of the camp.

2 And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

3 And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them.

4 For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel
‖ 1 Cor. 10. 3. also being joined with them, and said: ‖ Who shall give us flesh to eat?

5 We remember the fish that we ate in Egypt free-cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

6 Our soul is dry, our eyes behold nothing else but manna.

‖ Exod. 16. 14. Ps. 77. 24. Wisd. 16. 20. John 6. 31. 7 ‖ Now the manna was like coriander-seed, of the colour of bdellium.

8 And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof of the taste of bread tempered with oil.

9 And when the dew fell in the night upon the camp, the manna also fell with it.

10 Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable.

11 And he said to the Lord: Why hast thou afflicted thy servant? wherefore do I not find favour before thee? and why hast thou laid the weight of all this people upon me?

12 Have I conceived all this multitude, or begotten them, that thou shouldst say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for which thou hast sworn to their fathers?

13 Whence should I have flesh to give to so great a multitude? they weep against me, saying: Give us flesh that we may eat.

14 I am not able alone to bear all this people, because it is too heavy for me.

15 But if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thy eyes, that I be not afflicted with so great evils.

16 And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee,

17 That I may come down and speak with thee: and I will take of thy spirit, and will give to them, that they may bear with thee the burden of the people, and thou mayst not be burthened alone.

18 And thou shalt say to the people: Be ye sanctified: to-morrow you shall eat flesh: for I have heard you say: Who will give us flesh to eat? it was well with us in Egypt. That the Lord may give you flesh, and you may eat:

19 Not for one day, nor two, nor five, nor ten, no nor for twenty.

20 But even for a month of days, till it come out at your nostrils, and become loathsome to you, because you have cast off the Lord, who is in the midst of you, and have wept before him, saying: Why came we out of Egypt?

21 And Moses said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month?

CHAP. XI. VER. 3. *The burning.* Hebrew *Taberah.*

VER. 4. *A mixt multitude.* These were people that came with them out of Egypt, who were not of the race of Israel: who, by their murmuring, drew also the children of Israel to murmur: this should teach us the danger of associating ourselves with the children of Egypt, that is, with the lovers and admirers of this wicked world.

VER. 7. *Bdellium. Bdellium,* according to Pliny, l. 21. c. 9. was of the colour of a man's nail, white and bright.

VER. 16. *Seventy men.* This was the first institution of the council or senate, called the *Sanhedrim,* consisting of seventy or seventy-two senators or counsellors.

‖ John 6. 10. 22 ‖ Shall then a multitude of ſheep and oxen be killed, that it may ſuffice for their food? or ſhall the fiſhes of the ſea be gathered together to fill them?

‖ Iſai. 59. 1. 23 And the Lord anſwered him: ‖ Is the hand of the Lord unable? Thou ſhalt preſently ſee whether my word ſhall come to paſs or no.

24 Moſes therefore came, and told the people the words of the Lord, and aſſembled ſeventy men of the ancients of Iſrael, and made them to ſtand about the tabernacle.

25 And the Lord came down in a cloud, and ſpoke to him, taking away of the ſpirit that was in Moſes, and giving to the ſeventy men. And when the ſpirit had reſted on them they propheſied, nor did they ceaſe afterwards.

26 Now there remained in the camp two of the men, of whom one was called Eldad, and the other Medad, upon whom the ſpirit reſted; for they alſo had been enrolled, but were not gone forth to the tabernacle.

27 And when they propheſied in the camp, there ran a young man, and told Moſes, ſaying: Eldad and Medad propheſy in the camp.

28 Forthwith Joſue the ſon of Nun, the miniſter of Moſes, and choſen out of many, ſaid: My lord Moſes, forbid them.

29 But he ſaid: Why haſt thou emulation for me? O that all the people might propheſy, and that the Lord would give them his ſpirit?

30 And Moſes returned, with the ancients of Iſrael, into the camp.

‖ Pſ. 77. 26. & 27. 31 ‖ And a wind going out from the Lord, taking quails up beyond the ſea brought them, and caſt them into the camp for the ſpace of one day's journey, on every ſide of the camp round about, and they flew in the air two cubits high above the ground.

32 The people therefore riſing up all that day, and night, and the next day, gathered together of quails, he that *did* leaſt, ten cores: and they dried them round about the camp.

‖ Pſ. 77. 30. 33 ‖ As yet the fleſh was between their teeth, neither had that kind of meat failed: when behold the wrath of the Lord being provoked againſt the people, ſtruck them with an exceeding great plague.

34 And that place was called The graves of luſt: for there they buried the people that had luſted. And departing from the graves of luſt, they came unto Haſeroth, and abode there.

CHAP. XII.

Mary and Aaron murmur againſt Moſes, whom God praiſeth above other prophets. Mary being ſtruck with leproſy, Aaron confeſſeth his fault. Moſes prayeth for her, and after ſeven days ſeparation from the camp, ſhe is reſtored.

AND Mary and Aaron ſpoke againſt Moſes, becauſe of his wife the Ethiopian, A. M. 2514.

2 And they ſaid: Hath the Lord ſpoken by Moſes only? hath he not alſo ſpoken to us in like manner? And when the Lord heard this,

3 (For Moſes was a man exceeding meek above all men that dwelt upon earth)

4 Immediately he ſpoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out,

5 The Lord came down in the pillar of the cloud, and ſtood in the entry of the tabernacle calling to Aaron and Mary. And when they were come,

6 He ſaid to them: Hear my words: If there be among you a prophet of the Lord, I will appear to him in a viſion, or I will ſpeak to him in a dream.

7 But it is not ſo with my ſervant Moſes, ‖ who is moſt faithful in all my houſe: ‖ Heb. 3. 2.

† Exod. 33. 11. 8 † For I ſpeak to him mouth to mouth: and plainly, and not by riddles and figures; doth he ſee the Lord. Why then were you not afraid to ſpeak ill of my ſervant Moſes?

9 And being angry with them he went away:

10 The cloud alſo that was over the tabernacle departed: ‖ and behold Mary appeared white as ſnow with a leproſy. And when Aaron had looked on her, and ſaw her all covered with leproſy, ‖ Deut. 24. 9.

11 He ſaid to Moſes: I beſeech thee my lord, lay not upon us this ſin, which we have fooliſhly committed:

12 Let her not be as one dead, and as an abortive that is caſt forth from the mother's womb. Lo now one half of her fleſh is conſumed with the leproſy.

VER. 34. *The graves of luſt;* or the ſepulchres of concupiſcence: ſo called from their irregular deſire of fleſh. In Hebrew *Kibroth Hattaavah.*

CHAP. XII. VER. 1. *Ethiopian.* Sephora the wife of Moſes was of Madian, which bordered upon the land of Chus or Ethiopia: and therefore ſhe is called an Ethiopian: where note, that the Ethiopia here ſpoken of is not that of Africa but that of Arabia.

VER. 3. *Exceeding meek.* Moſes being the meekeſt of men, would not contend for himſelf; therefore God inſpired him to write here his own defence: and the Holy Spirit, whoſe dictate he wrote, obliged him to declare the truth, though it was ſo much to his own praiſe.

13 And Moſes cried to the Lord, ſaying: O God, I beſeech *thee* heal her.

14 And the Lord anſwered him: If her father had ſpitten upon her face, ought ſhe not to have been aſhamed for ſeven days at leaſt? Let her be ſeparated ſeven days without the camp, and afterwards ſhe ſhall be called again.

15 Mary therefore was put out of the camp ſeven days: and the people moved not from that place until Mary was called again.

CHAP. XIII.

The twelve ſpies are ſent to view the land. The relation they make of it.

A. M. 2514. AND the people marched from Haſeroth, and pitched their tents in the deſart of Pharan.

2 And there the Lord ſpoke to Moſes, ſaying:

3 Send men to view the land of Chanaan, which I will give to the children of Iſrael, one of every tribe, of the rulers.

4 Moſes did what the Lord had commanded, ſending from the deſart of Pharan, principal men, whoſe names are theſe:

5 Of the tribe of Ruben, Sammua the ſon of Zechur.

6 Of the tribe of Simeon, Saphat the ſon of Huri.

7 Of the tribe of Juda, Caleb the ſon of Jephone.

8 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

9 Of the tribe of Ephraim, Oſee the ſon of Nun.

10 Of the tribe of Benjamin, Phalti the ſon of Raphu.

11 Of the tribe of Zabulon, Geddiel the ſon of Sodi.

12 Of the tribe of Joſeph, of the ſcepter of Manaſſes, Gaddi the ſon of Suſi.

13 Of the tribe of Dan, Ammiel the ſon of Gemalli.

14 Of the tribe of Aſer, Sthur the ſon of Michael.

15 Of the tribe of Nephtali, Nahabi the ſon of Vapſi.

16 Of the tribe of Gad, Guel the ſon of Machi.

17 Theſe are the names of the men, whom Moſes ſent to view the land: and he called Oſee the ſon of Nun, Joſue. ‖ ‖ Acts 7. 45. & Heb. 4. 8.

18 And Moſes ſent them to view the land of Chanaan, and ſaid to them: Go you up by the ſouth ſide. And when you ſhall come to the mountains,

19 View the land, of what ſort it is: and the people that are the inhabitants thereof, whether they be ſtrong or weak: few in number or many:

20 The land itſelf, whether it be good or bad: what manner of cities, walled or without walls:

21 The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the firſt ripe grapes are fit to be eaten.

22 And when they were gone up, they viewed the land from the deſart of Sin, unto Rohob as you enter into Emath.

23 And they went up at the ſouth ſide, and came to Hebron, where were ‖ Achiman and Siſai and Tholmai the ſons of Enac. For Hebron was built ſeven years before Tanis the city of Egypt. ‖ Joſ. 15. 14.

24 ‖ And going forward as far as the torrent of the cluſter of grapes, they cut off a branch with its cluſter of grapes, which two men carried upon a leaver. They took alſo of the pomegranates and of the figs of that place: ‖ Deut. 1. 24.

25 Which was called Neheleſcol, that is to ſay, the torrent of the cluſter of grapes, becauſe from thence the children of Iſrael had carried a cluſter of grapes.

26 And they that went to ſpy out the land returned after forty days, having gone round all the country,

27 And came to Moſes and Aaron and to all the aſſembly of the children of Iſrael to the deſart of Pharan, which is in Cades. And ſpeaking to them and to all the multitude, they ſhewed them the fruits of the land:

28 And they related and ſaid: We came into the land to which thou ſenteſt us, which in very deed floweth with milk and honey, as may be known by theſe fruits:

29 But it hath very ſtrong inhabitants, and the cities are great and walled. We ſaw there the race of Enac.

30 Amalec dwelleth in the ſouth, the Hethite and the Jebuſite and the Amorrhite in the mountains: but the Chananite abideth by the ſea and near the ſtreams of the Jordan.

31 In the mean time Caleb, to ſtill the murmuring of the people that roſe againſt Moſes, ſaid: Let us go up and poſſeſs the land, for we ſhall be able to conquer it.

32 But the others, that had been with him, ſaid: No, we are not able to go up to this people, becauſe they are ſtronger than we.

33 And they ſpoke ill of the land, which they had viewed, before the children of

CHAP. XIII. VER. 33. *Spoke ill, &c.* Theſe men, who by their miſrepreſentations of the land of promiſe, diſcouraged the Iſraelites from attempting the conqueſt of it, were a figure of worldlings, who, by decrying or

Israel, saying: The land, which we have viewed, devoureth its inhabitants: the people, that we beheld, are of a tall stature.

34 There we saw certain monsters of the sons of Enac, of the giant-kind: in comparison of whom, we seemed like locusts.

CHAP. XIV.

The people murmur. God threatenth to destroy them. He is appeased by Moses, yet so as to exclude the murmurers from entering the promised land. The authors of the sedition are struck dead. The rest going to fight against the will of God are beaten.

THEREFORE the whole multitude crying wept that night.

2 And all the children of Israel murmured against Moses and Aaron, saying:

3 Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4 And they said one to another: Let us appoint a captain, and let us return into Egypt.

5 And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

‖ Eccli. 46. 9. 1 Mac. 2. 55. & 56.

6 ‖ But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 And said to all the multitude of the children of Israel: The land which we have gone round is very good:

8 If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey.

9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

10 And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

11 And the Lord said to Moses: How long will this people detract me? how long will they not believe me for all the signs that I have wrought before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

13 And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people,

14 And the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, ‖ and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

‖ Exod. 13. 21.

15 May hear that thou hast killed so great a multitude as it were one man, and may say:

16 He could not bring the people into the land for which he had sworn, ‖ therefore did he kill them in the wilderness.

‖ Exod. 32. 28.

17 Let then the strength of the Lord be magnified, as thou hast sworn, saying:

18 † The Lord is patient and full of mercy, ‡ taking away iniquity and wickedness, and leaving no man clear, ‖ who visitest the sins of the fathers upon the children unto the third and fourth generation.

† Ps. 102. 8. ‡ Exod. 34. 7. ‖ Exod. 20. 5.

19 Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

20 And the Lord said: I have forgiven according to thy word.

21 As I live: and the whole earth shall be filled with the glory of the Lord.

22 But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23 ‖ Shall not see the land for which I swore to their fathers, neither shall any one of them that hath detracted me, behold it.

‖ Deut. 1. 35.

24 † My servant Caleb, who being full of another spirit hath followed me, I will bring into this land which he hath gone round: and his seed shall possess it.

† Jos. 14. 6.

25 For the Amalecite and the Chananite dwell in the valleys. To-morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying:

27 How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

28 Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

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misrepresenting true devotion, discourage christians from seeking in earnest and acquiring so great a good, and thereby securing to themselves a happy eternity.

VER. 18. *Clear*, i. e. who deserves punishment.

‖ Pſ. 105. 26. 29 ‖ In the wilderneſs ſhall your carcaſes lie. All you that were numbered from twenty years old and upward, and have murmured againſt me,

‖ Deut. 1. 35. 30 ‖ Shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the ſon of Jephone, and Joſue the ſon of Nun.

31 But your children, of whom you ſaid, that they ſhould be a prey to the enemies, will I bring in: that they may ſee the land which you have deſpiſed.

32 Your carcaſes ſhall lie in the wilderneſs.

33 Your children ſhall wander in the deſart forty years, and ſhall bear your fornication, until the carcaſes of their fathers be conſumed in the deſart,

‖ Ezech. 4. 6. † Pſ. 94. 10. 34 According to the number of the forty days, wherein you viewed the land: ‖ a year ſhall be counted for a day. † And forty years you ſhall receive your iniquities, and ſhall know my revenge:

35 For as I have ſpoken, ſo will I do to all this wicked multitude, that hath riſen up together againſt me: in this wilderneſs ſhall it faint away and die.

‖ Judith 8. 24. 1 Cor. 10. 10. Heb. 3. 17. Jude 1. 5. 36 ‖ Therefore all the men, whom Moſes had ſent to view the land, and who at their return had made the whole multitude to murmur againſt him, ſpeaking ill of the land that it was naught,

37 Died and were ſtruck in the ſight of the Lord.

38 But Joſue the ſon of Nun, and Caleb the ſon of Jephone lived, of all them that had gone to view the land.

39 And Moſes ſpoke all theſe words to all the children of Iſrael, and the people mourned exceedingly.

40 And behold riſing up very early in the morning they went up to the top of the mountain, and ſaid: We are ready to go up to the place, of which the Lord hath ſpoken: for we have ſinned.

41 And Moſes ſaid to them: Why tranſgreſs you the word of the Lord, which ſhall not ſucceed proſperouſly with you?

‖ Deut. 1. 42. 42 ‖ Go not up, for the Lord is not with you: leſt you fall before your enemies.

43 The Amalecite and the Chananite are before you, and by their ſword you ſhall fall, becauſe you would not conſent to the Lord, neither will the Lord be with you.

44 But they being blinded went up to the top of the mountain. But the ark of the teſtament of the Lord and Moſes departed not from the camp.

45 And the Amalecite came down, and the Chananite that dwelt in the mountain: and ſmiting and ſlaying them purſued them as far as Horma.

CHAP. XV.

Certain laws concerning ſacrifices. Sabbath-breaking is puniſhed with death. The law of fringes on their garments.

AND the Lord ſpoke to Moſes, ſaying:

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: When you ſhall be come into the land of your habitation, which I will give you,

3 And ſhall make an offering to the Lord for a holocauſt, or a victim, paying your vows, or voluntarily offering gifts, or in your ſolemnities burning a ſweet ſavour unto the Lord, of oxen or of ſheep:

4 Whoſoever immolateth the victim, ſhall offer a ſacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil:

5 And he ſhall give the ſame meaſure of wine to pour out in libations for the holocauſt or for the victim. For every lamb,

6 And for every ram there ſhall be a ſacrifice of flour of two tenths, which ſhall be tempered with the third part of a hin of oil:

7 And he ſhall offer the third part of the ſame meaſure of wine for the libation, for a ſweet ſavour to the Lord.

8 But when thou offereſt a holocauſt or ſacrifice of oxen, to fulfil *thy* vow, or for victims of peace-offerings,

9 Thou ſhalt give for every ox three tenths of flour tempered with half a hin of oil,

10 And wine for libations of the ſame meaſure, for an offering of moſt ſweet ſavour to the Lord.

11 Thus ſhalt thou do

12 For every ox and ram and lamb and kid.

13 Both they that are born in the land, and the ſtrangers

14 Shall offer ſacrifices after the ſame rite.

15 There ſhall be all one law and judgment both for you and for them who are ſtrangers in the land.

CHAP. XIV. VER. 33. *Shall bear your fornication.* That is, ſhall bear the puniſhment of your diſloyalty to God, which in the ſcripture language is here called a *fornication*, in a ſpiritual ſenſe.

16 And the Lord ſpoke to Moſes, ſaying:
17 Speak to the children of Iſrael, and thou ſhalt ſay to them:
18 When you are come into the land which I will give you,
19 And ſhall eat of the bread of that country, you ſhall ſeparate firſt-fruits to the Lord,
20 Of the things you eat. As you ſeparate firſt-fruits of your barn-floors:
21 So alſo ſhall you give firſt-fruits of your dough to the Lord.
22 And if through ignorance you omit any of theſe things, which the Lord hath ſpoken to Moſes,
23 And by him hath commanded you, from the day that he began to command and thence forward,
24 And the multitude have forgotten to do it: they ſhall offer a calf out of the herd, a holocauſt for a moſt ſweet ſavour to the Lord, and the ſacrifice and libations thereof, as the ceremonies require, and a buck-goat for ſin:
25 And the prieſt ſhall pray for all the multitude of the children of Iſrael: and it ſhall be forgiven them, becauſe they ſinned ignorantly, offering notwithſtanding a burnt-offering to the Lord for themſelves and for their ſin and their ignorance:
26 And it ſhall be forgiven all the people of the children of Iſrael: and the ſtrangers that ſojourn among them: becauſe it is the fault of all the people through ignorance.
27 But if one ſoul ſhall ſin ignorantly, he ſhall offer a ſhe-goat of a year old for his ſin:
28 And the prieſt ſhall pray for him, becauſe he ſinned ignorantly before the Lord: and he ſhall obtain his pardon, and it ſhall be forgiven him.
29 The ſame law ſhall be for all that ſin by ignorance, whether they be natives or ſtrangers.
30 But the ſoul that committeth any thing through pride, whether he be born in the land or a ſtranger, (becauſe he hath been rebellious againſt the Lord) ſhall be cut off from among his people:
31 For he hath contemned the word of the Lord, and made void his precept: therefore ſhall he be deſtroyed, and ſhall bear his iniquity.
32 And it came to paſs, when the children of Iſrael were in the wilderneſs, and had found a man gathering ſticks on the ſabbath day,
33 That they brought him to Moſes and Aaron and the whole multitude.
34 And they put him into priſon, not knowing what they ſhould do with him.
35 And the Lord ſaid to Moſes: Let that man die, let all the multitude ſtone him without the camp.
36 And when they had brought him out, they ſtoned him, and he died as the Lord had commanded.
37 The Lord alſo ſaid to Moſes:
38 Speak to the children of Iſrael, and thou ſhalt tell them, ‖ to make to themſelves fringes in the corners of their garments, putting in them ribands of blue: ‖ Deut. 22. 12. Matt. 23. 5.
39 That when they ſhall ſee them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going aſtray after divers things,
40 But rather being mindful of the precepts of the Lord, may do them and be holy to their God.
41 I am the Lord your God, who brought you out of the land of Egypt, that I might be your God.

CHAP. XVI.

The ſchiſm of Core and his adherents: their puniſhment.

AND behold Core the ſon of Iſaar, the ſon of Caath, the ſon of Levi, and Dathan and Abiron the ſons of Eliab, and Hon the ſon of Pheleth of the children of Ruben,
2 Roſe up againſt Moſes, and *with them* two hundred and fifty others of the children of Iſrael, leading men of the ſynagogue, and who in the time of aſſembly were called by name.
3 ‖ And when they had ſtood up againſt Moſes and Aaron, they ſaid: Let it be enough for you, that all the multitude conſiſteth of holy ones, and the Lord is among them: why lift you up yourſelves above the people of the Lord? ‖ Eccli 45. 22. 1 Cor. 10. 10. Jude 1. 12.
4 When Moſes heard this, he fell flat on his face:
5 And ſpeaking to Core and all the multitude, he ſaid: In the morning the Lord will make known who belong to him, and

CHAP. XV. VER. 38. *Fringes.* The Phariſees enlarged theſe fringes through hypocriſy, *Mat.* xxiii. 5. to appear more zealous than other men for the law of God.

CHAP. XVI. VER. 2. *Roſe up.* The crime of theſe men, which was puniſhed in ſo remarkable a manner, was that of ſchiſm, and of rebellion againſt the authority eſtabliſhed by God in the church; and their pretending to the prieſthood without being lawfully called and ſent: the ſame is the caſe of all modern ſectaries.

the holy he will join to himself: and whom he shall choose, they shall approach to him.

6 Do this therefore: Take every man of you your censers, thou Core, and all thy company.

7 And putting fire *in them* to-morrow, put incense upon it before the Lord: and whomsoever he shall choose, the same shall be holy: you take too much upon you, ye sons of Levi.

8 And he said again to Core: Hear, ye sons of Levi:

9 Is it a small thing unto you, that the God of Israel hath spared you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to him?

10 Did he therefore make thee and all thy brethren the sons of Levi to approach unto him, that you should challenge to yourselves the priesthood also,

11 And that all thy company should stand against the Lord? for what is Aaron that you murmur against him?

12 Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered: We will not come.

13 Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desart, except thou rule also like a lord over us?

14 Thou hast brought us indeed into a land that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? We will not come.

15 Moses therefore being very angry, said to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.

16 And he said to Core: Do thou and thy congregation stand apart before the Lord to-morrow, and Aaron apart.

17 Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers: let Aaron also hold his censer.

18 When they had done this, Moses and Aaron standing,

19 And had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all.

20 And the Lord speaking to Moses and Aaron, said:

21 Separate yourselves from among this congregation, that I may presently destroy them.

22 They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all?

23 And the Lord said to Moses:

24 Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

25 And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him,

26 He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.

27 And when they were departed from their tents round about, Dathan and Abiron coming out stood in the entry of their pavilions with their wives and children, and all the people.

28 And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head:

29 If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me:

30 But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord.

31 ‖ And immediately as he had made an end of speaking, the earth broke asunder under their feet: ‖ Deut. 11. 6. Ps. 105. 17. & 18.

32 And opening her mouth, devoured them with their tents and all their substance.

33 And they went down alive into hell, the ground closing upon them, and they perished from among the people.

34 But all Israel, that was standing round about, fled at the cry of them that were perishing, saying: Lest perhaps the earth swallow us up also.

35 And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered the incense.

36 And the Lord spoke to Moses, saying:

37 Command Eleazar the son of Aaron the priest to take up the censers that lie in

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VER. 15. *Very angry.* This anger was a zeal against sin; and an indignation at the affront offered to God; like that which the same holy prophet conceived upon the sight of the golden calf, *Exod.* xxxii. 19.

the burning, and to ſcatter the fire of one ſide and the other: becauſe they are ſanctified.

38 In the deaths of the ſinners: and let him beat them into plates, and faſten them to the altar, becauſe incenſe hath been offered in them to the Lord, and they are ſanctified, that the children of Iſrael may ſee them for a ſign and a memorial.

39 Then Eleazar the prieſt took the brazen cenſers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, faſtening them to the altar:

40 That the children of Iſrael might have for the time to come wherewith they ſhould be admoniſhed, that no ſtranger or any one that is not of the ſeed of Aaron ſhould come near to offer incenſe to the Lord, leſt he ſhould ſuffer as Core ſuffered, and all his congregation, according as the Lord ſpoke to Moſes.

41 The following day all the multitude of the children of Iſrael murmured againſt Moſes and Aaron, ſaying: You have killed the people of the Lord.

42 And when there aroſe a ſedition, and the tumult increaſed,

43 Moſes and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared.

44 And the Lord ſaid to Moſes:

45 Get you out from the midſt of this multitude, this moment will I deſtroy them. And as they were lying on the ground,

46 Moſes ſaid to Aaron: Take the cenſer, and putting fire in it from the altar, put incenſe upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth.

47 When Aaron had done this, and had run to the midſt of the multitude which the burning fire was now deſtroying, he offered the incenſe:

48 And ſtanding between the dead and the living, he prayed for the people, and the plague ceaſed.

49 And the number of them that were ſlain was fourteen thouſand and ſeven hundred men, beſides them that had periſhed in the ſedition of Core.

50 And Aaron returned to Moſes to the door of the tabernacle of the covenant after the deſtruction was over.

CHAP. XVII.

The prieſthood is confirmed to Aaron by the miracle of the blooming of his rod, which is kept for a monument in the tabernacle.

AND the Lord ſpoke to Moſes, ſaying:

2 Speak to the children of Iſrael, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

3 And the name of Aaron ſhall be for the tribe of Levi, and one rod ſhall contain all their families:

4 And thou ſhalt lay them up in the tabernacle of the covenant before the teſtimony, where I will ſpeak to thee.

5 Whomſoever of theſe I ſhall chooſe, his rod ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, wherewith they murmur againſt you.

6 And Moſes ſpoke to the children of Iſrael: and all the princes gave him rods one for every tribe: and there were twelve rods beſides the rod of Aaron.

7 And when Moſes had laid them up before the Lord in the tabernacle of the teſtimony:

8 He returned on the following day, and found that the rod of Aaron for the houſe of Levi, was budded: and that the buds ſwelling it had bloomed bloſſoms, which ſpreading the leaves, were formed into almonds.

9 Moſes therefore brought out all the rods from before the Lord to all the children of Iſrael: and they ſaw and every one received their rods.

10 And the Lord ſaid to Moſes: Carry back the rod of Aaron into the tabernacle of the teſtimony, ‖ that it may be kept there for a token of the rebellious children of Iſrael, and that their complaints may ceaſe from me leſt they die. ‖ Heb. 9. 4.

11 And Moſes did as the Lord had commanded.

12 And the children of Iſrael ſaid to Moſes: Behold we are conſumed, we all periſh.

13 Whoſoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly deſtroyed?

CHAP. XVII. VER. 8. *The rod of Aaron for the houſe of Levi, was budded, &c.* This rod of Aaron which thus miraculouſly brought forth fruit, was a figure of the bleſſed virgin conceiving and bringing forth her ſon without any prejudice to her virginity.

CHAP. XVIII.

The charge of the prieſts, and of the Levites, and their portion.

AND the Lord ſaid to Aaron: Thou, and thy ſons, and thy father's houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the ſins of your prieſthood.

2 And take with thee thy brethren alſo of the tribe of Levi, and the ſcepter of thy father, and let them be ready at hand, and miniſter to thee: but thou and thy ſons ſhall miniſter in the tabernacle of the teſtimony.

3 And the Levites ſhall watch to do thy commands, and about all the works of the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary nor the altar, leſt both they die, and you alſo periſh with them.

4 But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A ſtranger ſhall not join himſelf with you.

5 Watch ye in the charge of the ſanctuary, and in the miniſtry of the altar: leſt indignation riſe upon the children of Iſrael.

6 I have given you your brethren the Levites from among the children of Iſrael, and have delivered them for a gift to the Lord, to ſerve in the miniſtries of the tabernacle.

7 But thou and thy ſons look ye to the prieſthood: and all things that pertain to the ſervice of the altar, and that are within the veil, ſhall be executed by the prieſts. If any ſtranger ſhall approach, he ſhall be ſlain.

8 And the Lord ſaid to Aaron: Behold I have given thee the charge of my firſt-fruits. All things that are ſanctified by the children of Iſrael, I have delivered to thee and to thy ſons for the prieſtly office, by everlaſting ordinances.

9 Theſe therefore ſhalt thou take of the things, that are ſanctified, and are offered to the Lord. Every offering, and ſacrifice, and whatſoever is rendered to me for ſin and for treſpaſs, and becometh holy of holies, ſhall be for thee and thy ſons.

10 Thou ſhalt eat it in the ſanctuary: the males only ſhall eat thereof, becauſe it is a conſecrated thing.

11 But the firſt-fruits, which the children of Iſrael ſhall vow and offer, I have given to thee, and to thy ſons, and to thy daughters, by a perpetual law. He that is clean in thy houſe, ſhall eat them.

12 All the beſt of the oil, and of the wine, and of the corn, whatſoever firſt-fruits they offer to the Lord, I have given them to thee.

13 All the firſt ripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, ſhall be for thy uſe: he that is clean in thy houſe, ſhall eat them.

14 Every thing that the children of Iſrael ſhall give by vow, ſhall be thine.

15 Whatſoever is firſt-born of all fleſh, which they offer to the Lord, whether it be of men, or of beaſts, ſhall belong to thee: only for the firſt-born of man thou ſhalt take a price, and every beaſt that is unclean thou ſhalt cauſe to be redeemed,

16 And the redemption of it ſhall be after one month, for five ſicles of ſilver, by the weight of the ſanctuary. || A ſicle hath twenty obols. || Exod. 30. 13. Levit. 27. 25.

17 But the firſtling of a cow and of a ſheep and of a goat thou ſhalt not cauſe to be redeemed, becauſe they are ſanctified to the Lord. Their blood only thou ſhalt pour upon the altar, and their fat thou ſhalt burn for a moſt ſweet odour to the Lord. || Supra 3. 47. Ezec. 45. 12.

18 But the fleſh ſhall fall to thy uſe, as the conſecrated breaſt, and the right ſhoulder, ſhall be thine.

19 All the firſt-fruits of the ſanctuary which the children of Iſrael offer to the Lord, I have given to thee and to thy ſons and daughters, by a perpetual ordinance. It is a covenant of ſalt for ever before the Lord, to thee and to thy ſons.

20 And the Lord ſaid to Aaron: You ſhall poſſeſs nothing in their land, neither ſhall you have a portion among them: I am thy portion and inheritance in the midſt of the children of Iſrael.

21 And I have given to the ſons of Levi all the tithes of Iſrael for a poſſeſſion, for the miniſtry wherewith they ſerve me in the tabernacle of the covenant:

22 That the children of Iſrael may not approach any more to the tabernacle, nor commit deadly ſin,

23 But only the ſons of Levi may ſerve me in the tabernacle, and bear the ſins of the people. It ſhall be an everlaſting ordinance in your generations, || They ſhall not poſſeſs any other thing, || Deut. 18. 1.

24 But be content with the oblation or

CHAP. XVIII. VER. 1. *Thou and thy father's houſe with thee ſhall bear the iniquity of the ſanctuary.* That is, you ſhall be puniſhed if, through negligence or want of due attention, you err in the diſcharge of the ſacred functions for which you were ordained.

VER. 19. *A covenant of ſalt.* It is a proverbial expreſſion, ſignifying a covenant not to be altered or corrupted; as ſalt is uſed to keep things from corruption: a covenant perpetual, like that by which it was appointed that ſalt ſhould be uſed in every ſacrifice. *Levit.* ii.

VER. 22. *Deadly ſin.* That is, ſin which will bring death after it.

tithes, which I have ſeparated for their uſes and neceſſities.

25 And the Lord ſpoke to Moſes, ſaying:

26 Command the Levites, and declare unto them: When you ſhall receive of the children of Iſrael the tithes, which I have given you, offer the firſt-fruits of them to the Lord, that is to ſay, the tenth part of the tenth:

27 That it may be reckoned to you as an oblation of firſt-fruits, as well of the barn-floors as of the wine-preſſes:

28 And of all the things of which you receive tithes, offer the firſt-fruits to the Lord, and give them to Aaron the prieſt.

29 All the things that you ſhall offer of the tithes, and ſhall ſeparate for the gifts of the Lord, ſhall be the beſt and choiceſt things.

30 And thou ſhalt ſay to them: If you offer all the goodly and the better things of the tithes, it ſhall be reckoned to you as if you had given the firſt-fruits of the barn-floor and the wine-preſs:

31 And you ſhall eat them in all your places, both you and your families: becauſe it is your reward for the miniſtry, wherewith you ſerve in the tabernacle of the teſtimony.

32 And you ſhall not ſin in this point, by reſerving the choiceſt and fat things to yourſelves, leſt you profane the oblations of the children of Iſrael, and die.

CHAP. XIX.

The law of the ſacrifice of the red cow, and the water of expiation.

AND the Lord ſpoke to Moſes and Aaron, ſaying:

2 This is the obſervance of the victim, which the Lord hath ordained. Command the children of Iſrael, that they bring unto thee a red cow of full age, in which there is no blemiſh, and which hath not carried the yoke:

3 And you ſhall deliver her to Eleazar the prieſt, ‖ who ſhall bring her forth without the camp, and ſhall immolate her in the ſight of all:

‖ Heb. 13. 11.

4 And dipping his finger in her blood, ſhall ſprinkle it over-againſt the door of the tabernacle ſeven times,

5 And ſhall burn her in the ſight of all, delivering up to the fire her ſkin, and her fleſh, and her blood, and her dung.

6 The prieſt ſhall alſo take cedar-wood, and hyſſop, and ſcarlet twice dyed, and caſt it into the flame, with which the cow is conſumed.

7 And then after waſhing his garments, and body, he ſhall enter into the camp, and ſhall be unclean until the evening.

8 He alſo that hath burned her, ſhall waſh his garments and his body, and ſhall be unclean until the evening.

9 And a man that is clean ſhall gather up the aſhes of the cow, and ſhall pour them forth without the camp in a moſt clean place, that they may be reſerved for the multitude of the children of Iſrael, and for a water of aſperſion: becauſe the cow was burnt for ſin.

10 And when he that carried the aſhes of the cow, hath waſhed his garments, he ſhall be unclean until the evening. The children of Iſrael, and the ſtrangers that dwell among them, ſhall obſerve this for a holy thing by a perpetual ordinance.

11 He that toucheth the corpſe of a man, and is therefore unclean ſeven days,

12 Shall be ſprinkled with this water on the third day, and on the ſeventh, and ſo ſhall be cleanſed. If he were not ſprinkled on the third day, he cannot be cleanſed on the ſeventh.

13 Every one that toucheth the corpſe of a man, and is not ſprinkled with this mixture, ſhall profane the tabernacle of the Lord, and ſhall periſh out of Iſrael: becauſe he was not ſprinkled with the water of expiation, he ſhall be unclean, and his uncleanneſs ſhall remain upon him.

14 This is the law of a man that dieth in a tent: All that go into his tent, and all the veſſels that are there, ſhall be unclean ſeven days.

15 The veſſel that hath no cover, nor binding over it, ſhall be unclean.

16 If any man in the field touch the corpſe of a man that was ſlain, or that died of himſelf, or his bone, or his grave, he ſhall be unclean ſeven days.

17 And they ſhall take of the aſhes of the burning and of the ſin-offering, and ſhall pour living waters upon them into a veſſel.

18 And a man that is clean ſhall dip hyſſop in them, and ſhall ſprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any ſuch thing:

19 And in this manner he that is clean

CHAP. XIX. VER. 2. *A red cow, &c.* This red cow, offered in ſacrifice for ſin, and conſumed with fire without the camp, with the aſhes of which, mingled with water, the unclean were to be expiated and purified; was a figure of the paſſion of Chriſt, by whoſe precious blood applied to our ſouls in the holy ſacraments, we are cleanſed from our ſins.

ſhall purify the unclean on the third and on the ſeventh day. And being expiated the ſeventh day, he ſhall waſh both himſelf and his garments, and be unclean until the evening.

20 If any man be not expiated after this rite, his ſoul ſhall periſh out of the midſt of the church: becauſe he hath profaned the ſanctuary of the Lord, and was not ſprinkled with the water of purification.

21 This precept ſhall be an ordinance for ever. He alſo that ſprinkled the water, ſhall waſh his garments. Every one that ſhall touch the waters of expiation, ſhall be unclean until the evening.

22 Whatſoever a perſon toucheth who is unclean, he ſhall make it unclean: and the perſon that toucheth any of theſe things, ſhall be unclean until the evening.

CHAP. XX.

The death of Mary the ſiſter of Moſes. The people murmur for want of water: God giveth it them from the rock. The death of Aaron.

A. M. 2552. Ante C. 1452. AND the children of Iſrael, and all the multitude came into the deſart of Sin, in the firſt month: and the people abode in Cades. And Mary died there, and was buried in the ſame place.

2 And the people wanting water, came together againſt Moſes and Aaron:

3 And making a ſedition, they ſaid: Would God we had periſhed among our brethren before the Lord.

‖ Exod. 17. 3. 4 ‖ Why have you brought out the church of the Lord into the wilderneſs, that both we and our cattle ſhould die?

5 Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be ſowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

6 And Moſes and Aaron, leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and ſaid: O Lord God hear the cry of this people, and open to them thy treaſure a fountain of living water, that being ſatisfied, they may ceaſe to murmur. And the glory of the Lord appeared over them.

7 And the Lord ſpoke to Moſes, ſaying:

8 Take the rod, and aſſemble the people together, thou and Aaron thy brother, and ſpeak to the rock before them, and it ſhall yield waters. And when thou haſt brought forth water out of the rock, all the multitude and their cattle ſhall drink.

‖ Exod. 5. & 6. Wiſ. 11. 9 ‖ Moſes therefore took the rod, which was before the Lord, as he had commanded him,

10 And having gathered together the multitude before the rock, he ſaid to them: † Pſ. 77. 15. & 20. 1 Cor. 10. 4. Hear, ye rebellious and incredulous: † Can we bring you forth water out of this rock?

11 And when Moſes had lifted up his hand, and ſtruck the rock twice with the rod, there came forth water in great abundance, ſo that the people and their cattle drank.

‖ Deut. 1. 37. 12 And the Lord ſaid to Moſes and Aaron: ‖ Becauſe you have not believed me, to ſanctify me before the children of Iſrael, you ſhall not bring theſe people into the land, which I will give them.

13 This is the Water of contradiction, where the children of Iſrael ſtrove with words againſt the Lord, and he was ſanctified in them.

14 In the mean time Moſes ſent meſſengers from Cades to the king of Edom, to ſay: Thus ſaith thy brother Iſrael: Thou knoweſt all the labour that hath come upon us:

15 In what manner our fathers went down into Egypt, and there we dwelt a long time, and the Egyptians afflicted us, and our fathers:

16 And how we cried to the Lord, and he heard us, and ſent an angel, who hath brought us out of Egypt. Lo we are now in the city of Cades, which is in the uttermoſt of thy borders,

17 And we beſeech thee that we may have leave to paſs through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go by the common highway, neither turning aſide to the right hand, nor to the left, till we are paſt thy borders.

18 And Edom anſwered them: Thou ſhalt not paſs by me, if thou doſt I will come out armed againſt thee.

19 And the children of Iſrael ſaid: We

CHAP. XX. VER. 11. *The rock.* This rock was a figure of Chriſt, and the water that iſſued out from the rock, of his precious blood, the ſource of all our good.

VER. 12. *You have not believed, &c.* The fault of Moſes and Aaron, on this occaſion, was a certain diffidence and weakneſs of faith: not doubting of God's power or veracity; but apprehending the unworthineſs of that rebellious and incredulous people, and therefore ſpeaking with ſome ambiguity.

VER. 13. *The Water of contradiction* or *ſtrife.* Hebrew *Meribah.*

will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is juſt: there ſhall be no difficulty in the price, only let us paſs ſpeedily.

20 But he anſwered: Thou ſhalt not paſs. And immediately he came forth to meet them with an infinite multitude, and a ſtrong hand,

21 Neither would he condeſcend to their deſire to grant them paſſage through his borders. Wherefore Iſrael turned another way from him.

22 And when they had removed the camp from Cades, they came to mount Hor, which is in the borders of the land of Edom:

23 Where the Lord ſpoke to Moſes:

24 Let Aaron, ſaith he, go to his people: for he ſhall not go into the land which I have given the children of Iſrael, becauſe he was incredulous to my words, at the waters of contradiction.

‖ Infra 33. 38. Deut. 32. 50.

25 ‖ Take Aaron and his ſon with him, and bring them up into mount Hor:

26 And when thou haſt ſtripped the father of his veſture, thou ſhalt veſt therewith Eleazar his ſon: Aaron ſhall be gathered *to his people*, and die there.

27 Moſes did as the Lord had commanded: and they went up into mount Hor before all the multitude.

28 And when he had ſtript Aaron of his veſtments, he veſted Eleazar his ſon with them.

29 And Aaron being dead in the top of the mountain, he came down with Eleazar.

30 And all the multitude ſeeing that Aaron was dead, mourned for him thirty days throughout all their families.

CHAP. XXI.

King Arad is overcome. The people murmur and are puniſhed with fiery ſerpents: they are healed by the brazen ſerpent. They conquer the kings Sehon and Og.

A. M. 2552. AND when king Arad the Chananite, who dwelt toward the ſouth, had heard this, to wit, that Iſrael was come by the way of the ſpies, he fought againſt them, and overcoming them carried off their ſpoils.

‖ Infra 33. 40. 2 But Iſrael binding himſelf by vow to the Lord ‖ ſaid: If thou wilt deliver this people into my hand, I will utterly deſtroy their cities.

3 And the Lord heard the prayers of Iſrael, and delivered up the Chananite, and they cut them off and deſtroyed their cities: and they called the name of that place Horma, that is to ſay, Anathema.

4 And they marched from mount Hor, by the way that leadeth to the Red Sea, to compaſs the land of Edom. And the people began to be weary of their journey and labour:

5 And ſpeaking againſt God and Moſes, they ſaid: Why didſt thou bring us out of Egypt, to die in the wilderneſs? There is no bread, nor have we any waters: our ſoul now loatheth this very light food.

‖ Jud. 8. 25. Wiſ. 16. 5. 1 Cor. 10. 9.

6 ‖ Wherefore the Lord ſent among the people fiery ſerpents, which bit them and killed many of them.

7 Upon which they came to Moſes, and ſaid: We have ſinned, becauſe we have ſpoken againſt the Lord and thee: pray that he may take away theſe ſerpents from us. And Moſes prayed for the people:

8 And the Lord ſaid to him: Make a brazen ſerpent, and ſet it up for a ſign: whoſoever being ſtruck ſhall look on it, ſhall live.

‖ John 3. 14.

9 ‖ Moſes therefore made a brazen ſerpent, and ſet it up for a ſign: which when they that were bitten looked upon, they were healed.

10 And the children of Iſrael ſetting forwards camped in Oboth.

11 And departing thence they pitched their tents in Jeabarim, in the wilderneſs, that faceth Moab toward the eaſt.

12 And removing from thence, they came to the torrent Zared:

Deut. 2. 9. * A. M. 2553.

13 ‖ Which they left and encamped overagainſt Arnon,* which is in the deſart, and ſtandeth out in the borders of the Amorrhite. † For Arnon is the border of Moab, dividing the Moabites and the Amorrhites.

† Judges 11. 18. Deut. 2. 24.

14 Wherefore it is ſaid in the book of the wars of the Lord: As he did in the Red Sea, ſo will he do in the ſtreams of Arnon.

15 The rocks of the torrents were bowed down that they might reſt in Ar, and lie down in the borders of the Moabites.

16 *When they went* from that place, the

CHAP. XXI. VER. 3. *Anathema.* That is, a thing devoted to utter deſtruction.

VER. 5. *Very light food.* So they call the heavenly manna: thus worldlings loath the things of heaven, for which they have no reliſh.

VER. 6. *Fiery ſerpents.* They are ſo called, becauſe they that were bitten by them were burnt with a violent heat.

VER. 9. *A brazen ſerpent.* This was a figure of Chriſt crucified, and of the efficacy of a lively faith in him, againſt the bites of the helliſh ſerpent, *John* iii. 14.

VER. 14. *The book of the wars, &c.* An ancient book, which, like ſeveral others quoted in ſcripture, has been loſt.

well appeared whereof the Lord said to Moses: Gather the people together, and I will give them water.

17 Then Israel sung this song: Let the well spring up. They sung thereto:

18 The well, which the princes dug, and the chiefs of the people prepared by *the direction* of the lawgiver, and with their staves. *And they marched* from the wilderness to Mathana.

19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

20 From Bamoth, is a valley in the country of Moab, to the top of Phasga, which looketh towards the desart.

‖ Deut. 2. 26. Judges 11. 19. 21 ‖ And Israel sent messengers to Sehon king of the Amorrhites, saying:

22 I beseech thee that I may have leave to pass through thy land: we will not go aside into the fields or the vineyards, we will not drink waters of the wells, we will go the king's highway, till we be past thy borders.

23 And he would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desart, and came to Jasa, and fought against them.

‖ Ps. 134. 11. Amos 2. 9. 24 ‖ And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites were kept with a strong garrison.

25 So Israel took all his cities, and dwelt in the cities of the Amorrhite, to wit, in Hesebon, and in the villages thereof.

26 Hesebon was the city of Sehon the king of the Amorrhites, who fought against the king of Moab: and took all the land, that had been of his dominions, as far as the Arnon.

27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and set up:

28 A fire is gone out of Hesebon, a flame from the city of Sehon, and hath consumed Ar of the Moabites, and the inhabitants of the high places of the Arnon.

‖ Judges 11. 24. 3. Kings 11. 7. 29 ‖ Woe to thee Moab: thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into captivity to Sehon the king of the Amorrhites.

30 Their yoke is perished from Hesebon unto Dibon, they came weary to Nophe, and unto Medaba.

31 So Israel dwelt in the land of the Amorrhite.

32 And Moses sent some to take a view of Jazer: and they took the villages of it, and conquered the inhabitants.

‖ Deut. 3. 3. & 29. 7. 33 ‖ And they turned themselves, and went up by the way of Basan, and * Og the king of Basan came against them with all his people, to fight in Edrai. * A. M. 2553.

34 And the Lord said to Moses: Fear him not, for I have delivered him and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon the king of the Amorrhites, the inhabitant of Hesebon.

35 So they slew him also with his sons, and all his people, not letting any one escape, and they possessed his land.

CHAP. XXII.

Balac king of Moab, sendeth twice for Balaam to curse Israel. In his way Balaam is rebuked by an angel.

A. M. 2553. Ante C. 1451. AND they went forward and encamped in the plains of Moab, *over-against* where Jericho is situate beyond the Jordan.

2 And Balac the son of Sephor seeing all that Israel had done to the Amorrhite,

3 And that the Moabites were in great fear of him, and were not able to sustain his assault,

4 He said to the elders of Madian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

‖ Jos. 24. 9. 5 ‖ He sent therefore messengers to Balaam the son of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over-against me.

6 Come therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.

7 And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac:

8 He answered: Tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him:

9 What mean these men that are with thee?

10 He answered: Balac the son of Sephor king of the Moabites hath sent to me,

11 Saying: Behold a people that is come out of Egypt, hath covered the face of the

land: come and curſe them, if by any means I may fight with them and drive them away.

12 And God ſaid to Balaam: Thou ſhalt not go with them, nor ſhalt thou curſe the people: becauſe it is bleſſed.

13 And he roſe in the morning and ſaid to the princes: Go into your country, becauſe the Lord hath forbid me to come with you.

14 The princes returning, ſaid to Balac: Balaam would not come with us.

15 Then he ſent many more and more noble than he had ſent before:

16 Who, when they were come to Balaam, ſaid: Thus ſaith Balac the ſon of Sephor: Delay not to come to me:

17 For I am ready to honour thee, and will give thee whatſoever thou wilt: come and curſe this people.

|| Infra 24. 23. 18 Balaam anſwered: || If Balac would give me his houſe full of ſilver and gold, I cannot alter the word of the Lord my God, to ſpeak either more or leſs.

19 I pray you to ſtay here this night alſo, that I may know what the Lord will anſwer me once more.

20 God therefore came to Balaam in the night, and ſaid to him: If theſe men be come to call thee, ariſe and go with them: yet ſo, that thou do what I ſhall command thee.

21 Balaam aroſe in the morning, and ſaddling his aſs went with them.

|| 2 Pet. 2. 15. 22 || And God was angry. And an Angel of the Lord ſtood in the way againſt Balaam, who ſat on the aſs, and had two ſervants with him.

23 The aſs ſeeing the Angel ſtanding in the way, with a drawn ſword, turned herſelf out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

24 The Angel ſtood in a narrow place between two walls, wherewith the vineyards were incloſed.

25 And the aſs ſeeing him, thruſt herſelf cloſe to the wall, and bruiſed the foot of the rider. But he beat her again:

26 And nevertheleſs the Angel going on to a narrow place, where there was no way to turn aſide either to the right hand or to the left, ſtood to meet him.

27 And when the aſs ſaw the Angel ſtanding, ſhe fell under the feet of the rider: who being angry, beat her ſides more vehemently with a ſtaff.

28 And the Lord opened the mouth of the aſs, and ſhe ſaid: What have I done to thee? why ſtrikeſt thou me? lo now this third time?

29 Balaam anſwered: Becauſe thou haſt deſerved it, and haſt ſerved me ill: I would I had a ſword that I might kill thee.

30 The aſs ſaid: Am not I thy beaſt, on which thou haſt been always accuſtomed to ride until this preſent day? tell me if I ever did the like thing to thee. But he ſaid: Never.

31 Forthwith the Lord opened the eyes of Balaam, and he ſaw the Angel ſtanding in the way with a drawn ſword, and he worſhipped him falling flat on the ground.

32 And the Angel ſaid to him: Why beateſt thou thy aſs theſe three times? I am come to withſtand thee, becauſe thy way is perverſe, and contrary to me:

33 And unleſs the aſs had turned out of the way, giving place to me who ſtood againſt thee, I had ſlain thee, and ſhe ſhould have lived.

34 Balaam ſaid: I have ſinned, not knowing that thou didſt ſtand againſt me: and now if it diſpleaſe thee that I go, I will return.

35 The Angel ſaid: Go with theſe men, and ſee thou ſpeak no other thing than what I ſhall command thee. He went therefore with the princes.

36 And when Balac heard it, he came forth to meet him in a town of the Moabites, that is ſituate in the uttermoſt borders of Arnon.

37 And he ſaid to Balaam: I ſent meſſengers to call thee, why didſt thou not come immediately to me? was it becauſe I am not able to reward thy coming?

38 He anſwered him: Lo here I am: ſhall I have power to ſpeak any other thing but that which God ſhall put in my mouth?

39 So they went on together, and came

CHAP. XXII. VER. 19. *To ſtay.* His deſiring them to ſtay, after he had been fully informed already that it was not God's will he ſhould go, came from the inclination he had to gratify Balac for the ſake of worldly gain. And this perverſe diſpoſition God puniſhed by permitting him to go (though not to curſe the people as he would willingly have done) and ſuffering him to fall ſtill deeper and deeper into ſin, till he came at laſt to give that abominable counſel againſt the people of God, which ended in his own deſtruction. So ſad a thing it is to indulge a paſſion for money.

VER. 28. *Opened the mouth, &c.* The Angel moved the tongue of the aſs, to utter theſe ſpeeches, to rebuke, by the mouth of a brute beaſt, the brutal fury and folly of Balaam.

VER. 32. *Perverſe.* Becauſe thy inclinations are wicked, in being willing for the ſake of gain to curſe the people of whom I am the guardian.

into a city, that was in the uttermoſt borders of his kingdom.

40 And when Balac had killed oxen and ſheep, he ſent preſents to Balaam, and to the princes that were with him.

41 And when morning was come, he brought him to the high places of Baal, and he beheld the uttermoſt part of the people.

CHAP. XXIII.

Balaam inſtead of curſing Iſrael, is obliged to bleſs them, and propheſy good things of them.

AND Balaam ſaid to Balac: Build me here ſeven altars, and prepare as many calves, and the ſame number of rams.

2 And when he had done according to the word of Balaam, they laid together a calf and a ram upon *every* altar.

3 And Balaam ſaid to Balac: Stand a while by thy burnt-offering, until I go, *to ſee* if perhaps the Lord will meet me, and whatſoever he ſhall command, I will ſpeak to thee.

4 And when he was gone with ſpeed, God met him. And Balaam ſpeaking to him, ſaid: I have erected ſeven altars, and have laid on *every one* a calf and a ram.

5 And the Lord put the word in his mouth, and ſaid: Return to Balac, and thus ſhalt thou ſpeak.

6 Returning he found Balac ſtanding by his burnt-offering, with all the princes of the Moabites:

7 And taking up his parable, he ſaid: Balac king of the Moabites hath brought me from Aram, from the mountains of the eaſt: Come, ſaid he, and curſe Jacob: make haſte and deteſt Iſrael.

8 How ſhall I curſe *him*, whom God hath not curſed? By what means ſhould I deteſt *him*, whom the Lord deteſteth not?

9 I ſhall ſee him from the tops of the rocks, and ſhall conſider him from the hills. *This* people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and know the number of the ſtock of Iſrael? Let my ſoul die the death of the juſt, and my laſt end be like to them.

11 And Balac ſaid to Balaam: What is this that thou doſt? I ſent for thee to curſe my enemies: and thou contrariwiſe bleſſeſt them.

12 He anſwered him: Can I ſpeak any thing elſe but what the Lord commandeth?

13 Balac therefore ſaid: Come with me to another place from whence thou mayſt ſee part of Iſrael, and canſt not ſee them all: curſe them from thence.

14 And when he had brought him to a high place, upon the top of mount Phaſga, Balaam built ſeven altars, and laying on *every one* a calf and a ram,

15 He ſaid to Balac: Stand here by thy burnt-offering while I go to meet *him*.

16 And when the Lord had met him, and had put the word in his mouth, he ſaid: Return to Balac, and thus ſhalt thou ſay to him.

17 Returning he found him ſtanding by his burnt-ſacrifice, and the princes of the Moabites with him. And Balac ſaid to him: What hath the Lord ſpoken?

18 But he taking up his parable, ſaid: Stand, O Balac, and give ear: hear, thou ſon of Sephor:

19 God is not as a man, that he ſhould lie, nor as the ſon of man, that he ſhould be changed. Hath he ſaid then, and will he not do? hath he ſpoken, and will he not fulfil?

20 I was brought to bleſs, the bleſſing I am not able to hinder.

21 There is no idol in Jacob, neither is there an image-god to be ſeen in Iſrael. The Lord his God is with him, and the ſound of the victory of the king in him.

22 ‖ God hath brought him out of Egypt, whoſe ſtrength is like to the rhinoceros. ‖ Infra 24. 8.

23 There is no ſoothſaying in Jacob, nor divination in Iſrael. In their times it ſhall be told to Jacob and to Iſrael what God hath wrought.

24 Behold the people ſhall riſe up as a lioneſs, and ſhall lift itſelf up as a lion: it ſhall not lie down till it devour the prey, and drink the blood of the ſlain.

25 And Balac ſaid to Balaam: Neither curſe, nor bleſs him.

26 And he ſaid: Did I not tell thee, that whatſoever God ſhould command me, that I would do?

27 And Balac ſaid to him: Come and I will bring thee to another place; if peradventure it pleaſe God that thou mayſt curſe them from thence.

28 And when he had brought him upon the top of mount Phogor, which looketh towards the wilderneſs,

29 Balaam ſaid to him: Build me here ſeven altars, and prepare as many calves, and the ſame number of rams.

30 Balac did as Balaam had ſaid: and he laid on every altar, a calf and a ram.

CHAP. XXIV.

Balaam ſtill continues to propheſy good things in favour of Iſrael.

AND when Balaam ſaw that it pleaſed the Lord that he ſhould bleſs Iſrael, he went not as he had gone before, to ſeek divination: but ſetting his face towards the deſart,

2 And lifting up his eyes, he ſaw Iſrael abiding in their tents by their tribes: and the ſpirit of God ruſhing upon him,

3 He took up his parable and ſaid: Balaam the ſon of Beor hath ſaid: The man hath ſaid, whoſe eye is ſtopped up:

4 The hearer of the words of God hath ſaid, he that hath beheld the viſion of the Almighty, he that falleth, and ſo his eyes are opened:

5 How beautiful are thy tabernacles O Jacob, and thy tents O Iſrael!

6 As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the water-ſide.

7 Water ſhall flow out of his bucket, and his ſeed ſhall be into many waters. For Agag ſhall his king be removed, and his kingdom ſhall be taken away.

8 God hath brought him out of Egypt, ‖ whoſe ſtrength is like to the rhinoceros. They ſhall devour the nations *that are* his enemies, and break their bones, and pierce them with arrows. ‖ Supra 23. 22.

9 Lying down he hath ſlept as a lion, and as a lioneſs, whom none ſhall dare to rouſe. He that bleſſeth thee, ſhall alſo himſelf be bleſſed: he that curſeth thee, ſhall be reckoned accurſed.

10 And Balac being angry againſt Balaam, clapped his hands together and ſaid: I called thee to curſe my enemies, and thou on the contrary haſt bleſſed them three times.

11 Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour deſigned for thee.

12 Balaam made anſwer to Balac: Did I not ſay to thy meſſengers, whom thou ſenteſt to me:

13 ‖ If Balac would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to utter any thing of my own head either good, or evil: but whatſoever the Lord ſhall ſay, that I will ſpeak? Supra 22. 8.

14 But yet going to my people, I will give thee counſel, what thy people ſhall do to this people in the latter days.

15 Therefore taking up his parable, again he ſaid: Balaam the ſon of Beor hath ſaid: The man whoſe eye is ſtopped up, hath ſaid:

16 The hearer of the words of God hath ſaid, who knoweth the doctrine of the Higheſt, and ſeeth the viſions of the Almighty, who falling hath his eyes opened:

17 I ſhall ſee him, but not now: I ſhall behold him, but not near. ‖ A STAR SHALL RISE out of Jacob, and a ſcepter ſhall ſpring up from Iſrael: and ſhall ſtrike the chiefs of Moab, and ſhall waſte all the children of Seth. ‖ Matt. 2. 2.

18 And he ſhall poſſeſs Idumea: the inheritance of Seir ſhall come to their enemies: but Iſrael ſhall do manfully.

19 Out of Jacob ſhall he come that ſhall rule, and ſhall deſtroy the remains of the city.

20 And when he ſaw Amalec, he took up his parable, and ſaid: Amalec the beginning of nations, whoſe latter ends ſhall be deſtroyed.

21 He ſaw alſo the Cinite: and took up his parable, and ſaid: Thy habitation indeed is ſtrong: but though thou build thy neſt in a rock,

22 And thou be choſen of the ſtock of Cin, how long ſhalt thou be able to continue? For Aſſur ſhall take thee captive.

23 And taking up his parable, again he ſaid: Alas, who ſhall live when God ſhall do theſe things?

24 ‖ They ſhall come in galleys from Italy, they ſhall overcome the Aſſyrians, and ſhall waſte the Hebrews, and at the laſt they themſelves alſo ſhall periſh. ‖ Dan. 11. 30.

25 And Balaam roſe, and returned to his place: Balac alſo returned the way that he came.

CHAP. XXV.

The people fall into fornication and idolatry; for which twenty four thouſand are ſlain. The zeal of Phinees.

AND Iſrael at that time † abode in Settim, and the people committed fornication with the daughters of Moab, A. M. 2553. Ante C. 1451.

2 Who called them to their ſacrifices. And they ate *of them*, and adored their gods. † Joſ. 3. 1.

3 ‖ And Iſrael was initiated to Beelphegor: upon which the Lord being angry, ‖ Joſ. 22. 17.

CHAP. XXV. VER. 3. *Initiated to Beelphegor.* That is, they took to the worſhip of Beelphegor, an obſcene idol of the Moabites, and were conſecrated, as it were, to him.

† Deut. 4. 3.

4 Said to Moſes: † Take all the princes of the people, and hang them up on gibbets againſt the ſun: that my fury may be turned away from Iſrael.

5 And Moſes ſaid to the judges of Iſrael: ‡ Exod. 32. 27. ‖ Let every man kill his neighbours, that have been initiated to Beelphegor.

6 And behold one of the children of Iſrael went in before his brethren to a harlot of Madian, in the ſight of Moſes, and of all the children of Iſrael, who were weeping before the door of the tabernacle.

¶ Ps. 105. 30. 1 Mac. 2. 26. 1 Cor. 10. 8.

7 ‖ And when Phinees the ſon of Eleazar the ſon of Aaron the prieſt ſaw it, he roſe up from the midſt of the multitude, and taking a dagger,

8 Went in after the Iſraelite into the brothel-houſe, and thruſt both of them through together, to wit the man and the woman in the genital parts. And the ſcourge ceaſed from the children of Iſrael:

9 And there were ſlain four and twenty thouſand men.

10 And the Lord ſaid to Moſes:

11 Phinees the ſon of Eleazar the ſon of Aaron the prieſt hath turned away my wrath from the children of Iſrael: becauſe he was moved with my zeal againſt them, that I myſelf might not deſtroy the children of Iſrael in my zeal.

‖ Eccli. 45. 30. 1 Mac. 2. 54.

12 Therefore ſay to him: ‖ Behold I give him the peace of my covenant,

13 And the covenant of the prieſthood for ever ſhall be both to him and his ſeed, becauſe he hath been zealous for his God, and hath made atonement for the wickedneſs of the children of Iſrael.

14 And the name of the Iſraelite, that was ſlain with the woman of Madian, was Zambri the ſon of Salu, a prince of the kindred and tribe of Simeon.

15 And the Madianite woman, that was ſlain with him, was called Cozbi the daughter of Sur, a moſt noble prince among the Madianites.

16 And the Lord ſpoke to Moſes, ſaying:

‡ infra 31.

17 ‖ Let the Madianites find you their enemies, and ſlay you them:

18 Becauſe they alſo have acted like enemies againſt you, and have guilefully deceived you by the idol Phogor, and Cozbi their ſiſter a daughter of a prince of Madian, who was ſlain in the day of the plague for the ſacrilege of Phogor.

CHAP. XXVI.

The people are again numbered by their tribes and families.

A. M. 2553.

AFTER the blood of the guilty was ſhed, the Lord ſaid to Moſes and to Eleazar the ſon of Aaron, the prieſt:

‖ Supra 1. 2. & 3.

2 ‖ Number the whole ſum of the children of Iſrael from twenty years old and upward, by their houſes and kindreds, all that are able to go forth to war.

3 Moſes therefore and Eleazar the prieſt, *being* in the plains of Moab upon the Jordan over-againſt Jericho, ſpoke to them that were

4 From twenty years old and upward, as the Lord had commanded: and this is the number of them:

5 Ruben the firſt-born of Iſrael. ‖ His ſons *were* Henoch, of whom *is* the family of the Henochites: and Phallu, of whom *is* the family of the Phalluites:

‖ Gen. 46. 9. Exod. 6. 14. 1 Par. 5. 3.

6 And Heſron, of whom *is* the family of the Heſronites: and Charmi, of whom *is* the family of the Charmites.

7 Theſe are the families of the ſtock of Ruben: whoſe number was found to be forty three thouſand, ſeven hundred and thirty.

8 The ſon of Phallu *was* Eliab.

9 His ſons, *were* Namuel and Dathan and Abiron. Theſe are Dathan and Abiron the princes of the people, ‖ that roſe againſt Moſes and Aaron in the ſedition of Core, when they rebelled againſt the Lord:

‖ Supra 16. 1. & 2.

10 And the earth opening her mouth ſwallowed up Core, many *others* dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

11 That when Core periſhed, his ſons did not periſh.

12 The ſons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachin, of him is the family of the Jachinites:

13 Zare, of him is the family of the Zarites: Saul, of him is the family of the Saulites.

14 Theſe are the families of the ſtock of Simeon, of which the whole number was twenty two thouſand two hundred.

15 The ſons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16 Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

17 Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18 Theſe are the families of Gad, of which the whole number was forty thouſand five hundred.

19 ‖ The ſons of Juda, Her and Onan, who both died in the land of Chanaan.

‖ Gen. 38. 3. & 4.

20 And the ſons of Juda by their kindreds were: Sela, of whom is the family of the Selates: Phares, of whom is the family of the Phareſites: Zare, of whom is the family of the Zarites.

21 Moreover the ſons of Phares *were:* Heſron, of whom is the family of the Heſronites: and Hamul, of whom is the family of the Hamulites.

22 Theſe are the families of Juda, of which the whole number was ſeventy ſix thouſand five hundred.

23 The ſons of Iſſachar, by their kindreds: Thola, of whom is the family of the Tholaites: Phua, of whom is the family of the Phuaites:

24 Jaſub, of whom is the family of the Jaſubites: Semran, of whom is the family of the Semranites.

25 Theſe are the kindreds of Iſſachar, whoſe number was ſixty four thouſand three hundred.

26 The ſons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

27 Theſe are the kindreds of Zabulon, whoſe number was ſixty thouſand five hundred.

28 The ſons of Joſeph by their kindreds, Manaſſes and Ephraim.

29 Of Manaſſes was born Machir, of
§ Joſ. 17. 1. whom is the family of the Machirites. ‖ Machir begot Galaad, of whom is the family of the Galaadites.

30 Galaad had ſons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites:

31 And Aſriel, of whom is the family of the Aſrielites: and Sechem, of whom is the family of the Sechemites:

32 And Semida, of whom is the family
‖ Infra 27. 1. of the Semidaites: ‖ and Hepher, of whom is the family of the Hepherites.

33 And Hepher was the father of Salphaad, who had no ſons, but only daughters,
‡ Ibid. whoſe names are theſe: ‖ Maala, and Noa, and Hegla, and Melcha, and Therſa.

34 Theſe are the families of Manaſſes, and the number of them fifty two thouſand ſeven hundred.

35 And the ſons of Ephraim by their kindreds were theſe: Suthala, of whom is the family of the Suthalaites: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

36 Now the ſon of Suthala was Heran, of whom is the family of the Heranites.

37 Theſe are the kindreds of the ſons of Ephraim: whoſe number was thirty two thouſand five hundred.

38 Theſe are the ſons of Joſeph by their families. The ſons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Aſbel, of whom is the family of the Aſbelites: Ahiram, of whom is the family of the Ahiramites:

39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

40 The ſons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of the Noemanites.

41 Theſe are the ſons of Benjamin by their kindreds, whoſe number was forty five thouſand ſix hundred.

42 The ſons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: theſe are the kindreds of Dan by their families.

43 All were Suhamites, whoſe number was ſixty four thouſand four hundred.

44 The ſons of Aſer by their kindreds: Jemna, of whom is the family of the Jemnaites: Jeſſui, of whom is the family of the Jeſſuites: Brie, of whom is the family of the Brieites.

45 The ſons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

46 And the name of the daughter of Aſer, was Sara.

47 Theſe are the kindreds of the ſons of Aſer, and their number fifty three thouſand four hundred.

48 The ſons of Nephtali by their kindreds: Jeſiel, of whom is the family of the Jeſielites: Guni, of whom is the family of the Gunites:

49 Jeſer, of whom is the family of the Jeſerites: Sellem, of whom is the family of the Sellemites.

50 Theſe are the kindreds of the ſons of Nephtali by their families: whoſe number was forty five thouſand four hundred.

51 This is the ſum of the children of Iſrael, that were reckoned up, ſix hundred and one thouſand, ſeven hundred and thirty.

52 And the Lord ſpoke to Moſes, ſaying:

53 To theſe ſhall the land be divided for their poſſeſſions according to the number of names.

54 To the greater number thou ſhalt give a greater portion, and to the fewer a leſs: to every one, as they have now been reckoned up, ſhall a poſſeſſion be delivered:

55 Yet ſo that by lot the land be divided to the tribes and families.

56 Whatsoever shall fall by lot, that shall be taken by the more, or the fewer.

‖ Exod. 6. 16. 57 ‖ This also is the number of the sons of Levi by their families: Gerson, of whom is the family of the Gersonites: Caath, of whom is the family of the Caathites: Merari, of whom is the family of the Merarites.

58 These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Now Caath begot Amram:

59 Who had to wife Jochabed the daughter of Levi, who was born to him in Egypt. She bore to her husband Amram sons, Aaron and Moses, and Mary their sister.

60 Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar:

‖ Levit. 10. 1. Supra 3. 4. 1 Par. 24. 2. 61 ‖ Of whom Nadab and Abiu died, when they had offered the strange fire before the Lord.

62 And all that were numbered, were twenty three thousand males from one month old and upward: for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

63 This is the number of the children of Israel, that were enrolled by Moses and Eleazar the priest, in the plains of Moab upon the Jordan over-against Jericho.

‖ 1 Cor. 10. 5. 64 ‖ Among whom there was not one of them that were numbered before by Moses and Aaron in the desart of Sinai.

† Supra 14. 23. & 24. 65 † For the Lord had foretold that they should all die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

CHAP. XXVII.

The law of inheritance. Josue is appointed to succeed Moses.

A. M. 2553. ‖ THEN came the daughters of Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are, Maala, and Noa, and Hegla, and Melcha, and Thersa.

‖ Supra 26. 32. & 33. Infra 36. 1. Jos. 17. 1.

2 And they stood before Moses and Eleazar the priest, and all the princes of the people at the door of the tabernacle of the covenant, and said:

3 Our father died in the desart, and was not in the sedition, † Supra 16. that was raised against the Lord under Core, but he died in his own sin: *and* he had no male children. Why is his name taken away out of his family, because he had no son? Give us a possession among the kinsmen of our father.

4 And Moses referred their cause to the judgment of the Lord.

5 And *the Lord* said to him:

6 The daughters of Salphaad demand a just thing: give them a possession among their father's kindred, and let them succeed him in his inheritance.

7 And to the children of Israel thou shalt speak these things:

8 When a man dieth without a son, his inheritance shall pass to his daughter.

9 If he have no daughter, his brethren shall succeed him.

10 And if he have no brethren, you shall give the inheritance to his father's brethren.

11 But if he have no uncles by the father, the inheritance shall be given to them that are the next a-kin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses.

12 * The Lord also said to Moses: ‖ Go up into this mountain Abarim, and view from thence the land which I will give to the children of Israel. * A. M. 2553. ‖ Deut. 32. 49.

13 And when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

‖ Supra 20. 12. Deut. 32. 51. 14 ‖ Because you offended me in the desart of Sin in the contradiction of the multitude, neither would you sanctify me before them at the waters. These are the waters of contradiction in Cades of the desart of Sin.

15 And Moses answered him:

16 May the Lord the God of the spirits of all flesh provide a man, that may be over this multitude:

17 And may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a shepherd.

‖ Deut. 3. 21. 18 And the Lord said to him: ‖ Take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

19 And he shall stand before Eleazar the priest and all the multitude:

20 And thou shalt give him precepts in the sight of all, and part of thy glory, that all the congregation of the children of Israel may hear him.

21 If any thing be to be done, Eleazar the priest shall consult the Lord for him. He and all the children of Israel with him, and the rest of the multitude shall go out and go in at his word.

22 Moses did as the Lord had commanded. And when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people,

23 And laying his hands on his head, he repeated all things that the Lord had commanded.

CHAP. XXVIII.

Sacrifices are appointed as well for every day as for ſabbaths, and other feſtivals.

THE Lord alſo ſaid to Moſes:
2 Command the children of Iſrael, and thou ſhalt ſay to them: Offer ye my oblation and my bread, and burnt-ſacrifice of moſt ſweet odour, in their due ſeaſons.
3 Theſe are the ſacrifices which you ſhall offer: ‖ Two lambs of a year old without blemiſh every day for the perpetual holocauſt:
‖ Exod. 29. 38.
4 One you ſhall offer in the morning, and the other in the evening:
5 *And* the tenth part of an ephi of flour, which ſhall be tempered with the pureſt oil, of the meaſure of the fourth part of a hin.
6 It is the continual holocauſt which you offered in mount Sinai for a moſt ſweet odour of a ſacrifice by fire to the Lord.
7 And for a libation you ſhall offer of wine the fourth part of a hin for every lamb in the ſanctuary of the Lord.
8 And you ſhall offer the other lamb in like manner in the evening according to all the rites of the morning ſacrifice, and of the libations thereof, an oblation of moſt ſweet odour to the Lord.
‖ Mat. 12. 5.
9 ‖ And on the ſabbath day, you ſhall offer two lambs of a year old without blemiſh, and two tenths of flour tempered with oil in ſacrifice, and the libations
10 Which regularly are poured out every ſabbath for the perpetual holocauſt.
11 And on the firſt day of the month you ſhall offer a holocauſt to the Lord, two calves of the herd, one ram, and ſeven lambs, of a year old, without blemiſh,
12 And three tenths of flour tempered with in ſacrifice oil for every calf: and two tenths of flour tempered with oil for every ram:
13 And the tenth of a tenth of flour *tempered* with oil in ſacrifice for every lamb. It is a holocauſt of moſt ſweet odour and an offering by fire to the Lord.
14 And theſe ſhall be the libations of wine that are to be poured out for every victim: Half a hin for every calf, a third for a ram, *and* a fourth for a lamb. This ſhall be the holocauſt for every month, as they ſucceed one another in the courſe of the year.
15 A buck-goat alſo ſhall be offered to the Lord for a ſin-offering over and above the perpetual holocauſt with its libations.
‖ Exod. 12. 18. Levit. 23. 5.
16 ‖ And in the firſt month, on the fourteenth day of the month ſhall be the phaſe of the Lord,
17 And on the fifteenth day the ſolemn feaſt: ſeven days ſhall they eat unleavened bread.
18 And the firſt day of them ſhall be venerable and holy: you ſhall not do any ſervile work therein.
19 And you ſhall offer a burnt-ſacrifice a holocauſt to the Lord, two calves of the herd, one ram, ſeven lambs of a year old, without blemiſh:
20 And for the ſacrifices of every one three tenths of flour which ſhall be tempered with oil, to every calf, and two tenths to every ram,
21 And the tenth of a tenth, to every lamb, that is to ſay, to all the ſeven lambs:
22 And one buck-goat for ſin, to make atonement for you,
23 Beſides the morning holocauſt which you ſhall always offer.
24 So ſhall you do every day of the ſeven days for the food of the fire, and for a moſt ſweet odour to the Lord, which ſhall riſe from the holocauſt, and from the libations of each.
25 The ſeventh day alſo ſhall be moſt ſolemn and holy unto you: you ſhall do no ſervile work therein.
26 The day alſo of firſt-fruits, when after the weeks are accompliſhed, you ſhall offer new fruits to the Lord, ſhall be venerable and holy: you ſhall do no ſervile work therein.
27 And you ſhall offer a holocauſt for a moſt ſweet odour to the Lord, two calves of the herd, one ram, and ſeven lambs of a year old, without blemiſh:
28 And in the ſacrifices of them three tenths of flour tempered with oil to every calf, two to every ram,
29 The tenth of a tenth to every lamb, which in all are ſeven lambs: a goat alſo
30 Which is ſlain for expiation: beſide the perpetual holocauſt and the libations thereof.
31 You ſhall offer them all without blemiſh with their libations.

CHAP. XXIX.

Sacrifices for the feſtivals of the ſeventh month.

THE firſt day alſo of the ſeventh month ſhall be venerable and holy unto you; you ſhall do no ſervile work therein, becauſe it is the day of the ſounding and of trumpets.
2 And you ſhall offer a holocauſt for a moſt ſweet odour to the Lord, one calf of

the herd, one ram, and ſeven lambs of a year old, without blemiſh:

3 And for their ſacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

4 One tenth to a lamb, which in all are ſeven lambs:

5 And a buck-goat for ſin, which is offered for the expiation of the people,

6 Beſides the holocauſt of the firſt day of the month with the ſacrifices thereof, and the perpetual holocauſt with the accuſtomed libations. With the ſame ceremonies you ſhall offer a burnt-ſacrifice for a moſt ſweet odour to the Lord.

‖ Levit. 16. 29. 23. 7.

7 ‖ The tenth day alſo of this ſeventh month ſhall be holy and venerable unto you, and you ſhall afflict your ſouls: you ſhall do no ſervile work therein.

8 And you ſhall offer a holocauſt to the Lord for a moſt ſweet odour, one calf of the herd, one ram, and ſeven lambs of a year old, without blemiſh:

9 And for their ſacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

10 The tenth of a tenth to every lamb, which are in all ſeven lambs:

11 And a buck-goat for ſin, beſides the things that are wont to be offered for ſin, for expiation, and for the perpetual holocauſt with their ſacrifice and libations.

12 And on the fifteenth day of the ſeventh month, which ſhall be unto you holy and venerable, you ſhall do no ſervile work, but ſhall celebrate a ſolemnity to the Lord ſeven days.

13 And you ſhall offer a holocauſt for a moſt ſweet odour to the Lord, thirteen calves of the herd, two rams, *and* fourteen lambs of a year old, without blemiſh:

14 And for their libations three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams,

15 And the tenth of a tenth to every lamb, being in all fourteen lambs:

16 And a buck-goat for ſin, beſides the perpetual holocauſt, and the ſacrifice and the libation thereof.

17 On the ſecond day you ſhall offer twelve calves of the herd, two rams, and fourteen lambs of a year old, without blemiſh:

18 And the ſacrifices and the libations for every one, for the calves and for the rams and for the lambs you ſhall duly celebrate:

19 And a buck-goat for a ſin-offering beſides the perpetual holocauſt, and the ſacrifice and the libation thereof.

20 The third day you ſhall offer eleven calves, two rams and fourteen lambs of a year old, without blemiſh:

21 And the ſacrifices and the libations of every one for the calves and for the rams and for the lambs you ſhall offer according to the rite:

22 And a buck-goat for ſin, beſides the perpetual holocauſt, and the ſacrifice, and the libation thereof.

23 The fourth day you ſhall offer ten calves, two rams, and fourteen lambs of a year old, without blemiſh:

24 And the ſacrifices and the libations of every one for the calves and for the rams and for the lambs you ſhall celebrate in right manner:

25 And a buck-goat for ſin, beſides the perpetual holocauſt, and the ſacrifice and the libation thereof.

26 The fifth day you ſhall offer nine calves, two rams, and fourteen lambs of a year old, without blemiſh:

27 And the ſacrifices and the libations of every one for the calves and for the rams and for the lambs you ſhall celebrate according to the rite:

28 And a buck-goat for ſin, beſides the perpetual holocauſt, and the ſacrifice and the libation thereof.

29 The ſixth day you ſhall offer eight calves, two rams, and fourteen lambs of a year old, without blemiſh:

30 And the ſacrifices and the libations of every one for the calves and for the rams and for the lambs you ſhall celebrate according to the rite:

31 And a buck-goat for ſin, beſides the perpetual holocauſt, and the ſacrifice and the libation thereof.

32 The ſeventh day you ſhall offer ſeven calves, and two rams, and fourteen lambs of a year old, without blemiſh:

33 And the ſacrifices and the libations of every one for the calves and for the rams and for the lambs you ſhall celebrate according to the rite:

34 And a buck-goat for ſin, beſides the perpetual holocauſt, and the ſacrifice and the libation thereof.

35 On the eighth day, which is moſt ſolemn, you ſhall do no ſervile work:

36 But you ſhall offer a holocauſt for a moſt ſweet odour to the Lord, one calf, one ram, and ſeven lambs of a year old, without blemiſh:

37 And the ſacrifices and the libations of every one for the calves and for the rams and for the lambs you ſhall celebrate according to the rite:

38 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

39 These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations for holocaust, for sacrifice, for libation, and for victims of peace-offerings.

CHAP. XXX.

Of vows and oaths: and their obligation.

AND Moses told the children of Israel all that the Lord had commanded him:

2 And he said to the princes of the tribes of the children of Israel: This is the word that the Lord hath commanded:

3 If any man make a vow to the Lord, or bind himself by an oath: he shall not make his word void, but shall fulfil all that he promised.

4 If a woman vow any thing, and bind herself with an oath, being in her father's house, and but yet a girl in age: if her father knew the vow that she hath promised, and the oath wherewith she hath bound her soul, and held his peace, she shall be bound by the vow:

5 Whatsoever she promised and swore, she shall fulfil in deed.

6 But if her father, immediately as soon as he heard it, gain-said it, both her vows and her oaths shall be void, neither shall she be bound to what she promised, because her father hath gain-said it.

7 If she have a husband, and shall vow any thing, and the word once going out of her mouth shall bind her soul by an oath:

8 The day that her husband shall hear it, and not gain-say it, she shall be bound to the vow, and shall give whatsoever she promised.

9 But if as soon as he heareth he gain-say it, and make her promises and the words wherewith she had bound her soul of no effect: the Lord will forgive her.

10 The widow, and she that is divorced, shall fulfil whatsoever they vow.

11 If the wife in the house of her husband, hath bound herself by vow and by oath,

12 If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she had promised.

13 But if forthwith he gain-say it, she shall not be bound by the promise: because her husband gain-said it, and the Lord will be merciful to her.

14 If she vow and bind herself by oath, to afflict her soul by fasting, or abstinence from other things, it shall depend on the will of her husband, whether she shall do it, or not do it.

15 But if the husband hearing it hold his peace, and defer the declaring his mind till another day: whatsoever she had vowed and promised, she shall fulfil: because immediately as he heard it, he held his peace.

16 But if he gain-say it after that he knew it, he shall bear her iniquity.

17 These are the laws, which the Lord appointed to Moses between the husband and the wife, between the father and the daughter that is as yet but a girl in age, or that abideth in her father's house.

CHAP. XXXI.

The Madianites are slain for having drawn the people of Israel into sin. The dividing of the booty.

AND the Lord spoke to Moses, saying: A. M. 2553. Ante C. 1451.

2 Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people.

3 And Moses forthwith said: || Arm of you men to fight, who may take the revenge of the Lord on the Madianites. || Supra 25. 17.

4 Let a thousand men be chosen out of every tribe of Israel to be sent to the war.

5 And they gave a thousand of every tribe, that is to say, twelve thousand men well appointed for battle:

6 And Moses sent them with Phinees the son of Eleazar the priest, and he delivered to him the holy vessels, and the trumpets to sound.

7 And when they had fought against the Madianites and had overcome them, they slew all the men.

8 || And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam also the son of Beor they killed with the sword. || Jos. 13. 21.

9 And they took their women, and their children captives, and all their cattle, and all their goods: and all their possessions they plundered:

10 And all their cities, and their villages, and castles, they burned.

11 And they carried away the booty, and all that they had taken both of men and of beasts.

12 And they brought them to Moses, and Eleazar the priest, and to all the multitude of the children of Israel. But the rest of the things for use they carried to the camp on the plains of Moab, beside the Jordan over-against Jericho.

13 And Moses and Eleazar the priest,

and all the princes of the ſynagogue went forth to meet them without the camp.

14 And Moſes being angry with the chief officers of the army, the tribunes, and the centurions that were come from the battle,

15 Said: Why have you ſaved the women?

‖ Supra 25. 18. 16 ‖ Are not theſe they, that deceived the children of Iſrael by the counſel of Balaam, and made you tranſgreſs againſt the Lord by the ſin of Phogor, for which alſo the people was puniſhed.

‖ Judges 21. 11. 17 ‖ Therefore kill all that are of the male ſex, even of the children: and put to death the women, that have carnally known men.

18 But the girls, and all the women that are virgins ſave for yourſelves:

19 And ſtay without the camp ſeven days. He that hath killed a man, or touched one that is killed, ſhall be purified the third day and the ſeventh day.

20 And of all the ſpoil, every garment, or veſſel, or any thing made for uſe, of the ſkins, or hair of goats, or of wood, ſhall be purified.

21 Eleazar alſo the prieſt ſpoke to the men of the army, that had fought, in this manner: This is the ordinance of the law, ‖ which the Lord hath commanded Moſes:

‖ Levit. 6. 28. & 11. 33. & 15. 11.

22 Gold, and ſilver, and braſs, and iron, and lead, and tin,

23 And all that may paſs through the fire, ſhall be purified by fire, but whatſoever cannot abide the fire, ſhall be ſanctified with the water of expiation:

24 And you ſhall waſh your garments the ſeventh day, and being purified, you ſhall afterwards enter into the camp.

25 And the Lord ſaid to Moſes:

26 Take the ſum of the things that were taken both of man and beaſt, thou and Eleazar the prieſt and the princes of the multitude:

27 And thou ſhalt divide the ſpoil equally, between them that fought and went out to the war, and between the reſt of the multitude.

28 And thou ſhalt ſeparate a portion to the Lord from them that fought and were in the battle, one ſoul of five hundred as well of perſons as of oxen and aſſes and ſheep,

29 And thou ſhalt give it to Eleazar the prieſt, becauſe they are the firſt-fruits of the Lord.

30 Out of the moiety alſo of the children of Iſrael thou ſhalt take the fiftieth head of perſons, and of oxen, and aſſes, and ſheep, and of all beaſts, and thou ſhalt give them to the Levites that watch in the charge of the tabernacle of the Lord.

31 And Moſes and Eleazar did as the Lord had commanded.

32 And the ſpoil which the army had taken, was ſix hundred ſeventy five thouſand ſheep,

33 Seventy two thouſand oxen,

34 Sixty one thouſand aſſes:

35 And thirty two thouſand perſons of the female ſex, that had not known men.

36 And one half was given to them that had been in the battle, to wit, three hundred thirty ſeven thouſand five hundred ſheep:

37 Out of which, for the portion of the Lord, were reckoned ſix hundred ſeventy five ſheep.

38 And out of the thirty ſix thouſand oxen, ſeventy two oxen:

39 Out of the thirty thouſand aſſes, ſixty one aſſes:

40 Out of the ſixteen thouſand perſons, there fell to the portion of the Lord thirty two ſouls.

41 And Moſes delivered the number of the firſt-fruits of the Lord to Eleazar the prieſt, as had been commanded him,

42 Out of the half of the children of Iſrael, which he had ſeparated for them that had been in the battle.

43 But out of the half that fell to the reſt of the multitude, that is to ſay, out of the three hundred thirty ſeven thouſand five hundred ſheep,

44 And out of the thirty ſix thouſand oxen,

45 And out of the thirty thouſand five hundred aſſes,

46 And out of the ſixteen thouſand perſons,

47 Moſes took the fiftieth head, and gave it to the Levites that watched in the tabernacle of the Lord, as the Lord had commanded.

48 And when the commanders of the army, and the tribunes, and centurions were come to Moſes, they ſaid:

49 We thy ſervants have reckoned up the number of the fighting men, whom we had under our hand: and not ſo much as one was wanting.

CHAP. XXXI. VER. 16. *The ſin of Phogor.* The ſin committed in the worſhip of *Beelphegor*.

VER. 17. *Of children.* Women and children, ordinarily ſpeaking, were not to be killed in war, *Deut.* xx. 14. But the great Lord of life and death was pleaſed to order it otherwiſe in the preſent caſe, in deteſtation of the wickedneſs of this people, who by the counſel of Balaam, had ſent their women among the Iſraelites on purpoſe to draw them from God.

50 Therefore we offer as gifts to the Lord what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayſt pray to the Lord for us.

51 And Moſes and Eleazar the prieſt received all the gold in divers kinds,

52 In weight ſixteen thouſand ſeven hundred and fifty ſicles, from the tribunes and from the centurions.

53 For that which every one had taken in the booty, was his own.

54 And that which was received they brought into the tabernacle of the teſtimony, for a memorial of the children of Iſrael before the Lord.

CHAP. XXXII.

The tribes of Ruben and Gad, and half of the tribe of Manaſſes, receive their inheritance on the eaſt ſide of Jordan, upon conditions approved of by Moſes.

Deut. 3. 12. AND the ſons of Ruben and Gad had many flocks of cattle, and their ſubſtance in beaſts was infinite. And when they ſaw the lands of Jazer and Galaad fit for feeding cattle,

† A. M. 2553. 2 † They came to Moſes and Eleazar the prieſt, and the princes of the multitude, and ſaid:

3 Ataroth, and Dibon, and Jazer, and Nemra, Heſebon, and Eleale, and Saban, and Nebo, and Beon,

4 The land, which the Lord hath conquered in the ſight of the children of Iſrael, is a very fertile ſoil for the feeding of beaſts: and we thy ſervants have very much cattle:

5 And we pray thee, if we have found favour in thy ſight, that thou give it to us thy ſervants in poſſeſſion, and make us not paſs over the Jordan.

6 And Moſes anſwered them: What, ſhall your brethren go to fight, and will you ſit here?

7 Why do ye overturn the minds of the children of Iſrael, that they may not dare to paſs into the place which the Lord hath given them?

8 Was it not thus your fathers did, when I ſent from Cadeſbarne to view the land?

‖ Supra 13. 24. 9 ‖ And when they were come as far as the valley of the cluſter, having viewed all the country, they overturned the hearts of the children of Iſrael, that they ſhould not enter into the coaſts, which the Lord gave them.

‖ Supra 14. 29. 10 ‖ And he ſwore in his anger, ſaying:

11 If theſe men, that came up out of Egypt, from twenty years old and upward, ſhall ſee the land, which I promiſed with an oath to Abraham, Iſaac, and Jacob: becauſe they would not follow me,

12 Except Caleb the ſon of Jephone the Cenezite, and Joſue the ſon of Nun: theſe have fulfilled my will.

13 And the Lord being angry againſt Iſrael, led them about through the deſart forty years, until the whole generation, that had done evil in his ſight, was conſumed.

14 And behold, ſaid he, you are riſen up inſtead of your fathers, the increaſe and offspring of ſinful men, to augment the fury of the Lord againſt Iſrael.

15 For if you will not follow him, he will leave the people in the wilderneſs, and you ſhall be the cauſe of the deſtruction of all.

16 But they coming near, ſaid: We will make ſheep-folds, and ſtalls for our cattle, and ſtrong cities for our children:

17 And we ourſelves will go armed and ready for battle before the children of Iſrael, until we bring them in unto their places. Our little ones and all we have, ſhall be in walled cities, for fear of the ambuſhes of the inhabitants.

18 We will not return into our houſes, until the children of Iſrael poſſeſs their inheritance:

19 Neither will we ſeek any thing beyond the Jordan, becauſe we have already our poſſeſſion on the eaſt ſide thereof.

20 And Moſes ſaid to them: ‖ If you do what you promiſe, go on well appointed for war before the Lord: ‖ Joſ. 1. 14.

21 And let every fighting man paſs over the Jordan, until the Lord overthrow his enemies,

22 And all the land be brought under him: then ſhall you be blameleſs before the Lord and before Iſrael, and you ſhall obtain the countries that you deſire, before the Lord.

23 But if you do not what you ſay, no man can doubt but you ſin againſt God: and know ye that your ſin ſhall overtake you.

24 Build therefore cities for your children, and folds and ſtalls for your ſheep and beaſts: and accompliſh what you have promiſed.

25 ‖ And the children of Gad and Ruben ſaid to Moſes: We are thy ſervants, we will do what my lord commandeth. ‖ Joſ. 4. 12.

26 We will leave our children, and our wives, and ſheep, and cattle, in the cities of Galaad:

27 And we thy ſervants all well appointed

will march on to the war, as thou my lord ſpeakeſt.

28 Moſes therefore commanded Eleazar the prieſt, and Joſue the ſon of Nun, and the princes of the families of all the tribes of Iſrael, and ſaid to them:

‖ Deut. 3. 12. Joſ. 13. 8. & 22. 4.

29 ‖ If the children of Gad, and the children of Ruben paſs with you over the Jordan all armed for war before the Lord, and the land be made ſubject to you: give them Galaad in poſſeſſion.

30 But if they will not paſs armed with you into the land of Chanaan, let them receive places to dwell in among you.

31 And the children of Gad, and the children of Ruben anſwered: As the lord hath ſpoken to his ſervants, ſo will we do:

32 We will go armed before the Lord into the land of Chanaan, and we confeſs that we have already received our poſſeſſion beyond the Jordan.

33 Moſes therefore gave to the children of Gad and of Ruben, and to the half tribe of Manaſſes the ſon of Joſeph, the kingdom of Sehon king of the Amorrhites, and the kingdom of Og king of Baſan, and their land and the cities thereof round about.

34 And the ſons of Gad built Dibon, and Ataroth, and Aroer,

35 And Etroth, and Sophan, and Jazer, and Jegbaa,

36 And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

37 But the children of Ruben built Heſebon, and Eleale, and Cariathaim,

38 And Nabo, and Baalmeon (their names being changed) and Sabama: giving names to the cities which they had built.

‖ Gen. 50. 22.

39 ‖ Moreover the children of Machir, the ſon of Manaſſes, went into Galaad, and waſted it cutting off the Amorrhites the inhabitants thereof.

40 And Moſes gave the land of Galaad to Machir the ſon of Manaſſes, and he dwelt in it.

41 And Jair the ſon of Manaſſes went, and took the villages thereof, and he called them Havoth Jair, that is to ſay, the villages of Jair.

42 Nobe alſo went, and took Canath with the villages thereof: and he called it by his own name Nobe.

CHAP. XXXIII.

The manſions or journeys of the children of Iſrael towards the land of promiſe.

THESE are the manſions of the children of Iſrael, who went out of Egypt by their troops under the conduct of Moſes and Aaron,

2 Which Moſes wrote down according to the places of their encamping, which they changed by the commandment of the Lord.

3 Now the children of Iſrael departed from Rameſſes the firſt month, on the fifteenth day of the firſt month, the day after the phaſe, with a mighty hand, in the ſight of all the Egyptians,

4 Who were burying their firſt-born, whom the Lord had ſlain (upon their gods alſo he had executed vengeance), Exod. 12. 12.

5 And they camped in Soccoth.

6 And from Soccoth they came into Etham, which is in the uttermoſt borders of the wilderneſs.

7 ‖ Departing from thence they came over-againſt Phihahiroth, which looketh towards Beelſephon, and they camped before Magdalum. ‖ Exod. 14. 2.

8 And departing from Phihahiroth, they paſſed through the midſt of the ſea into the wilderneſs: ‖ and having marched three days through the deſart of Etham, they camped in Mara. ‖ Exod. 15 22.

9 † And departing from Mara, they came into Elim, where there were twelve fountains of waters, and ſeventy palm trees: and there they camped. ‖ Exod. 15. 27.

10 But departing from thence alſo, they pitched their tents by the Red Sea. And departing from the Red Sea,

11 They camped in the deſart of Sin.

12 And they removed from thence, and came to Daphca.

13 And departing from Daphca, they camped in Alus.

14 And departing from Alus, they pitched their tents in Raphidim, ‖ where the people wanted water to drink. ‖ Exod. 17 1.

15 And departing from Raphidim, they camped in the deſart of Sinai.

16 But departing alſo from the deſart ‖ of Sinai, they came to the graves of luſt. ‖ Exod. 19 2. Supra 11. 34.

17 And departing from the graves of luſt, they camped in Haſeroth.

CHAP. XXXIII. VER. 1. *The manſions.* Theſe manſions, or journeys of the children of Iſrael from Egypt to the land of promiſe, were figures, according to the fathers, of the ſteps and degrees by which chriſtians leaving ſin are to advance from virtue to virtue till they come to the heavenly manſions, after this life, to ſee and enjoy God.

† Supra 13. 1. 18 † And from Haseroth they came to Rethma.

19 And departing from Rethma, they camped in Remmomphares.

20 And they departed from thence and came to Lebna.

21 Removing from Lebna they camped in Ressa.

22 And departing from Ressa, they came to Ceelatha.

23 And they removed from thence and camped in the mountain Sepher.

24 Departing from the mountain Sepher, they came to Arada.

25 From thence they went and camped in Maceloth.

26 And departing from Maceloth, they came to Thahath.

27 Removing from Thahath they camped in Thare.

28 And they departed from thence, and pitched their tents in Methca.

29 And removing from Methca, they camped in Hesmona.

30 And departing from Hesmona, they came to Moseroth.

31 And *removing* from Moseroth, they camped in Benejaacan.

‖ Deut. 10. 7. 32 ‖ And departing from Benejaacan, they came to mount Gadgad.

33 From thence they went and camped in Jetebatha.

34 And from Jetebatha they came to Hebrona.

35 And departing from Hebrona, they camped in Asiongaber.

‖ Supra 20. 1. 36 ‖ They removed from thence and came into the desart of Sin, which is Cades.

37 And departing from Cades, they camped in mount Hor, in the uttermost borders of the land of Edom.

‖ Supra 20. 25. Deut. 32. 50. 38 ‖ And Aaron the priest went up into mount Hor at the commandment of the Lord: and there he died in the fortieth year of the coming forth of the children of Israel out of Egypt, * the fifth month, the first day of the month,

* A. M. 2552. Ante C. 1452. 39 When he was a hundred and twenty three years old.

40 And king Arad the Chananite, who dwelt towards the south, heard that the children of Israel were come to the land of Chanaan.

41 And they departed from mount Hor, and camped in Salmona.

42 From whence they removed and came to Phunon.

43 And departing from Phunon, they camped in Oboth.

44 And from Oboth they came to Ijeabarim, which is in the borders of the Moabites.

45 And departing from Ijeabarim they pitched their tents in Dibongab.

46 From thence they went and camped in Helmondeblathaim.

47 And departing from Helmondeblathaim, they came to the mountains of Abarim over-against Nabo.

48 And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over-against Jericho.

49 And there they camped from Bethsimoth even to Abelsatim in the plains of the Moabites.

* A. M. 2553. 50 Where the Lord said to Moses: *

51 Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan,

‖ Deut. 7. 5. Judges 2. 2. 52 Destroy all the inhabitants of that land: ‖ beat down their pillars, and break in pieces their statues, and waste all their high places,

53 Cleansing the land, and dwelling in it. For I have given it you for a possession.

54 And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families.

55 But if you will not kill the inhabitants of the land: they that remain, shall be unto you as nails in *your* eyes, and spears in *your* sides, and they shall be your adversaries in the land of your habitation.

56 And whatsoever I had thought to do to them, I will do to you.

CHAP. XXXIV.

The limits of Chanaan; with the names of the men that shall make the division of it.

AND the Lord spoke to Moses, saying:

A. M. 2553. 2 Command the children of Israel, and thou shalt say to them: When you are entered into the land of Chanaan, and it shall be fallen unto your possession by lot, it shall be bounded by these limits:

‖ Jos. 15. 2. 3 ‖ The south-side shall begin from the wilderness of Sin, which is by Edom: and shall have the most salt sea for its furthest limits eastward:

CHAP. XXXIV. VER. 3. *The most salt sea.* The lake of Sodom, otherwise called the Dead sea.

4 Which limits ſhall go round on the ſouth ſide by the aſcent of the Scorpion, and ſo into Senna, and reach toward the ſouth as far as Cadeſbarne, from whence the frontiers ſhall go out to the town called Adar, and ſhall reach as far as Aſemona.

5 And the limits ſhall fetch a compaſs from Aſemona to the torrent of Egypt, and ſhall end in the ſhore of the great ſea.

6 And the weſt ſide ſhall begin from the great ſea, and the ſame ſhall be the end thereof.

7 But toward the north ſide the borders ſhall begin from the great ſea, reaching to the moſt high mountain,

8 From which they ſhall come to Emath as far as the borders of Sedada:

9 And the limits ſhall go as far as Zephrona, and the village of Enan. Theſe ſhall be the borders on the north ſide.

10 From thence they ſhall mark out the bounds towards the eaſt ſide from the village of Enan unto Sephama,

11 And from Sephama the bounds ſhall go down to Rebla over-againſt the fountain of Daphnis: from thence they ſhall come eaſtward to the ſea of Cenereth,

12 And ſhall reach as far as the Jordan, and at the laſt ſhall be cloſed in by the moſt ſalt ſea. This ſhall be your land with its borders round about.

13 And Moſes commanded the children of Iſrael, ſaying: This ſhall be the land which you ſhall poſſeſs by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

14 For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, and half of the tribe of Manaſſes,

15 That is two tribes and a half, have received their portion beyond the Jordan over-againſt Jericho at the eaſt ſide.

16 And the Lord ſaid to Moſes:

‖ Joſ. 14. 1. & 2. 17 ‖ Theſe are the names of the men, that ſhall divide the land unto you Eleazar: the prieſt, and Joſue the ſon of Nun,

18 And one prince of every tribe,

19 Whoſe names are theſe: Of the tribe of Juda, Caleb the ſon of Jephone.

20 Of the tribe of Simeon, Samuel the ſon of Ammiud.

21 Of the tribe of Benjamin, Elidad the ſon of Chaſelon.

22 Of the tribe of the children of Dan, Bocci the ſon of Jogli.

23 Of the children of Joſeph of the tribe of Manaſſes, Hanniel the ſon of Ephod.

24 Of the tribe of Ephraim, Camuel the ſon of Sephthan.

25 Of the tribe of Zabulon, Eliſaphan the ſon of Pharnach.

26 Of the tribe of Iſſachar, Phaltiel the prince the ſon of Ozan.

27 Of the tribe of Aſer, Ahiud the ſon of Salomi.

28 Of the tribe of Nephtali: Phedael the ſon of Ammiud.

29 Theſe are they whom the Lord hath commanded to divide the land of Chanaan to the children of Iſrael.

CHAP. XXXV.

Cities are appointed for the Levites. Of which ſix are to be the cities of refuge.

AND the Lord ſpoke theſe things alſo to Moſes in the plains of Moab by the Jordan, over-againſt Jericho: A. M. 2553.

‖ Joſ. 21. 2 ‖ 2 Command the children of Iſrael that they give to the Levites out of their poſſeſſions,

3 Cities to dwell in, and their ſuburbs round about: that they may abide in the towns, and the ſuburbs may be for their cattle and beaſts:

4 Which ſuburbs ſhall reach from the walls of the cities outward, a thouſand paces on every ſide:

5 Toward the eaſt ſhall be two thouſand cubits: and toward the ſouth in like manner ſhall be two thouſand cubits: toward the ſea alſo, which looketh to the weſt, ſhall be the ſame extent: and the north ſide ſhall be bounded with the like limits. And the cities ſhall be in the midſt, and the ſuburbs without.

‖ Deut. 19. Joſ. 20. 2 6 ‖ And among the cities, which you ſhall give to the Levites, ſix ſhall be ſeparated for refuge to fugitives, that he who hath ſhed blood may flee to them: and beſides theſe there ſhall be other forty two cities,

7 That is, in all forty eight with their ſuburbs.

8 And of theſe cities which ſhall be given out of the poſſeſſions of the children of Iſrael, from them that have more, more ſhall be taken: and *from them* that have leſs, fewer. Each ſhall give towns to the Levites according to the extent of their inheritance.

9 The Lord ſaid to Moſes:

VER. 4. *The Scorpion.* A mountain ſo called from having a great number of ſcorpions.

VER. 5. *The great ſea.* The Mediterranean.

VER. 7. *The moſt high mountain.* Libanus.

VER. 11. *Sea of Cenereth.* This is the ſea of Galilee, illuſtrated by the miracles of our Lord.

10 Speak to the children of Israel, and thou shalt say to them: When you shall have passed over the Jordan into the land of Chanaan,

11 Determine what cities shall be for the refuge of fugitives, who have shed blood against their will.

12 And when the fugitive shall be in them, the kinsman of him that is slain may not have power to kill him, until he stand before the multitude, and his cause be judged.

13 ‖ And of those cities, that are separated for the refuge of fugitives, ‖ Deut. 4. 41. Jos. 20. 7. & 8.

14 Three shall be beyond the Jordan, and three in the land of Chanaan,

15 As well for the children of Israel as for strangers and sojourners, that he may flee to them, who hath shed blood against his will.

16 If any man strike with iron, and he die that was struck: he shall be guilty of murder, and he himself shall die.

17 If he throw a stone, and he that is struck die: he shall be punished in the same manner.

18 If he that is struck with wood die: he shall be revenged by the blood of him that struck him.

19 The kinsman of him that was slain, shall kill the murderer: as soon as he apprehendeth him, he shall kill him.

20 ‖ If through hatred any one push a man, or fling any thing at him with ill design: ‖ Deut. 19. 11.

21 Or being his enemy, strike him with his hand, and he die: the striker shall be guilty of murder: the kinsman of him that was slain as soon as he findeth him, shall kill him.

22 But if by chance-medley, and without hatred,

23 And enmity, he do any of these things,

24 And this be proved in the hearing of the people, and the cause be debated between him that struck, and the next of kin:

25 The innocent shall be delivered from the hand of the revenger, and shall be brought back by sentence into the city, to which he had fled, and he shall abide there until the death of the high-priest, that is anointed with the holy oil.

26 If the murderer be found without the limits of the cities that are appointed for the banished,

27 And be struck by him that is the avenger of blood: he shall not be guilty that killed him.

28 For the fugitive ought to have stayed in the city until the death of the high-priest: And after he is dead, then shall the manslayer return to his own country.

29 These things shall be perpetual, and for an ordinance in all your dwellings.

30 The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man.

31 You shall not take money of him, that is guilty of blood, *but* he shall die forthwith.

32 The banished and fugitives before the death of the high-priest may by no means return into their own cities.

33 Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated, but by his blood that hath shed the blood of another.

34 And thus shall your possession be cleansed, myself abiding with you. For I am the Lord that dwell among the children of Israel.

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to another, all are to marry within their own tribes.

AND the princes of the families of Galaad, the son of Machir, the son of Manasses of the stock of the children of Joseph came: and spoke to Moses before the princes of Israel, and said: Supra 27. 1.

2 The Lord hath commanded thee, my lord, that thou shouldst divide the land by lot to the children of Israel, and that thou shouldst give to the daughters of Salphaad our brother the possession due to their father:

3 Now if men of another tribe take them to wives, their possession will follow them, and being transferred to another tribe, will be a diminishing of our inheritance.

4 And so it shall come to pass, that when the jubilee, that is the fiftieth year of remission is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

5 Moses answered the children of Israel, and said by the command of the Lord: The tribe of the children of Joseph hath spoken rightly.

6 And this is the law promulgated by the Lord touching the daughters of Salphaad: ‖ Let them marry to whom they will, only so that it be to men of their own tribe: ‖ Tobias 7. 14.

7 Lest the possession of the children of Israel be mingled from tribe to tribe. For all

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CHAP. XXXV. VER. 25. *Until the death, &c.* This mystically signified that our deliverance was to be effected by the death of Christ, the high-priest and the anointed of God.

men ſhall marry wives of their own tribe and kindred:

8 And all women ſhall take huſbands of the ſame tribe: that the inheritance may remain in the families,

9 And that the tribes be not mingled one with another, but remain ſo

10 As they were ſeparated by the Lord. And the daughters of Salphaad did as was commanded:

11 And Maala, and Therſa, and Hegla, and Melcha, and Noa were married to the ſons of their uncle by their father

12 Of the family of Manaſſes, who was the ſon of Joſeph: and the poſſeſſion that had been allotted to them, remained in the tribe and family of their father.

13 Theſe are the commandments and judgments, which the Lord commanded by the hand of Moſes to the children of Iſrael, in the plains of Moab upon the Jordan over-againſt Jericho.

THE BOOK OF DEUTERONOMY.

This book is called DEUTERONOMY, *which ſignifies a* SECOND LAW, *becauſe it repeats and inculcates the ordinances formerly given on mount Sinai, with other precepts not expreſſed before. The Hebrews, from the firſt words in the book, call it,* ELLE HADDEBARIM.

CHAP. I.

A repetition of what paſſed at Sinai and Cadeſbarne; and of the people's murmuring and their puniſhment.

THESE are the words, which Moſes ſpoke to all Iſrael beyond the Jordan, in the plain wilderneſs, over-againſt the Red Sea, between Pharan and Thophel and Laban and Haſeroth, where there is very much gold:

2 Eleven days journey from Horeb by the way of mount Seir to Cadeſbarne.

* A. M. 2553. Ante C. 1451. 3 * In the fortieth year, the eleventh month, the firſt day of the month, Moſes ſpoke to the children of Iſrael all that the Lord had commanded him to ſay to them:

‖ Num. 21. 24. 4 ‖ After that he had ſlain Sehon king of the Amorrhites, who dwelt in Heſebon: and Og king of Baſan who abode in Aſtaroth, and in Edrai,

5 Beyond the Jordan in the land of Moab. And Moſes began to expound the law, and to ſay:

6 The Lord our God ſpoke to us in Horeb, ſaying: You have ſtayed long enough in this mountain:

7 Turn you, and come to the mountain of the Amorrhites, and to the other places that are next to it, the plains and the hills and the vales towards the ſouth, and by the ſea ſhore, the land of the Chananites, and of Libanus, as far as the great river Euphrates.

8 Behold, ſaid he, I have delivered it to you: go in and poſſeſs it, concerning which

the Lord ſwore to your fathers Abraham, Iſaac, and Jacob, that he would give it to them, and to their ſeed after them.

9 And I ſaid to you at that time:

10 ‖ I alone am not able to bear you: for the Lord your God hath multiplied you, and you are this day as the ſtars of heaven, for multitude. ‖ Exod. 18. 18.

11 (The Lord God of your fathers add to this number many thouſands, and bleſs you as he hath ſpoken.)

12 I alone am not able to bear your buſineſs, and the charge *of you* and *your* differences.

13 Let me have from among you wiſe and underſtanding men, and ſuch whoſe converſation is approved among your tribes, that I may appoint them your rulers.

14 Then you anſwered me: The thing is good which thou meaneſt to do.

15 And I took out of your tribes men wiſe and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things.

16 And I commanded them, ſaying: Hear them, and judge that which is juſt: ‖ whether he be one of your country, or a ſtranger. ‖ John 7. 24.

17 † There ſhall be no difference of perſons, you ſhall hear the little as well as the great: neither ſhall you reſpect any man's perſon, becauſe it is the judgment of God. And if any thing ſeem hard to you, refer it to me, and I will hear it. † Lev. 19. 15. Infra 16. 19. Prov. 24. 23. Eccli. 42. 1. James 2. 1.

18 And I commanded you all things that you were to do.

19 And departing from Horeb, we paſſed through the terrible and vaſt wilderneſs, which you ſaw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cadeſbarne,

20 I ſaid to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us.

21 See the land which the Lord thy God giveth thee: go up and poſſeſs it, as the Lord our God hath ſpoken to thy fathers: fear not, nor be any way diſcouraged.

22 ‖ And you came all to me, and ſaid: Let us ſend men who may view the land, and bring us word what way we ſhall go up, and to what cities we ſhall go. ‖ Num. 13. 3. & 32. 8.

23 And becauſe the ſaying pleaſed me, I ſent of you twelve men, one of every tribe:

24 Who, when they had ſet forward and had gone up to the mountains, came as far as the valley of the cluſter: and having viewed the land,

25 Taking of the fruits thereof, to ſhew its fertility, they brought them to us, and ſaid: The land is good, which the Lord our God will give us.

26 And you would not go up, but being incredulous to the word of the Lord our God,

27 You murmured in your tents, and ſaid: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and deſtroy us.

28 Whither ſhall we go up? the meſſengers have terrified our hearts, ſaying: The multitude is very great, and taller than we: the cities are great, and walled up to the ſky, we have ſeen the ſons of the Enacims there.

29 And I ſaid to you: Fear not, neither be ye afraid of them:

30 The Lord God, who is your leader, himſelf will fight for you, as he did in Egypt in the ſight of all.

31 And in the wilderneſs (as thou haſt ſeen) the Lord thy God hath carried thee, as a man is wont to carry his little ſon, all the way, that you have come, until you came to this place.

32 And yet for all this you did not believe the Lord your God,

33 ‖ Who went before you in the way, and marked out the place, wherein you ſhould pitch your tents, in the night ſhewing you the way by fire, and in the day by the pillar of a cloud. ‖ Exod. 13. 21. Num. 14. 14.

34 And when the Lord had heard the voice of your words, he was angry and ſwore, and ſaid:

35 ‖ Not one of the men of this wicked generation ſhall ſee the good land, which I promiſed with an oath to your fathers: ‖ Num. 14. 23. Pſ. 94. 11.

36 Except Caleb the ſon of Jephone: For he ſhall ſee it, and to him I will give the land, that he hath trodden upon, and to his children, becauſe he hath followed the Lord.

37 Neither is his indignation againſt the people to be wondered at, ſince the Lord was angry with me alſo on your account, and ſaid: Neither ſhalt thou go in thither.

38 But Joſue the ſon of Nun thy miniſter, he ſhall go in for thee: exhort and encourage him, and he ſhall divide the land by lot to Iſrael.

CHAP. I. VER. 28. *Walled up to the ſky.* A figurative expreſſion, ſignifying the walls to be very high.

39 Your children, of whom you ſaid that they ſhould be led away captives, and your ſons who know not this day the difference of good and evil, they ſhall go in: and to them I will give the land, and they ſhall poſſeſs it.

40 But return you and go into the wilderneſs by the way of the Red ſea.

‖ Num. 14. 40. 41 ‖ And you anſwered me: We have ſinned againſt the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,

‖ Num. 14. 42. 42 The Lord ſaid to me: Say to them: ‖ Go not up, and fight not, for I am not with you: leſt you fall before your enemies.

43 I ſpoke, and you hearkened not: but reſiſting the commandment of the Lord, and ſwelling with pride you went up into the mountain.

44 And the Amorrhite that dwelt in the mountains coming out, and meeting you, chaſed you, as bees do: and made ſlaughter of you from Seir as far as Horma.

45 And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice.

46 So you abode in Cadeſbarne a long time.

CHAP. II.

They are forbid to fight againſt the Edomites, Moabites, and Ammonites. Their victory over Sehon king of Heſebon.

AND departing from thence we came into the wilderneſs that leadeth to the Red ſea, as the Lord had ſpoken to me: and we compaſſed mount Seir a long time.

2 And the Lord ſaid to me:

3 You have compaſſed this mountain long enough: go towards the north:

4 And command thou the people, ſaying: You ſhall paſs by the borders of your brethren the children of Eſau, who dwell in Seir, and they will be afraid of you.

5 Take ye then good heed that you ſtir not againſt them. For I will not give you of their land ſo much as the ſtep of one foot can tread upon, becauſe I have given mount Seir to Eſau, for a poſſeſſion.

6 You ſhall buy meats of them for money, and ſhall eat: you ſhall draw waters for money, and ſhall drink.

7 The Lord thy God hath bleſſed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou haſt paſſed through this great wilderneſs, for forty years, and thou haſt wanted nothing.

8 And when we had paſſed by our brethren the children of Eſau, that dwelt in Seir, by the way of the plain from Elath and from Aſiongaber, we came to the way, that leadeth to the deſart of Moab.

‖ Num. 21. 13. 9 And the Lord ſaid to me: ‖ Fight not againſt the Moabites, neither go to battle againſt them: for I will not give thee any of their land, becauſe I have given Ar to the children of Lot in poſſeſſion.

10 The Emims firſt were the inhabitants thereof, a people great, and ſtrong, and ſo tall that like the race of the Enacims,

11 They were eſteemed as giants, and were like the ſons of the Enacims. But the Moabites call them Emims.

12 The Horrhites alſo formerly dwelt in Seir: who being driven out and deſtroyed, the children of Eſau dwelt there, as Iſrael did in the land of his poſſeſſion, which the Lord gave him.

13 Then riſing up to paſs the torrent Zared, we came to it.

14 And the time that we journeyed from Cadeſbarne till we paſſed over the torrent Zared, was thirty eight years: until all the generation of the men that were fit for war was conſumed out of the camp, as the Lord had ſworn:

15 *For* his hand was againſt them, that they ſhould periſh from the midſt of the camp.

16 And after all the fighting men were dead,

17 The Lord ſpoke to me, ſaying:

18 Thou ſhalt paſs this day the borders of Moab, * the city named Ar: * A. M. 2553. Ante C. 1451.

19 And when thou comeſt nigh the frontiers of the children of Ammon, take heed thou fight not againſt them, nor once move to battle: for I will not give thee of the land of the children of Ammon, becauſe I have given it to the children of Lot for a poſſeſſion.

20 It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommims,

21 A people great and many, and of tall ſtature, like the Enacims whom the Lord deſtroyed before their face: and he made them to dwell in their ſtead,

22 As he had done in favour of the children of Eſau, that dwell in Seir, deſtroying the Horrhites, and delivering their land to them, which they poſſeſs to this day.

23 The Hevites alſo, that dwelt in Haſerim as far as Gaza, were expelled by the Cappadocians: who came out of Cappadocia, and deſtroyed them, and dwelt in their ſtead.

24 Ariſe ye, and paſs the torrent Arnon: * behold I have delivered into thy hand Sehon king of Heſebon the Amorrhite, and begin * A. M. 2553.

thou to poſſeſs his land, and make war againſt him.

25 This day will I begin to ſend the dread and fear of thee upon the nations that dwell under the whole heaven: that when they hear thy name they may fear and tremble, and be in pain like women in travail.

‖ Num. 21. 21. 26 ‖ So I ſent meſſengers from the wilderneſs of Cademoth to Sehon the king of Heſebon with peaceable words, ſaying:

27 We will paſs through thy land, we will go along by the high way: we will not turn aſide neither to the right hand, nor to the left.

28 Sell us meat for money, that we may eat: give us water for money, and ſo we will drink. We only aſk that thou wilt let us paſs through,

29 As the children of Eſau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to the Jordan, and paſs to the land which the Lord our God will give us.

30 And Sehon the king of Heſebon would not let us paſs: becauſe the Lord thy God had hardened his ſpirit, and fixed his heart, that he might be delivered into thy hands, as now thou ſeeſt.

‖ Amos 2. 9. 31 And the Lord ſaid to me: ‖ Behold I have begun to deliver unto thee Sehon and his land, begin to poſſeſs it.

32 And Sehon came out to meet us with all his people to fight at Jaſa.

33 And the Lord our God delivered him to us: and we ſlew him with his ſons and all his people.

34 And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them:

35 Except the cattle which came to the ſhare of them that took them: and the ſpoils of the cities, which we took:

36 From Aroer, which is upon the bank of the torrent Arnon, a town that is ſituate in a valley, as far as Galaad. There was not a village or city, that eſcaped our hands: the Lord our God delivered all unto us.

37 Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the Lord our God forbad us.

CHAP. III.

The victory over Og king of Baſan. Ruben. Gad and half the tribe of Manaſſes receive their poſſeſſion on the other ſide of Jordan.

THEN we turned and went by the way of Baſan: ‖ and Og the king of Baſan came out to meet us with his people to fight in Edrai. A. M. 2553. ‖ Num. 21. 34.

2 And the Lord ſaid to me: Fear him not: becauſe he is delivered into thy hand, with all his people and his land: and thou ſhalt do to him as thou haſt done to Sehon king of the Amorrhites, that dwelt in Heſebon.

3 ‖ So the Lord our God delivered into our hands Og alſo the king of Baſan, and all his people: and we utterly deſtroyed them, ‖ Num. 21. 35.

4 Waſting all his cities at one time, there was not a town that eſcaped us: ſixty cities, all the country of Argob the kingdom of Og in Baſan.

5 All the cities were fenced with very high walls, and with gates and bars, beſides innumerable towns that had no walls.

6 And we utterly deſtroyed them, as we had done to Sehon the king of Heſebon, deſtroying every city, men and women and children:

7 But the cattle and the ſpoils of the cities we took for our prey.

8 And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Arnon unto the mountain Hermon,

9 Which the Sidonians call Sarion, and the Amorrhites Sanir ‖: ‖ Infra 4. 48.

10 All the cities that are ſituate in the plain, and all the land of Galaad and Baſan as far as Selcha and Edrai, cities of the kingdom of Og in Baſan.

11 For only Og king of Baſan remained of the race of the giants. His bed of iron is ſhewn, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the meaſure of the cubit of a man's hand.

12 And we poſſeſſed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of mount Galaad: ‖ and I gave the cities thereof to Ruben and Gad. ‖ Num. 32. 29.

13 And I delivered the other part of Galaad, and all Baſan the kingdom of Og to

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CHAP. II. VER. 30. *Hardened, &c.* That is, in puniſhment of his paſt ſins, he left him to his own ſtubborn and perverſe diſpoſition, which drew him to his ruin. See the note on *Exodus* vii. 3.

the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants.

14 Jair the son of Manasses possessed all
‖ Num. 21. 34. the country of ‖ Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day.

15 To Machir also I gave Galaad.

16 And to the tribes of Ruben and Gad I gave of the land of Galaad as far as the torrent Arnon, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon:

17 And the plain of the wilderness, and the Jordan, and the borders of Cenereth unto the sea of the desert, which is the most salt sea, to the foot of mount Phasga eastward.

18 And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go ye well appointed before your brethren the children of Israel all the strong men of you:

19 Leaving your wives and children and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you,

20 Until the Lord give rest to your brethren, as he hath given to you: and they also possess the land, which he will give them beyond the Jordan: then shall every man return to his possession, which I have given you.

‖ Num. 27. 18. 21 ‖ I commanded Josue also at that time, saying: Thy eyes have seen what the Lord your God hath done to these two kings: so will he do to all the kingdoms to which thou shalt pass.

22 Fear them not: for the Lord your God will fight for you.

23 And I besought the Lord at that time, saying:

24 Lord God, thou hast begun to shew unto thy servant thy greatness, and most mighty hand, for there is no other God either in heaven or earth, that is able to do thy works, or to be compared to thy strength.

25 I will pass over therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.

26 And the Lord was angry with me on your account and heard me not, but said to me: It is enough: speak no more to me of this matter.

27 Go up to the top of Phasga, and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and
‖ infra 31. 2. & 34. 4. behold it, ‖ for thou shalt not pass this Jordan.

28 Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the land which thou shalt see.

29 And we abode in the valley over-against the temple of Phogor.

CHAP. IV.

Moses exhorteth the people to keep God's commandments: particularly to fly idolatry. Appointeth three cities of refuge, on that side of the Jordan.

AND now, O Israel, hear the commandments and judgments which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you.

2 You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God which I command you.

3 ‖ Your eyes have seen all that the Lord hath done against Beelphegor, how he hath destroyed all his worshippers from among you.
‖ Num. 25. 4. Jos. 22. 17.

4 But you that adhere to the Lord your God, are all alive until this present day.

5 You know that I have taught you statutes and justices, as the Lord my God hath commanded me: so shall you do them in the land which you shall possess:

6 And you shall observe, and fulfil them in practice. For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold a wise and understanding people, a great nation.

7 Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions.

8 For what other nation is there so renowned that hath ceremonies, and just judgments, and all the law, which I will set forth this day before your eyes?

9 Keep thyself therefore, and thy soul carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons;

10 From the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

‖ Exod. 19. 18.

11 ‖ And you came to the foot of the mount, which burned even unto heaven: and there was darkneſs, and a cloud and obſcurity in it.

12 And the Lord ſpoke to you from the midſt of the fire. You heard the voice of his words, but you ſaw not any form at all.

13 And he ſhewed you his covenant, which he commanded you to do, and the ‖ ten words that he wrote in two tables of ſtone.

‖ Exod. 20. 21. 22. & 23. cap.

14 And he commanded me at that time that I ſhould teach you the ceremonies and judgments, which you ſhall do in the land, that you ſhall poſſeſs.

15 Keep therefore your ſouls carefully. ‖ You ſaw not any ſimilitude in the day that the Lord God ſpoke to you in Horeb from the midſt of the fire:

‖ Exod, 24. 10.

16 Leſt perhaps being deceived you might make you a graven ſimilitude, or image of male or female,

17 The ſimilitude of any beaſts, that are upon the earth, or of birds, that fly under heaven,

18 Or of creeping things, that move on the earth, or of fiſhes, that abide in the waters under the earth:

19 Leſt perhaps lifting up thy eyes to heaven, thou ſee the ſun and the moon, and all the ſtars of heaven, and being deceived by error thou adore and ſerve them, which the Lord thy God created for the ſervice of all the nations, that are under heaven.

20 But the Lord hath taken you and brought you out of the iron furnace of Egypt, to make you his people of inheritance, as it is this preſent day.

‖ Supra 1. 37.

21 ‖ And the Lord was angry with me for your words, and he ſwore that I ſhould not paſs over the Jordan, nor enter into the excellent land, which he will give you.

22 Behold I die in this land, I ſhall not paſs over the Jordan: you ſhall paſs, and poſſeſs the goodly land.

23 Beware leſt thou ever forget the covenant of the Lord thy God, which he hath made with thee: and make to thyſelf a graven likeneſs of thoſe things which the Lord hath forbid to be made:

‖ Heb. 12. 29.

24 ‖ Becauſe the Lord thy God is a conſuming fire, a jealous God.

25 If you ſhall beget ſons and grandſons, and abide in the land, and being deceived make to yourſelves any ſimilitude, committing evil before the Lord your God, to provoke him to wrath:

26 I call this day heaven and earth to witneſs, that you ſhall quickly periſh out of the land, which, when you have paſſed over the Jordan, you ſhall poſſeſs. You ſhall not dwell therein long, but the Lord will deſtroy you,

27 And ſcatter you among all nations, and you ſhall remain a few among the nations, to which the Lord ſhall lead you.

28 And there you ſhall ſerve gods, that were framed with men's hands; wood and ſtone, that neither ſee, nor hear, nor eat, nor ſmell.

29 And when thou ſhalt ſeek there the Lord thy God, thou ſhalt find him: yet ſo, if thou ſeek him with all thy heart, and all the affliction of thy ſoul.

30 After all the things aforeſaid ſhall find thee, in the latter time thou ſhalt return to the Lord thy God, and ſhalt hear his voice.

31 Becauſe the Lord thy God is a merciful God: he will not leave thee, nor altogether deſtroy thee, nor forget the covenant, by which he ſwore to thy fathers.

32 Aſk of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

33 That a people ſhould hear the voice of God ſpeaking out of the midſt of fire, as thou haſt heard, and lived:

34 If God *ever* did ſo as to go, and take to himſelf a nation out of the midſt of nations, by temptations, ſigns, and wonders, by fight, and a ſtrong hand, and ſtretched-out arm, and horrible viſions according to all the things that the Lord your God did for you in Egypt, before thy eyes.

35 That thou mighteſt know that the Lord he is God, and there is no other beſides him.

36 From heaven he made thee to hear his voice, that he might teach thee. And upon earth he ſhewed thee his exceeding great fire, and thou didſt hear his words out of the midſt of the fire,

37 Becauſe he loved thy fathers, and choſe their ſeed after them. ‖ And he brought thee out of Egypt, going before thee with his great power,

‖ Exod. 13. 21.

38 To deſtroy at thy coming very great nations and ſtronger than thou *art*, and to bring thee in, and give thee their land poſſeſſion, as thou ſeeſt at this preſent day.

39 Know therefore this day, and think in thy heart that the Lord he is God in heaven above, and in the earth beneath, and there is no other.

40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and

thou mayſt remain a long time upon the land, which the Lord thy God will give thee.

‖ Num. 35. 14. 41 ‖ Then Moſes ſet aſide three cities beyond the Jordan at the eaſt-ſide,

42 That any one might flee to them who ſhould kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might eſcape to ſome one of theſe cities:

‖ Joſ. 20. 8. 43 ‖ Boſor in the wilderneſs, which is ſituate in the plains of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Baſan, which is in the tribe of Manaſſes.

44 This is the law, that Moſes ſet before the children of Iſrael,

45 And theſe are the teſtimonies and ceremonies and judgments, which he ſpoke to the children of Iſrael, when they came out of Egypt,

46 Beyond the Jordan in the valley over-againſt the temple of Phogor in the land of Sehon king of the Amorrhites, that dwelt in Heſebon, whom Moſes ſlew. And the children of Iſrael coming out of Egypt

47 Poſſeſſed his land, and the land of Og king of Baſan, of the two kings of the Amorrhites, who were beyond the Jordan towards the riſing of the ſun:

48 From Aroer, which is ſituate upon the bank of the torrent Arnon, unto mount Sion, which is alſo called Hermon,

49 All the plain beyond the Jordan at the eaſt-ſide, unto the ſea of the wilderneſs, and unto the foot of mount Phaſga.

CHAP. V.

The ten commandments are repeated and explained.

A. M. 2553. AND Moſes called all Iſrael, and ſaid to them: Hear, O Iſrael, the ceremonies and judgments, which I ſpeak in your ears this day: learn them, and fulfil them in work.

2 The Lord our God made a covenant with us in Horeb.

3 He made not the covenant with our fathers, but with us, who are now preſent and living.

4 He ſpoke to us face to face in the mount out of the midſt of fire.

5 I was the mediator and ſtood between the Lord and you at that time, to ſhew you his words, for you feared the fire, and went not up into the mountain, and he ſaid:

‖ Exod. 20. 1. Lev. 26. 1. Pſ. 80. 11. 6 ‖ I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

† Exod. 20. 3. Pſ. 80. 10. 7 † Thou ſhalt not have ſtrange gods in my ſight.

‡ Exod. 20. 4. Lev. 26. 1. Pſ. 96. 7. 8 ‡ Thou ſhalt not make to thyſelf a graven thing, nor the likeneſs of any things, that are in heaven above, or that *are* in the earth beneath, or that abide in the waters under the earth.

‖ Exod. 34. 14. 9 ‖ Thou ſhalt not adore them, and thou ſhalt not ſerve *them*. For I am the Lord thy God, a jealous God, viſiting the iniquity of the fathers upon their children unto the third and fourth generation to them that hate me,

10 And ſhewing mercy unto many thouſands to them that love me, and keep my commandments.

‖ Exod. 20. 7. Lev. 19. 12. Mat. 5. 33. 11 ‖ Thou ſhalt not take the name of the Lord thy God in vain: for he ſhall not be unpuniſhed that taketh his name upon a vain thing.

12 Obſerve the day of the ſabbath, to ſanctify it, as the Lord thy God hath commanded thee.

13 Six days ſhalt thou labour, and ſhalt do all thy works.

‖ Gen. 2. 2. Exod. 20. 10. Heb. 4. 4. 14 ‖ The ſeventh is the day of the ſabbath, that is, the reſt of the Lord thy God. Thou ſhalt not do any work therein, thou, nor thy ſon nor thy daughter, nor thy man-ſervant nor thy maid-ſervant, nor thy ox, nor thy aſs, nor any of thy beaſts, nor the ſtranger that is within thy gates: that thy man-ſervant and thy maid-ſervant may reſt, even as thyſelf.

15 Remember that thou alſo didſt ſerve in Egypt, and the Lord thy God brought thee out from thence with a ſtrong hand, and a ſtretched-out arm. Therefore hath he commanded thee that thou ſhouldſt obſerve the ſabbath-day.

‖ Exod. 20. 12. Eccli. 3. 9. Mat. 15. 4. Mark 7. 10. Epheſ. 6. 2. 16 ‖ Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayſt live a long time, and it may be well with thee in the land, which the Lord thy God will give thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 And thou ſhalt not ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

† Mat. 5. 28. Rom. 7. 7. 21 † Thou ſhalt not covet thy neighbour's wife: nor *his* houſe, nor his field, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is his.

22 Theſe words the Lord ſpoke to all the multitude of you in the mountain, out of the midſt of the fire and the cloud, and the darkneſs, with a loud voice, adding nothing more: and he wrote them in two tables of ſtone, which he delivered unto me.

23 But you, after you heard the voice out of the midſt of the darkneſs, and ſaw the

mountain burn, came to me all the princes of the tribes and the elders, and you ſaid:

24 Behold the Lord our God hath ſhewn us his majeſty and his greatneſs, we have heard his voice out of the midſt of the fire, and have proved this day that God ſpeaking with man, man hath lived.

25 Why ſhall we die therefore, and why ſhall this exceeding great fire conſume us: For if we hear the voice of the Lord our God any more, we ſhall die.

26 What is all fleſh, that it ſhould hear the voice of the living God, who ſpeaketh out of the midſt of the fire, as we have heard, and be able to live?

27 Approach thou rather: and hear all things that the Lord our God ſhall ſay to thee, and thou ſhalt ſpeak to us, and we will hear and will do them.

28 And when the Lord had heard this, he ſaid to me: I have heard the voice of the words of this people, which they ſpoke to thee: they have ſpoken all things well.

29 Who ſhall give them to have ſuch a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?

30 Go and ſay to them: Return into your tents.

31 But ſtand thou here with me, and I will ſpeak to thee all my commandments, and ceremonies and judgments: which thou ſhalt teach them, that they may do them in the land, which I will them for a poſſeſſion.

32 Keep therefore and do the things which the Lord God hath commanded you: you ſhall not go aſide neither to the right hand, nor to the left:

33 But you ſhall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and *your* days may be long in the land of your poſſeſſion.

CHAP. VI.

An exhortation to the love of God, and obedience to his law.

A. M. 2553. THESE are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I ſhould teach you, and that you ſhould do them in the land, into which you paſs over to poſſeſs it:

2 That thou mayſt fear the Lord thy God, and keep his commandments and precepts, which I command thee, and thy ſons, and thy grandſons, all the days of thy life, that thy days may be prolonged.

3 Hear, O Iſrael, and obſerve to do the things which the Lord hath commanded thee, that it may be well with thee, and thou mayſt be greatly multiplied, as the Lord the God of thy fathers hath promiſed thee a land flowing with milk and honey.

4 Hear, O Iſrael, the Lord our God is one Lord.

5 ‖ Thou ſhalt love the Lord thy God with thy whole heart, and with thy whole ſoul, and with thy whole ſtrength. ‖ Infra 11. 13. Mat. 22. 37. Mark 12. 30. Luke 10. 27.

6 And theſe words which I command thee this day, ſhall be in thy heart:

7 And thou ſhalt tell them to thy children, and thou ſhalt meditate upon them ſitting in thy houſe, and walking on thy journey, ſleeping, and riſing.

8 And thou ſhalt bind them as a ſign on thy hand, and they ſhall be and ſhall move between thy eyes.

9 And thou ſhalt write them in the entry, and on the doors of thy houſe.

10 And when the Lord thy God ſhall have brought thee into the Land, for which he ſwore to thy fathers Abraham, Iſaac, and Jacob: and ſhall have given thee great and goodly cities, which thou didſt not build,

11 Houſes full of riches, which thou didſt not ſet up, ciſterns which thou didſt not dig, vineyards and oliveyards, which thou didſt not plant,

12 And thou ſhalt have eaten and be full:

13 Take heed diligently leſt thou forget the Lord, who brought thee out of the land of Egypt, out of the houſe of bondage. ‖ Thou ſhalt fear the Lord thy God, and ſhalt ſerve him only, and thou ſhalt ſwear by his name. ‖ Infra 10. 20. Mat. 4. 10. Luke 4. 8.

14 You ſhall not go after the ſtrange gods of all the nations, that are round about you:

15 Becauſe the Lord thy God is a jealous God in the midſt of thee: leſt at any time the wrath of the Lord thy God be kindled againſt thee, and take thee away from the face of the earth.

16 ‖ Thou ſhalt not tempt the Lord thy God, as thou temptedſt him in the place of temptation. ‖ Mat. 4. 7. Luke 4. 12.

17 Keep the precepts of the Lord thy God, and the teſtimonies and ceremonies, which he hath commanded thee.

18 And do that which is pleaſing and good in the ſight of the Lord, that it may be well with thee: and going in thou mayſt poſſeſs the goodly land, concerning which the Lord ſwore to thy fathers,

19 That he would deſtroy all thy enemies before thee, as he hath ſpoken.

20 And when thy ſon ſhall aſk thee tomorrow, ſaying: What mean theſe teſtimonies, and ceremonies and judgments, which the Lord our God hath commanded us?

21 Thou ſhalt ſay to him: We were bondmen of Pharao in Egypt, and the Lord brought us out of Egypt with a ſtrong hand.

22 And he wrought ſigns and wonders great and very grievous in Egypt againſt Pharao, and all his houſe, in our ſight,

23 And he brought us out from thence, that he might bring us in and give us the land, concerning which he ſwore to our fathers.

24 And the Lord commanded that we ſhould do all theſe ordinances, and ſhould fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

25 And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he hath commanded us.

CHAP. VII.

No league nor fellowſhip to be made with the Chananites: God promiſeth his people his bleſſing and aſſiſtance, if they keep his commandments.

A. M. 2553. WHEN the Lord thy God ſhall have brought thee into the land, which thou art going in to poſſeſs, and ſhall have
‖ Exod. 23. 23. & 33. 2. deſtroyed many nations before thee, ‖ the Hethite, and the Gergezite, and the Amorrhite, and the Chananite, and the Pherezite, and the Hevite, and the Jebuſite, ſeven nations much more numerous than thou art, and ſtronger than thou:

2 And the Lord thy God ſhall have delivered them to thee, thou ſhalt utterly deſtroy
‖ Exod. 23. 32. & 34. 15. 16. them. ‖ Thou ſhalt make no league with them, nor ſhew mercy to them:

3 Neither ſhalt thou make marriages with them. Thou ſhalt not give thy daughter to his ſon, nor take his daughter for thy ſon:

4 For ſhe will turn away thy ſon from following me, that he may rather ſerve ſtrange gods, and the wrath of the Lord will be kindled, and will quickly deſtroy thee.

5 But thus rather ſhall you deal with
‖ Exod. 23. 24. Infra 12. 3. & 16. 21. them: ‖ Deſtroy their altars, and break their ſtatues, and cut down their groves, and burn their graven things.

† Infra 14. 2. 6 † Becauſe thou art a holy people to the
‡ Infra 26. 18. Lord thy God. ‖ The Lord thy God hath choſen thee, to be his peculiar people of all peoples that are upon the earth.

7 Not becauſe you ſurpaſs all nations in number, is the Lord joined unto you, and hath choſen you, for you are the feweſt of any people:

8 But becauſe the Lord hath loved you, and hath kept his oath, which he ſwore to your fathers: and hath brought you out with a ſtrong hand, and redeemed you from the houſe of bondage, out of the hand of Pharao the king of Egypt.

9 And thou ſhalt know that the Lord thy God, he is a ſtrong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thouſand generations:

10 And repaying forthwith them that hate him, ſo as to deſtroy them, without further delay, immediately rendering to them what they deſerve.

11 Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do.

12 If after thou haſt heard theſe judgments, thou keep and do them, the Lord thy God will alſo keep his covenant to thee, and the mercy which he ſwore to thy fathers:

13 And he will love thee and multiply thee, and will bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, *and* the flocks of thy ſheep upon the land, for which he ſwore to thy fathers that he would give it thee.

14 Bleſſed ſhalt thou be among all people: ‖ No one ſhall be barren among you of either ſex, neither of men nor cattle. ‖ Exod. 23. 26.

15 The Lord will take away from thee all ſickneſs: and the grievous infirmities of Egypt, which thou knoweſt, he will not bring upon thee, but upon thy enemies.

16 Thou ſhalt conſume all the people, which the Lord thy God will deliver to thee. Thy eye ſhall not ſpare them, neither ſhalt thou ſerve their gods, leſt they be thy ruin.

17 If thou ſay in thy heart: Theſe nations are more than I, how ſhall I be able to deſtroy them?

18 Fear not, but remember what the Lord thy God did to Pharao and to all the Egyptians;

19 The exceeding great plagues, which thy eyes ſaw, and the ſigns and wonders, and the ſtrong hand, and the ſtretched-out arm, with which the Lord thy God brought thee out: ſo will he do to all the people, whom thou feareſt.

20 ‖ Moreover the Lord thy God will ſend alſo hornets among them, until he deſtroy and conſume all that have eſcaped thee, and could hide themſelves. ‖ Exod. 23. 28. Joſ. 24. 12.

21 Thou ſhalt not fear them, becauſe the Lord thy God is in the midſt of thee, a God mighty and terrible:

22 He will conſume theſe nations in thy ſight by little and little and by degrees. Thou wilt not be able to deſtroy them altogether:

lest perhaps the beasts of the earth should increase upon thee.

23 But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

24 And he shall deliver their kings into thy hands, and thou shalt destroy their names from under heaven: no man shall be able to resist thee, until thou destroy them.

‖ 2 Mac. 12. 40. 25 ‖ Their graven things thou shalt burn with fire: thou shalt not covet the silver and gold, of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the Lord thy God.

26 Neither shalt thou bring any thing of the idol into thy house, lest thou become an anathema, like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema.

CHAP. VIII.

The people is put in mind of God's dealings with them, to the end that they may love him and serve him.

A. M. 2553. ALL the commandments, that I command thee this day, take great care to observe: that you may live, and be multiplied, and going in may possess the land, for which the Lord swore to your fathers.

2 And thou shalt remember all the way through which the Lord thy God hath brought thee for forty years through the desart, to afflict thee and to prove thee, and that the things that were in thy heart might be made known, whether thou wouldst keep his commandments or no.

3 He afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew: to shew that ‖ not in bread alone doth man live, but in every word that proceedeth from the mouth of God. ‖ Mat. 4. 4. Luke 4. 4.

4 Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year,

5 That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up.

6 That thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him.

7 For the Lord thy God will bring thee into a good land, of brooks and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

8 A land of wheat, and barley, and vineyards, wherein fig-trees and pomegranates, and oliveyards grow: a land of oil and honey.

9 Where without any want thou shalt eat thy bread, and enjoy abundance of all things: where the stones are iron, and out of its hills are dug mines of brass:

10 That when thou hast eaten, and art full, thou mayst bless the Lord thy God for the excellent land, which he hath given thee.

11 Take heed, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day:

12 Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,

13 And shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all things,

14 Thy heart be lifted up, and thou remember not the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

15 And was thy leader in the great and terrible wilderness, ‖ wherein there was the serpent burning with his breath, and the scorpion and the dipsas, and no waters at all: † who brought forth streams out of the hardest rock, ‖ Num 20. 9. & 21. 6. † Exod. 17. 6.

16 † And fed thee in the wilderness with manna which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee, † Exod. 16. 14.

17 Lest thou shouldst say in thy heart: My own might, and the strength of my own hand, have atchieved all these things for me.

18 But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day sheweth.

19 But if thou forget the Lord thy God, and follow strange gods, and serve and adore them: behold now I foretell thee that thou shalt utterly perish.

20 As the nations, which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the Lord your God.

CHAP. VII. VER. 25. *Graven things.* Idols, so called by contempt.

VER. 26. *An anathema.* That is, a thing devoted to destruction; and which carries along with it a curse.

CHAP. VIII. VER. 3. *Not in bread alone, &c. i. e.* That God is able to make food of what he pleases for the support of man.

VER. 15. *The dipsas.* A serpent whose bite causeth a violent thirst: from whence it has its name, for in Greek *dipsa* (δίψα) signifies *thirst*.

CHAP. IX.

Lest they should impute their victories to their own merits, they are put in mind of their manifold rebellions and other sins, for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac and Jacob.

A. M. 2553. HEAR, O Israel: Thou shalt go over the Jordan this day; to possess nations very great, and stronger than thyself, cities great, and walled up to the sky,

2 A people great and tall, the sons of the Enacims, whom thou hast seen, and heard of, against whom no man is able to stand.

3 Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly, as he hath spoken to thee.

4 Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath the Lord brought me in to possess this land, whereas these nations are destroyed for their wickedness.

5 For it is not for thy justices, and the uprightness of thy heart that thou shalt go in to possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish his word, which he promised by oath to thy fathers Abraham, Isaac, and Jacob.

6 Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices, for thou art a very stiff-necked people.

7 Remember, and forget not how thou provokedst the Lord thy God to wrath in the wilderness. From the day, that thou camest out of Egypt unto this place, thou hast always strove against the Lord.

‖ Exod. 17. 6. & 19. 3. 8 ‖ For in Horeb also thou didst provoke him, and he was angry and would have destroyed thee,

† Exod. 14. 18. 9 † When I went up into the mount to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water.

‖ Exod. 31. 18. & 32. 15. 10 ‖ And the Lord gave me two tables of stone written with the finger of God, and containing all the words that he spoke to you in the mount from the midst of the fire, when the people were assembled together.

11 And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant,

12 And said to me: ‖ Arise, and go down from hence quickly: for thy people, which thou hast brought out of Egypt, have quickly forsaken the way that thou hast shewn them, and have made to themselves a molten *idol*. ‖ Exod. 32. 7.

13 And again the Lord said to me: I see that this people is stiff-necked:

14 Let me alone that I may destroy them, and abolish their name from under heaven, and set thee over a nation, that is greater and stronger than this.

15 And when I came down from the burning mount, and held the two tables of the covenant with both hands,

16 And saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had shewn you:

17 I cast the tables out of my hands, and broke them in your sight.

18 And I fell down before the Lord as before, forty days and nights neither eating bread, nor drinking water, for all your sins, which you had committed against the Lord, and had provoked him to wrath:

19 For I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also.

20 And he was exceeding angry against Aaron also, and would have destroyed him, and I prayed in like manner for him.

21 And your sin that you had committed, that is, the calf, I took, and burned it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent, which cometh down from the mountain.

‖ Num. 11. 1. & 16. 2. & 21. 5. 22 ‖ At the burning also, and at the place of temptation, and at the graves of lust you provoked the Lord:

23 And when he sent you from Cadesbarne, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice:

24 But were always rebellious from the day that I began to know you.

25 And I lay prostrate before the Lord forty days and nights, in which I humbly besought him, that he would not destroy you as he had threatened:

26 And praying, I said: O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand.

27 Remember thy servants Abraham, Isaac, and Jacob: look not on the stubborn-

ness of this people, nor on their wickedness and sin:

28 Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them into the land, that he promised them, and he hated them: therefore he brought them out, that he might kill them in the wilderness.

29 Who are thy people and thy inheritance, whom thou hast brought out by thy great strength, and in thy stretched-out arm.

CHAP. X.

God giveth the second tables of the law: a further exhortation to fear and serve the Lord.

A. M. 2553. † Exod. 34. 1.

AT † that time the Lord said to me: Hew thee two tables of stone like the former, and come up to me into the mount: and thou shalt make an ark of wood,

2 And I will write on the tables the words that were in them, which thou brokest before, and thou shalt put them in the ark.

3 And I made an ark of setim-wood. And when I had hewn two tables of stone like the former, I went up into the mount, having them in my hands.

4 And he wrote in the tables, according as he had written before, the ten words, which the Lord spoke to you in the mount from the midst of the fire, when the people were assembled: and he gave them to me.

5 And returning from the mount, I came down, and put the tables into the ark, that I had made, and they are there till this present, as the Lord commanded me.

‖ Num. 33. 31. † Num. 20. 28. & 29.

6 ‖ And the children of Israel removed their camp from Beroth of the children of Jacan into Mosera, where † Aaron died and was buried, and Eleazar his son succeeded him in the priestly office.

7 From thence they came to Gadgad: from which place they departed, and camped in Jetebatha, in a land of waters and torrents.

8 At that time he separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before him in the ministry, and to bless in his name until this present day.

9 Wherefore Levi hath no part nor possession with his brethren: because the Lord himself is his possession, as the Lord thy God promised him.

10 And I stood in the mount, as before, forty days and nights: and the Lord heard me this time also, and would not destroy thee.

11 And he said to me: Go, and walk before the people, that they may enter, and possess the land, which I swore to their fathers that I would give them.

12 And now Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul:

13 And keep the commandments of the Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

14 Behold heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are therein.

15 And yet the Lord hath been closely joined to thy fathers, and loved them, and chose their seed after them, that is to say, you, out of all nations, as this day it is proved.

16 Circumcise therefore the foreskin of your heart, and stiffen your neck no more.

17 Because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, ‖ who acceepteth no person nor taketh bribes. ‖ 2 Par. 19. 7. Job 34. 19.

18 He doth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment. Wisd. 6. 8. Eccli. 35. 15. Acts 10. 34. Rom. 2. 11. Gal. 2. 6.

19 And do you therefore love strangers, because you also were strangers in the land of Egypt.

20 † Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name. † Supra 6. 13. Mat. 4. 10. Luke 4. 8.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things, which thy eyes have seen.

22 In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

CHAP. XI.

The love and service of God are still inculcated, with a blessing to them that serve him, and threats of punishment if they forsake his law.

A. M. 2553.

THEREFORE love the Lord thy God, and observe his precepts and ceremonies, his judgments and commandments at all times.

2 Know this day the things that your children know not, who saw not the chastisements of the Lord your God, his great doings and strong hand, and stretched-out arm,

3 The signs and works which he did in the midst of Egypt to king Pharao, and to all his land,

4 And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red sea covered them, when

CHAP. X. VER. 6. *Mosera.* By Mount Hor, for there Aaron died, Numb. xx. This and the following verses seem to be inserted by way of parenthesis.

they purſued you, and how the Lord deſtroyed them until this preſent day:

5 And what he hath done to you in the wilderneſs, till you came to this place:

‖ Num. 16. 1. † Num. 16. 32.

6 ‖ And to Dathan and Abiron the ſons of Eliab, who was the ſon of Ruben: † whom the earth, opening her mouth, ſwallowed up with their houſholds and tents, and all their ſubſtance, which they had in the midſt of Iſrael:

7 Your eyes have ſeen all the great works of the Lord, that he hath done,

8 That you may keep all his commandments, which I command you this day, and may go in, and poſſeſs the land, to which you are entering,

9 And may live in it a long time: which the Lord promiſed by oath to your fathers, and to their ſeed, *a land* which floweth with milk and honey.

10 For the land, which thou goeſt to poſſeſs, is not like the land of Egypt, from whence thou cameſt out, where when the ſeed is ſown, waters are brought in to water it after the manner of gardens.

11 But it is a land of hills and plains, expecting rain from heaven.

12 And the Lord thy God doth always viſit it, and his eyes are on it from the beginning of the year unto the end thereof.

‖ Supra 10. 12.

13 ‖ If then you obey my commandments, which I command you this day, that you love the Lord your God, and ſerve him with all your heart, and with all your ſoul:

14 He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

15 And your hay out of the fields to feed your cattle, and that you may eat and be filled.

16 Beware leſt perhaps your heart be deceived, and you depart from the Lord, and ſerve ſtrange gods, and adore them:

17 And the Lord being angry ſhut up heaven, that the rain come not down, nor the earth yield her fruit, and you periſh quickly from the excellent land, which the Lord will give you.

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‖ Supra 6. 6.

18 ‖ Lay up theſe my words in your hearts and minds, and hang them for a ſign on your hands, and place them between your eyes.

19 Teach your children that they meditate on them, when thou ſitteſt in thy houſe, and when thou walkeſt on the way, and when thou lieſt down and riſeſt up.

20 Thou ſhalt write them upon the poſts and the doors of thy houſe:

21 That thy days may be multiplied, and the days of thy children in the land which the Lord ſwore to thy fathers, that he would give them as long as the heaven hangeth over the earth.

22 For if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him,

23 The Lord will deſtroy all theſe nations before your face, and you ſhall poſſeſs them, which are greater and ſtronger than you.

24 ‖ Every place, that your foot ſhall tread upon, ſhall be yours. From the deſart, and from Libanus, from the great river Euphrates unto the weſtern ſea ſhall be your borders. ‖ Joſ. 1. 3.

25 None ſhall ſtand againſt you: the Lord your God ſhall lay the dread and fear of you upon all the land that you ſhall tread upon, as he hath ſpoken to you.

26 Behold I ſet forth in your ſight this day a bleſſing and a curſe:

27 A bleſſing, if you obey the commandments of the Lord your God, which I command you this day:

28 A curſe, if you obey not the commandments of the Lord your God, but revolt from the way which now I ſhew you, and walk after ſtrange gods which you know not.

29 And when the Lord thy God ſhall have brought thee into the land, whither thou goeſt to dwell, thou ſhalt put the bleſſing upon mount Garizim, the curſe upon mount Hebal:

30 Which are beyond the Jordan, behind the way that goeth to the ſetting of the ſun, in the land of the Chananite who dwelleth in the plain country over-againſt Galgala, which is near the valley that reacheth and entereth far.

31 For you ſhall paſs over the Jordan, to poſſeſs the land, which the Lord your God will give you, that you may have it and poſſeſs it.

32 See therefore that you fulfil the ceremonies and judgments, which I ſhall ſet this day before you.

CHAP. XII.

All idolatry muſt be extirpated: ſacrifices, tithes, and firſt-fruits muſt be offered in one only place: all eating of blood is prohibited.

A. M. 2553.

THESE are the precepts and judgments, that you muſt do in the land, which the Lord the God of thy fathers will give thee, to poſſeſs it all the days that thou ſhalt walk upon the earth.

CHAP. XII. VER. 29. *Put the bleſſing, &c.* See Deut. xxvii. 12. &c. and Joſue viii. 33. &c.

2 Destroy all the places in which the nations, that you shall possess, worshipped their gods upon high mountains, and hills, and under every shady tree:

3 ‖ Overthrow their altars, and break down their statues, burn their groves with fire, and break their idols in pieces: destroy their names out of those places. ‖ Supra 7. 25. 2 Mac. 12. 40.

4 You shall not do so to the Lord your God:

5 But you shall come to the place, which the Lord your God shall choose out of all your tribes, to put his name there, and to dwell in it:

6 And you shall offer in that place your holocausts and victims, the tithes and first-fruits of your hands, and your vows and gifts, the first-born of your herds and your sheep.

7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your houses wherein the Lord your God hath blessed you.

8 You shall not do there the things we do here this day, every man that which seemeth good to himself.

9 For until this present time you are not come to rest, and to the possession, which the Lord your God will give you.

10 You shall pass over the Jordan, and shall dwell in the land which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without any fear,

11 In the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things that I command you, holocausts, and victims, and tithes, and the first-fruits of your hands: and whatsoever is the choicest in the gifts which you shall vow to the Lord.

12 There shall you feast before the Lord your God, you and your sons and your daughters, your men-servants and maid-servants, and the Levite that dwelleth in your cities. For he hath no other part and possession among you.

13 Beware lest thou offer thy holocausts in every place that thou shalt see:

14 But in the place which the Lord shall choose in one of thy tribes shalt thou offer sacrifices, and shalt do all that I command thee.

15 But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee, in thy cities: whether it be unclean, that is to say, having blemish or defect: or clean, that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it:

16 Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

17 Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the first-born of thy herds and thy cattle, nor any thing that thou vowest, and that thou wilt offer voluntarily, and the first-fruits of thy hands:

18 But thou shalt eat them before the Lord thy God in the place, which the Lord thy God shall choose, thou and thy son and thy daughther, and thy man-servant, and maid-servant, and the Levite that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt put thy hand.

19 Take heed thou forsake not the Levite all the time that thou livest in the land.

20 ‖ When the Lord thy God shall have enlarged thy borders, as he hath spoken to thee, and thou wilt eat the flesh that thy soul desireth: ‖ Gen. 28. 14. Exod. 34. 24. Infra 19. 8.

21 And if the place which the Lord thy God shall choose, that his name should be there, be far off, thou shalt kill of thy herds and of thy flocks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

22 Even as the roe and the hart is eaten, so shalt thou eat them: both the clean and unclean shall eat of them alike.

23 Only beware of this that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

24 But thou shalt pour it upon the earth as water,

25 That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

26 But the things which thou hast sanctified and vowed to the Lord, thou shalt take, and shalt come to the place which the Lord shall choose:

27 And shalt offer thy oblations the flesh and the blood upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.

28 Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is good and pleasing in the sight of the Lord thy God.

29 ‖ When the Lord thy God shall have ‖ Infra 19. 8.

destroyed before thy face the nations, which thou shalt go in to possess, and *when* thou shalt possess them, and dwell in their land:

30 Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship.

31 Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire.

32 What I command thee, that only do thou to the Lord: neither add any thing, nor diminish.

CHAP. XIII.

False prophets must be slain, and idolatrous cities destroyed.

A. M. 2553. IF there rise in the midst of thee a prophet, or one that saith he hath dreamed a dream, and he foretell a sign and a wonder,

2 And that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them:

3 Thou shalt not hear the words of that prophet or dreamer: for the Lord your God tryeth you, that it may appear whether you love him with all your heart, and with all your soul, or no.

4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

5 And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6 If thy brother the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers,

7 Of all the nations round about, that are near or afar off, from one end of the earth to the other,

8 Consent not to him, hear him not, neither let thy eye spare him to pity and conceal him,

9 But thou shalt presently put him to death. ‖ Let thy hand be first upon him, and afterwards the hands of all the people. ‖ Infra 17. 7.

10 With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage:

11 That all Israel hearing may fear, and may do no more any thing like this.

12 If in one of thy cities, which the Lord thy God shall give thee to dwell in, thou hear some say:

13 Children of Belial are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not:

14 Enquire carefully and diligently, the truth of the thing by looking well into it, and if thou find that which is said to be certain, and that this abomination hath been really committed,

15 Thou shalt forthwith kill the inhabitants of that city with the edge of the sword, and shalt destroy it and all things that are in it, even the cattle.

16 And all the houshold goods that are there, thou shalt gather together in the midst of the streets thereof, and shalt burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap for ever: it shall be built no more.

17 And there shall nothing of that anathema stick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he swore to thy fathers,

18 When thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayst do what is pleasing in the sight of the Lord thy God.

CHAP. XIV.

In mourning for the dead they are not to follow the ways of the gentiles: the distinction of clean and unclean meats: ordinances concerning tithes, and first-fruits.

A. M. 2553. BE ye children of the Lord your God: you shall not cut yourselves, nor make any baldness for the dead.

CHAP. XII. VER. 32. *That only do thou, &c.* They are forbid here to follow the ceremonies of the heathens; or to make any alterations in the divine ordinances.

CHAP. XIII. VER. 9. *Presently put him to death.* Not by killing him by private authority, but by informing the magistrate, and proceeding by order of justice.

VER. 13. *Belial.* That is, *without yoke.* Hence the wicked, who refuse to be subject to the divine law, are called in scripture the children of Belial.

|| Supra 7. 6. Infra 26. 18. 2 || Becauſe thou art a holy people to the Lord thy God: and he choſe thee to be his peculiar people of all nations that are upon the earth.

† Levit. 11. 4. 3 † Eat not the things that are unclean.

4 Theſe are the beaſts that you ſhall eat, the ox, and the ſheep, and the goat,

5 The hart and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.

6 Every beaſt that divideth the hoof in two parts, and cheweth the cud, you ſhall eat.

7 But of them that chew the cud, but divide not the hoof, you ſhall not eat, ſuch as the camel, the hare, and the cherogril: becauſe they chew the cud, but divide not the hoof, they ſhall be unclean to you.

8 The ſwine alſo, becauſe it divideth the hoof, but cheweth not the cud, ſhall be unclean, their fleſh you ſhall not eat, and their carcaſes you ſhall not touch.

9 Theſe ſhall you eat of all that abide in the waters: All that have fins and ſcales, you ſhall eat.

10 Such as are without fins and ſcales, you ſhall not eat, becauſe they are unclean.

11 All birds that are clean you ſhall eat.

12 The unclean eat not: to wit, the eagle, and the grype, and the oſprey.

13 The ringtail, and the vulture, and the kite according to their kind:

14 And all of the raven's kind:

15 And the oſtrich, and the owl, and the larus, and the hawk according to its kind:

16 The heron, and the ſwan, and the ſtork,

17 And the cormorant, the porphirion, and the night-crow,

18 The bittern, and the charadrion, every one in their kind: the houp alſo and the bat.

19 Every thing that creepeth and hath little wings, ſhall be unclean and ſhall not be eaten.

20 All that is clean, you ſhall eat.

21 But whatſoever is dead of itſelf, eat not thereof. Give it to the ſtranger that is within thy gates, to eat, or ſell it to him: becauſe thou art the holy people of the Lord thy || God. Thou ſhalt not boil a kid in the milk of its dam.

|| Exod. 23. 19. & 34. 26.

22 Every year thou ſhalt ſet aſide the tithes of all thy fruits that the earth bringeth forth.

23 And thou ſhalt eat before the Lord thy God in the place which he ſhall chooſe, that his name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the firſt-born of thy herds and thy ſheep: that thou mayſt learn to fear the Lord thy God at all times.

24 But when the way and the place which the Lord thy God ſhall chooſe, are far off, and he hath bleſſed thee, and thou canſt not carry all theſe things thither,

25 Thou ſhalt ſell them all, and turn them into money, and ſhalt carry it in thy hand, and ſhalt go to the place which the Lord ſhall chooſe:

26 And thou ſhalt buy with the ſame money whatſoever pleaſeth thee, either of the herds or of ſheep, wine alſo and ſtrong drink, and all that thy ſoul deſireth: and thou ſhalt eat before the Lord thy God, and ſhalt feaſt, thou and thy houſe:

27 And the Levite that is within thy gates, beware thou forſake him not, becauſe he hath no other part in thy poſſeſſion.

28 The third year thou ſhalt ſeparate another tithe of all things that grow to thee at that time: and ſhalt lay it up within thy gates.

29 And the Levite that hath no other part nor poſſeſſion with thee, and the ſtranger and the fatherleſs and the widow, that are within thy gates, ſhall come and ſhall eat and be filled: that the Lord thy God may bleſs thee in all the works of thy hands that thou ſhalt do.

CHAP. XV.

The law of the ſeventh year of remiſſion. The firſtlings of cattle are to be ſanctified to the Lord.

A. M. 2553. Ante C. 1451. IN the ſeventh year thou ſhalt make a remiſſion,

2 Which ſhall be celebrated in this order. He to whom any thing is owing from his friend or neighbour or brother, cannot demand it again, becauſe it is the year of remiſſion of the Lord.

3 Of the foreigner or ſtranger thou mayſt exact *it*: of thy countryman and neighbour thou ſhalt not have power to demand it again.

4 And there ſhall be no poor nor beggar

CHAP. XIV. VER. 3. *Unclean.* See the annotations on Leviticus XI.

CHAP. XV. VER. 4. *There ſhall be no poor, &c.* It is not to be underſtood as *a promiſe*, that there ſhould be no poor in Iſrael, as appears from ver. 11, where we learn that God's people would never be at a loſs to find objects for their charity: but it is an ordinance that all ſhould do their beſt endeavours to prevent any of their brethren from ſuffering the hardſhips of poverty and want.

among you: that the Lord thy God may bleſs thee in the land which he will give thee in poſſeſſion.

5 Yet ſo if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee this day, he will bleſs thee, as he hath promiſed.

6 Thou ſhalt lend to many nations, and thou ſhalt borrow of no man. Thou ſhalt have dominion over very many nations, and no one ſhall have dominion over thee.

7 If one of thy brethren that dwelleth within the gates of thy city in the land which the Lord thy God will give thee, come to poverty: thou ſhalt not harden thy heart, nor cloſe thy hand,

‖ Matt. 5. 42. Luke 6. 34. 8 But ſhalt open it to the poor man, ‖ thou ſhalt lend him, that which thou perceiveſt he hath need of.

9 Beware leſt perhaps a wicked thought ſteal in upon thee, and thou ſay in thy † Exod. 33. DO. Levit. 25. 2. heart: † The ſeventh year of remiſſion draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he aſketh: leſt he cry againſt thee to the Lord, and it become a ſin unto thee.

10 But thou ſhalt give to him: neither ſhalt thou do any thing craftily in relieving his neceſſities: that the Lord thy God may bleſs thee at all times, and in all things to which thou ſhalt put thy hand.

‖ Mat. 26. 11. 11 ‖ There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land.

‖ Exod. 21. 2. Jer. 34. 14. 12 ‖ When thy brother a Hebrew man, or Hebrew woman is ſold to thee, and hath ſerved thee ſix years, in the ſeventh year, thou ſhalt let him go free:

13 And when thou ſendeſt him out free, thou ſhalt not let him go away empty:

14 But ſhalt give him for his way out of thy flocks, and out of thy barn-floor, and thy wine-preſs, wherewith the Lord thy God ſhall bleſs thee.

15 Remember that thou alſo waſt a bond-ſervant in the land of Egypt, and the Lord thy God made thee free, and therefore I now command thee *this*.

16 But if he ſay: I will not depart: becauſe he loveth thee, and thy houſe, and findeth that he is well with thee:

17 Thou ſhalt take an awl, and bore through his ear in the door of thy houſe, and he ſhall ſerve thee for ever: thou ſhalt do in like manner to thy woman-ſervant alſo.

18 Turn not away thy eyes from them when thou makeſt them free: becauſe he hath ſerved thee ſix years according to the wages of a hireling: that the Lord thy God may bleſs thee in all the works that thou doſt.

19 Of the firſtlings, that come of thy herds and thy ſheep, thou ſhalt ſanctify to the Lord thy God whatſoever is of the male ſex. Thou ſhalt not work with the firſtling of a bullock, and thou ſhalt not ſhear the firſtlings of thy ſheep.

20 In the ſight of the Lord thy God ſhalt thou eat them every year in the place, that the Lord ſhall chooſe, thou and thy houſe.

‖ Levit. 22. 20. & 21. Eccli. 35. 14. 21 ‖ But if it have a blemiſh, or be lame, or blind, or in any part disfigured or feeble, it ſhall not be ſacrificed to the Lord thy God.

22 But thou ſhalt eat it within the gates of thy city: the clean and the unclean ſhall eat them alike as the roe, and as the hart.

23 Only thou ſhalt take heed not to eat their blood, but pour it out on the earth as water.

CHAP. XVI.

The three principal ſolemnities to be obſerved: juſt judges to be appointed in every city: all occaſions of idolatry to be avoided.

A. M. 2553. Ante C. 1451. OBSERVE the month of new corn, which is the firſt of the ſpring, that thou mayſt celebrate the phaſe to the Lord thy God: becauſe in this month the Lord thy God brought thee out of Egypt by night.

2 And thou ſhalt ſacrifice the phaſe to the Lord thy God, of ſheep, and of oxen in the place, which the Lord thy God ſhall chooſe, that his name may dwell there.

3 Thou ſhalt not eat with it leavened bread: ſeven days ſhalt thou eat without leaven, the bread of affliction, becauſe thou cameſt out of Egypt in fear: that thou mayſt remember the day of thy coming out of Egypt, all the days of thy life.

4 No leaven ſhall be ſeen in all thy coaſts for ſeven days, neither ſhall any of the fleſh of that which was ſacrificed the firſt day in the evening remain until morning.

5 Thou mayſt not immolate the phaſe in any one of thy cities, which the Lord thy God will give thee:

6 But in the place, which the Lord thy God ſhall chooſe, that his name may dwell there: thou ſhalt immolate the phaſe in the evening at the going down of the ſun, at which time thou cameſt out of Egypt.

7 And thou ſhalt dreſs, and eat it in the place which the Lord thy God ſhall chooſe, and in the morning riſing up thou ſhalt go into thy dwellings.

8 Six days ſhalt thou eat unleavened bread: and on the ſeventh day, becauſe it is the aſſembly of the Lord thy God, thou ſhalt do no work.

9 Thou ſhalt number unto three ſeven weeks from that day, wherein thou didſt put the ſickle to the corn.

10 And thou ſhalt celebrate the feſtival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou ſhalt offer according to the bleſſing of the Lord thy God:

11 And thou ſhalt feaſt before the Lord thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that is within thy gates, and the ſtranger and the fatherleſs and the widow, who abide with you: in the place which the Lord thy God ſhall chooſe, that his name may dwell there:

12 And thou ſhalt remember that thou waſt a ſervant in Egypt: and thou ſhalt keep and do the things that are commanded.

13 Thou ſhalt celebrate the ſolemnity alſo of tabernacles, when thou haſt gathered in thy fruit of the barn-floor and of the wine-preſs.

14 And thou ſhalt make merry in thy feſtival time, thou, thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, the Levite alſo and the ſtranger, and the fatherleſs and the widow that are within thy gates.

15 Seven days ſhalt thou celebrate feaſts to the Lord thy God in the place which the Lord ſhall chooſe: and the Lord thy God will bleſs thee in all thy fruits, and in every work of thy hands, and thou ſhalt be in joy.

16 Three times in a year ſhall all thy males appear before the Lord thy God in the place which he ſhall chooſe: in the feaſt of unleavened bread, in the feaſt of weeks, and in the feaſt of tabernacles. ‖ No one ſhall appear with his hands empty before the Lord:

‖ Exod. 23. 15. & 34. 20. Eccli. 35. 6.

17 But every one ſhall offer according to what he hath, according to the bleſſing of the Lord his God, which he ſhall give him.

18 Thou ſhalt appoint judges and magiſtrates in all thy gates, which the Lord thy God ſhall give thee, in all thy tribes: that they may judge the people with juſt judgment,

‖ Exod. 23. 8. Levit. 19. 15. Supra 1. 17. Eccli. 20. 31.

19 And not go aſide to either part. ‖ Thou ſhalt not accept perſon nor gifts: for gifts blind the eyes of the wiſe, and change the words of the juſt.

20 Thou ſhalt follow juſtly after that which is juſt: that thou mayſt live and poſſeſs the land, which the Lord thy God ſhall give thee.

21 Thou ſhalt plant no grove, nor any tree near the altar of the Lord thy God:

22 Neither ſhalt thou make nor ſet up to thyſelf a ſtatue: which things the Lord thy God hateth.

CHAP. XVII.

Victims muſt be without blemiſh. Idolaters are to be ſlain. Controverſies are to be decided by the high-prieſt and council, whoſe ſentence muſt be obeyed, under pain of death. The duty of a king, who is to receive the law of God at the prieſt's hands.

THOU ſhalt not ſacrifice to the Lord thy God a ſheep, or an ox, wherein there is blemiſh, or any fault: for that is an abomination to the Lord thy God. A. M. 2553.

2 When there ſhall be found among you within any of thy gates, which the Lord thy God ſhall give thee, man or woman that do evil in the ſight of the Lord thy God, and tranſgreſs his covenant,

3 So as to go and ſerve ſtrange gods, and adore them, the ſun and the moon, and all the hoſt of heaven, which I have not commanded:

4 And this is told thee, and hearing it thou haſt enquired diligently, and found it to be true, and that the abomination is committed in Iſrael:

5 Thou ſhalt bring forth the man or the woman, who have commited that moſt wicked thing, to the gates of thy city, and they ſhall be ſtoned.

6 ‖ By the mouth of two, or three witneſſes ſhall he die that is to be ſlain. Let no man be put to death, when only one beareth witneſs againſt him.

‖ Infra 19. 15. Mat. 18. 16. 2 Cor. 13. 1.

7 The hands of the witneſſes ſhall be firſt upon him to kill him, † and afterwards the hands of the reſt of the people: that thou mayſt take away the evil out of the midſt of thee.

† Supra 13. 9.

8 If thou perceive that there be among you a hard and doubtful *matter* in judgment between blood and blood, cauſe and cauſe, leproſy and leproſy: and thou ſee that the words of the judges within thy gates do vary:

CHAP. XVII. VER. 3. *The hoſt of heaven.* That is, the ſtars.

VER. 8. *If thou perceive, &c.* Here we ſee what authority God was pleaſed to give to the church-guides of the Old Teſtament, in deciding, without appeal, all controverſies relating to the law; promiſing that they ſhould not err therein; and puniſhing with death ſuch as proudly refuſed to obey their deciſions: and ſurely he has not done leſs for the church-guides of the New Teſtament.

arise, and go up to the place, which the Lord thy God shall choose.

‖ 2 Par. 19. 8. 9 ‖ And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment.

10 And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee,

11 According to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand.

12 But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel:

13 And all the people hearing it shall fear, that no one afterwards swell with pride.

14 When thou art come into the land, which the Lord thy God will give thee, and possessest it, and shalt say: I will set a king over me, as all nations have that are round about:

15 Thou shalt set him whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make a man of another nation king, that is not thy brother.

16 And when he is made *king*, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way.

17 He shall not have many wives, that may allure his mind, nor immense sums of silver and gold.

18 But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe,

19 And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law.

20 And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

CHAP. XVIII.

The Lord is the inheritance of the priests and Levites. Heathenish abominations are to be avoided. The great PROPHET CHRIST *is promised. False prophets must be slain.*

‖ THE priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and his oblations, A. M. 2553. ‖ Num. 18. 20. & 23. Supra 10. 9. 1 Cor. 9. 13.

2 And they shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them.

3 This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

4 ‖ The first-fruits *also* of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep. ‖ Num. 18. 21.

5 For the Lord thy God hath chosen him of all thy tribes, to stand, and to minister to the name of the Lord, him and his sons for ever.

6 If a Levite go out of any one of the cities throughout all Israel, in which he dwelleth, and have a longing mind to come to the place which the Lord shall choose,

7 He shall minister in the name of the Lord his God, as all his brethren the Levites *do*, that shall stand at that time before the Lord.

8 He shall receive the same portion of food that the rest do: besides that which is due to him in his own city, by succession from his fathers.

9 When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations.

10 ‖ Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, ‖ Levit. 20. 27.

11 Nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers, ‖ or that seeketh the truth from the dead. ‖ 1 Kings 28. 7.

12 For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.

13 Thou shalt be perfect, and without spot before the Lord thy God.

14 These nations, whose land thou shalt possess, hearken to soothsayers and diviners:

but thou art otherwiſe inſtructed by the Lord thy God.

‖ John 1. 45. Acts 3. 22. 15 ‖ The Lord thy God will raiſe up to thee a PROPHET of thy nation and of thy brethren like unto me: him thou ſhalt hear:

† Exod. 20. 21. 16 As thou deſireſt of the Lord thy God in † Horeb, when the aſſembly was gathered together, and ſaidſt: Let me not hear any more the voice of the Lord my God, neither let me ſee any more this exceeding great fire, leſt I die.

17 And the Lord ſaid to me: They have ſpoken all things well.

‖ John 1. 45. 18 ‖ I will raiſe them up a prophet out of the midſt of their brethren like to thee: and I will put my words in his mouth, and he ſhall ſpeak all that I ſhall command him.

19 And he that will not hear his words, which he ſhall ſpeak in my name, I will be the revenger.

20 But the prophet who being corrupted with pride ſhall ſpeak in my name things that I did not command him to ſay, or in the name of ſtrange gods, ſhall be ſlain.

21 And if in ſilent thought thou anſwer: How ſhall I know the word that the Lord hath not ſpoken?

22 Thou ſhalt have this ſign: Whatſoever that ſame prophet foretelleth in the name of the Lord, and it cometh not to paſs: that thing the Lord hath not ſpoken, but the prophet hath forged it by the pride of his mind: and therefore thou ſhalt not fear him.

CHAP. XIX.

The cities of refuge. Wilful murder, and falſe witneſſes muſt be puniſhed.

A. M. 2553. WHEN the Lord thy God hath deſtroyed the nations, whoſe land he will deliver to thee, and thou ſhalt poſſeſs it, and ſhalt dwell in the cities and houſes thereof:

‖ Num. 35. 11. Joſ. 20. 2. 2 ‖ Thou ſhalt ſeparate to thee three cities in the midſt of the land, which the Lord will give thee in poſſeſſion,

3 Paving diligently the way: and thou ſhalt divide the whole province of thy land equally into three parts: that he who is forced to flee for manſlaughter, may have near at hand whither to eſcape.

4 This ſhall be the law of the ſlayer that fleeth, whoſe life is to be ſaved: He that killeth his neighbour ignorantly, and who is proved to have had no hatred againſt him yeſterday and the day before:

5 But to have gone with him to the wood to hew wood, and in cutting down the tree the axe ſlipped out of his hand, and the iron ſlipping from the handle ſtruck his friend, and killed him: he ſhall flee to one of the cities aforeſaid, and live:

6 Leſt perhaps the next kinſman of him whoſe blood was ſhed, puſhed on by his grief ſhould purſue, and apprehend him, if the way be too long, and take away the life of him who is not guilty of death, becauſe he is proved to have had no hatred before againſt him that was ſlain.

7 Therefore I command thee, that thou ſeparate three cities at equal diſtance one from another.

‖ Gen. 28. 14. Exod. 34. 24. Supra 12. 20. 8 ‖ And when the Lord thy God ſhall have enlarged thy borders, as he ſwore to thy fathers, and ſhall give thee all the land that he promiſed them,

9 (Yet ſo, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times) thou ſhalt add to thee other three cities, and ſhalt double the number of the three cities aforeſaid:

10 That innocent blood may not be ſhed in the midſt of the land which the Lord thy God will give thee to poſſeſs, leſt thou be guilty of blood.

‖ Num. 35. 20. 11 ‖ But if any man hating his neighbour, lie in wait for his life, and riſe and ſtrike him, and he die, and he flee to one of the cities aforeſaid,

12 The ancients of his city ſhall ſend, and take him out of the place of refuge, and ſhall deliver him into the hand of the kinſman of him, whoſe blood was ſhed, and he ſhall die.

13 Thou ſhalt not pity him, and thou ſhalt take away the *guilt of* innocent blood out of Iſrael, that it may be well with thee.

14 Thou ſhalt not take, nor remove thy neighbour's landmark, which *thy* predeceſſors have ſet in thy poſſeſſion, which the Lord thy God will give thee in the land that thou ſhalt receive to poſſeſs.

‖ Supra 17. 6. Mat. 18. 16. 2 Cor. 13. 1. 15 ‖ One witneſs ſhall not riſe up againſt any man, whatſoever the ſin, or wickedneſs be: but in the mouth of two or three witneſſes every word ſhall ſtand.

16 If a lying witneſs ſtand againſt a man, accuſing him of tranſgreſſion,

17 Both of them, between whom the controverſy is, ſhall ſtand before the Lord in the ſight of the prieſts and the judges that ſhall be in thoſe days.

‖ Dan. 13. 62. 18 ‖ And when after moſt diligent inquiſition, they ſhall find that the falſe witneſs hath told a lie againſt his brother:

19 They ſhall render to him as he meant to do to his brother, and thou ſhalt take away the evil out of the midſt of thee:

20 That others hearing may fear, and may not dare to do ſuch things.

‖ Exod. 21. 23. & 24. Levit. 24. 20. Mat. 5. 38.

21 Thou ſhalt not pity him, ‖ but ſhalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

Laws relating to war.

A. M. 2553.

IF thou go out to war againſt thy enemies, and ſee horſemen and chariots, and the numbers of the enemy's army greater than thine, thou ſhalt not fear them: becauſe the Lord thy God is with thee, who brought thee out of the land of Egypt.

2 And when the battle is now at hand, the prieſt ſhall ſtand before the army, and ſhall ſpeak to the people in this manner:

3 Hear, O Iſrael, you join battle this day againſt your enemies, let not your heart be diſmayed, be not afraid, do not give back, fear ye them not:

4 Becauſe the Lord your God is in the midſt of you, and will fight for you againſt your enemies, to deliver you from danger.

5 And the captains ſhall proclaim through every band in the hearing of the army:

‖ 1 Mac. 3. 56.

‖ What man is there, that hath built a new houſe, and hath not dedicated it? let him go, and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 What man is there, that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may eat? let him go, and return to his houſe: leſt he die in the battle, and another man execute his office.

7 What man is there, that hath eſpouſed a wife, and not taken her? let him go, and return to his houſe: leſt he die in the war, and another man take her.

8 After theſe things are declared they ſhall add the reſt, and ſhall ſpeak to the people:

‖ Judges 7. 3.

‖ What man is there that is fearful, and faint-hearted? let him go, and return to his houſe, leſt he make the hearts of his brethren to fear, as he himſelf is poſſeſſed with fear.

9 And when the captains of the army ſhall hold their peace, and have made an end of ſpeaking, every man ſhall prepare their bands to fight.

10 If at any time thou come to fight againſt a city, thou ſhalt firſt offer it peace.

11 If they receive it, and open the gates to thee, all the people that are therein, ſhall be ſaved, and ſhall ſerve thee paying tribute.

12 But if they will not make peace, and ſhall begin war againſt thee, thou ſhalt beſiege it.

13 And when the Lord thy God ſhall deliver it into thy hands, thou ſhalt ſlay all that are therein of the male ſex, with the edge of the ſword,

14 Excepting women and children, cattle and other things, that are in the city. And thou ſhalt divide all the prey to the army, and thou ſhalt eat the ſpoils of thy enemies, which the Lord thy God ſhall give thee.

15 So ſhalt thou do to all cities that are at a great diſtance from thee, and are not of theſe cities which thou ſhalt receive in poſſeſſion.

16 But of thoſe cities that ſhall be given thee, thou ſhalt ſuffer none at all to live:

17 But ſhalt kill them with the edge of the ſword, to wit, the Hethite, and the Amorrhite, and the Chananite, the Pherezite, and the Hevite, and the Jebuſite, as the Lord thy God hath commanded thee:

18 Leſt they teach you to do all the abominations which they have done to their gods: and you ſhould ſin againſt the Lord your God.

19 When thou haſt beſieged a city a long time, and hath compaſſed it with bulwarks to take it, thou ſhalt not cut down the trees that may be eaten of, neither ſhalt thou ſpoil the country round about with axes: for it is a tree, and not a man, neither can it increaſe the number of them that fight againſt thee.

20 But if there be any trees that are not fruitful, but wild, and fit for other uſes, cut them down, and make engines, until thou take the city, which fighteth againſt thee.

CHAP. XXI.

The expiation of a ſecret murder. The marrying a captive. The eldeſt ſon muſt not be deprived of his birth-right for hatred of his mother. A ſtubborn ſon is to be ſtoned to death. When one is hanged on a gibbet, he muſt be taken down the ſame day, and buried.

A. M. 2553. Ante C. 1451.

WHEN there ſhall be found in the land, which the Lord thy God will give thee, the corpſe of a man ſlain, and it is not known who is guilty of the murder,

2 Thy ancients, and judges ſhall go out, and ſhall meaſure from the place where the body lieth the diſtance of every city round about:

3 And the ancients of that city which they ſhall perceive to be nearer than the reſt, ſhall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

4 And they ſhall bring her into a rough and ſtony valley, that never was ploughed,

nor sown: and there they shall strike off the head of the heifer:

5 And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter *should be decided*, and whatsoever is clean or unclean should be judged.

6 And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley,

7 And shall say: Our hands did not shed this blood, nor did *our* eyes see it.

8 Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge in the midst of thy people Israel. And the guilt of blood shall be taken from them:

9 And thou shalt be free from the innocent's blood, that was shed, when thou shalt have done what the Lord hath commanded thee.

10 If thou go out to fight against thy enemies, and the Lord thy God deliver them into thy hand, and thou lead them away captives,

11 And seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

12 Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

13 And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she shall be thy wife.

14 But if afterwards she please thee not, thou shalt let her go free, but thou mayst not sell her for money, nor oppress her by might: because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they have had children by him, and the son of the hated be the first-born,

16 And he meaneth to divide his substance among his sons: he may not make the son of the beloved the first-born, and prefer him before the son of the hated.

‖ 1 Par. 5. 1. 17 ‖ But he shall acknowledge the son of the hated for the first-born, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first-birthrights.

18 If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19 They shall take him and bring him to the ancients of his city, and to the gate of judgment,

20 And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings:

21 The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid.

22 When a man hath committed a crime for which he is to be punished with death, and being condemned to die is hanged on a gibbet:

23 His body shall not remain upon the tree, but shall be buried the same day: ‖ for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession. ‖ Gal. 3. 13.

CHAP. XXII.

Humanity towards neighbours. Neither sex may use the apparel of the other. Cruelty to be avoided even to birds. Battlements about the roof of a house. Things of divers kinds not to be mixed. The punishment of him that slandereth his wife, as also of adultery and rape.

‖ THOU shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother. A. M. 2553. ‖ Exod. 24. 4.

2 And if thy brother be not nigh, or thou know him not: thou shalt bring *them* to thy house, and they shall be with thee until thy brother seek them, and receive them.

3 Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another.

4 If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him.

5 A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.

6 If thou find, as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs: thou shalt not take her with her young:

CHAP. XXII. VER. 6. *Thou shalt not take, &c.* This was to shew them to exercise a certain mercy even to irrational creatures; and by that means to train them up to a horror of cruelty; and to the exercise of humanity and mutual charity one to another.

7 But ſhalt let her go, keeping the young which thou haſt caught: that it may be well with thee, and thou mayſt live a long time.

8 When thou buildeſt a new houſe, thou ſhalt make a battlement to the roof round about: leſt blood be ſhed in thy houſe, and thou be guilty, if any one ſlip, and fall down headlong.

9 Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt both the ſeed which thou haſt ſown, and the fruit of the vineyard, be ſanctified together.

10 Thou ſhalt not plough with an ox and an aſs together.

11 Thou ſhalt not wear a garment that is woven of woollen and linen together.

‖ Num. 15. 38. 12 ‖ Thou ſhalt make ſtrings in the hem at the four corners of thy cloak, wherewith thou ſhalt be covered.

13 If a man marry a wife, and afterwards hate her,

14 And ſeek occaſions to put her away, laying to her charge a very ill name, and ſay: I took this woman to wife, and going in to her, I found her not a virgin:

15 Her father and mother ſhall take her, and ſhall bring with them the tokens of her virginity to the ancients of the city that are in the gate:

16 And the father ſhall ſay: I gave my daughter unto this man to wife: and becauſe he hateth her,

17 He layeth to her charge a very ill name, ſo as to ſay: I found not thy daughter a virgin: and behold theſe are the tokens of my daughter's virginity. And they ſhall ſpread the cloth before the ancients of the city:

18 And the ancients of that city ſhall take that man, and beat him,

19 Condemning him beſides in a hundred ſicles of ſilver, which he ſhall give to the damſel's father, becauſe he hath defamed by a very ill name a virgin of Iſrael: and he ſhall have her to wife, and may not put her away all the days of his life.

20 But if what he chargeth her with be true, and virginity be not found in the damſel:

21 They ſhall caſt her out of the doors of her father's houſe, and the men of the city ſhall ſtone her to death, and ſhe ſhall die: becauſe ſhe hath done a wicked thing in Iſrael, to play the whore in her father's houſe: and thou ſhalt take away the evil out of the midſt of thee.

‖ Levit. 20. 10. 22 ‖ If a man lie with another man's wife, they ſhall both die, that is to ſay, the adulterer and the adultereſs: and thou ſhalt take away the evil out of Iſrael.

23 If a man have eſpouſed a damſel that is a virgin, and ſome one find her in the city, and lie with her,

24 Thou ſhalt bring them both out to the gate of that city, and they ſhall be ſtoned: the damſel, becauſe ſhe cried not out, being in the city: the man, becauſe he hath humbled his neighbour's wife. And thou ſhalt take away the evil from the midſt of thee.

25 But if a man find a damſel that is betrothed, in the field, and taking hold of her, lie with her, he alone ſhall die:

26 The damſel ſhall ſuffer nothing, neither is ſhe guilty of death: for as a robber riſeth againſt his brother, and taketh away his life, ſo alſo did the damſel ſuffer:

27 She was alone in the field: ſhe cried, and there was no man to help her.

28 If a man find a damſel that is a virgin, who is not eſpouſed, and taking her lie with her, and the matter come to judgment:

‖ Exod. 22. 16. 29 ‖ He that lay with her, ſhall give to the father of the maid fifty ſicles of ſilver, and ſhall have her to wife, becauſe he hath humbled her: he may not put her away all the days of his life.

30 No man ſhall take his father's wife, nor remove his covering.

CHAP. XXIII.

Who may and who may not enter into the church: uncleanneſs to be avoided: other precepts concerning fugitives, fornication, uſury, vows, and eating other men's grapes and corn.

A. M. 2553. AN eunuch, whoſe teſticles are broken or cut away, or yard cut off, ſhall not enter into the church of the Lord.

2 A mamzer, that is to ſay, one born of a proſtitute, ſhall not enter into the church of the Lord, until the tenth generation.

‖ 2 Eſdr. 13. 1. 3 ‖ The Ammonite, and the Moabite even after the tenth generation ſhall not enter into the church of the Lord for ever:

‖ Num. 22. 5. Joſ. 24. 9. 4 Becauſe they would not meet you with bread and water in the way, when you came out of Egypt: ‖ and becauſe they hired

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VER. 8. *Battlement.* This precaution was neceſſary, becauſe all their houſes had flat tops; and it was uſual to walk and to converſe together upon them.

CHAP. XXIII. VER. 1. *Eunuch.* By theſe are meant, in the ſpiritual ſenſe, ſuch as are barren in good works.

Ibid. *Into the church.* That is, into the aſſembly or congregation of Iſrael, ſo as to have the privilege of an Iſraelite, or to be capable of any place or office among the people of God.

againſt thee Balaam, the ſon of Beor, from Meſopotamia in Syria, to curſe thee:

5 And the Lord thy God would not hear Balaam, and he turned his curſing into thy bleſſing, becauſe he loved thee.

6 Thou ſhalt not make peace with them, neither ſhalt thou ſeek their proſperity all the days of thy life for ever.

7 Thou ſhalt not abhor the Edomite, becauſe he is thy brother: nor the Egyptian, becauſe thou waſt a ſtranger in his land.

8 They that are born of them, in the third generation ſhall enter into the church of the Lord.

9 When thou goeſt out to war againſt thy enemies, thou ſhalt keep thyſelf from every evil thing.

10 If there be among you any man, that is defiled in a dream by night, he ſhall go forth out of the camp,

11 And ſhall not return, before he be waſhed with water in the evening: and after ſun-ſet he ſhall return into the camp.

12 Thou ſhalt have a place without the camp, to which thou mayeſt go for the neceſſities of nature,

13 Carrying a paddle at thy girdle. And when thou ſitteſt down, thou ſhalt dig round about, and with the earth that is dug up thou ſhalt cover

14 That which thou art eaſed of: (for the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy, and let no uncleanneſs appear therein, leſt he go away from thee.

15 Thou ſhalt not deliver to his maſter the ſervant that is fled to thee.

16 He ſhall dwell with thee in the place, that ſhall pleaſe him, and ſhall reſt in one of thy cities: give him no trouble.

17 There ſhall be no whore among the daughters of Iſrael, nor whoremonger among the ſons of Iſrael.

18 Thou ſhalt not offer the hire of a ſtrumpet, nor the price of a dog, in the houſe of the Lord thy God, whatſoever it be that thou haſt vowed: becauſe both theſe are an abomination to the Lord thy God.

19 Thou ſhalt not lend to thy brother money to uſury, nor corn, nor any other thing:

20 But to the ſtranger. To thy brother thou ſhalt lend that which he wanteth, without uſury: that the Lord thy God may bleſs thee in all thy works in the land, which thou ſhalt go in to poſſeſs.

21 When thou haſt made a vow to the Lord thy God, thou ſhalt not delay to pay it: becauſe the Lord thy God will require it. And if thou delay, it ſhall be imputed to thee for a ſin.

22 If thou wilt not promiſe, thou ſhalt be without ſin.

23 But that which is once gone out of thy lips, thou ſhalt obſerve, and ſhalt do as thou haſt promiſed to the Lord thy God, and haſt ſpoken with thy own will and with thy own mouth.

24 Going into thy neighbour's vineyard, thou mayeſt eat as many grapes as thou pleaſeſt: but muſt carry none out with thee:

25 If thou go into thy friend's corn, thou mayſt break the ears, and rub them in thy hand: but not reap them with a ſickle.

CHAP. XXIV.

Divorce permitted to avoid greater evil: the newly married muſt not go to war: of men-ſtealers, of leproſy, of pledges, of labourers hire, of juſtice, and of charity to the poor.

A. M. 2553.

‖ IF a man take a wife, and have her, and ſhe find not favour in his eyes for ſome uncleanneſs: he ſhall write a bill of divorce, and ſhall give it in her hand, and ſend her out of his houſe. ‖ Mat. 5. 31. & 19. 7. Mark 10. 4.

2 And when ſhe is departed, and marrieth another huſband,

3 And he alſo hateth her, and hath given her a bill of divorce, and hath ſent her out of his houſe, or is dead:

4 The former huſband cannot take her again to wife: becauſe ſhe is defiled, and is become abominable before the Lord: leſt thou cauſe thy land to ſin, which the Lord thy God ſhall give thee to poſſeſs.

5 When a man hath lately taken a wife, he ſhall not go out to war, neither ſhall any public buſineſs be enjoined him, but he ſhall be free at home without fault, that for one year he may rejoice with his wife.

6 Thou ſhalt not take the nether, nor the upper millſtone to pledge: for he hath pledged his life to thee.

7 If any man be found ſoliciting his brother of the children of Iſrael, and ſelling

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VER. 14. *No uncleanneſs.* This caution againſt ſuffering any filth in the camp, was to teach them to fly the filth of ſin, which driveth God away from the ſoul.

VER. 20. *To the ſtranger.* This was a diſpenſation granted by God to his people, who being the Lord of all things, can give a right and title to one upon the goods of another. Otherwiſe the ſcripture every where condemns uſury, as contrary to the law of God, and a crying ſin. See *Exod.* xxii. 25. *Levit.* xxv. 36, 37. 2 *Eſdr.* v. 7. *Pſalm* xiv. 5. *Ezek.* xviii. 8, 13, &c.

him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee.

8 Observe diligently that thou incur not the stroke of the leprosy, but thou shalt do whatsoever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

‖ Num. 12. 10. 9 ‖ Remember what the Lord your God did to Mary, in the way when you came out of Egypt.

10 When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge:

‖ Exod. 22. 26. 11 ‖ But thou shalt stand without, and he shall bring out to thee what he hath.

12 But if he be poor, the pledge shall not lodge with thee that night,

13 But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment and bless thee, and thou mayst have justice before the Lord thy God.

† Lev. 19. 13. Tob. 4. 15. 14 ‖ Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates:

15 But thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor, and with it maintaineth his life: lest he cry against thee to the Lord, and it be reputed to thee for a sin.

‖ 4 Kings 14 6. 2 Par. 25. 4. Ezec. 18. 20. 16 ‖ The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin.

17 Thou shalt not pervert the judgment of the stranger nor of the fatherless, neither shalt thou take away the widow's raiment for a pledge.

18 Remember that thou wast a slave in Egypt, and the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

19 When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless, and the widow to take it away: that the Lord thy God may bless thee in all the works of thy hands.

20 If thou have gathered the fruit of thy olive-trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and the widow.

21 If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall be for the stranger, the fatherless, and the widow.

22 Remember that thou also wast a bondman in Egypt, and therefore I command thee to do this thing.

CHAP. XXV.

Stripes must not exceed forty. The ox is not to be muzzled. Of raising seed to the brother. Of the immodest woman. Of unjust weight. Of destroying the Amalecites.

IF there be a controversy between men, and they call upon the judges: they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness. * A. M. 2553.

2 And if they see that the offender be worthy of stripes: they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be:

3 Yet so, ‖ that they exceed not the number of forty: lest thy brother depart shamefully torn before thy eyes. ‖ 2 Cor. 11. 24.

4 † Thou shalt not muzzle the ox that treadeth out thy corn on the floor. † 1 Cor. 9. 9. 1 Tim. 5. 18.

5 ‡ When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up seed for his brother: ‡ Mat. 22. 24. Mark 12. 19. Luke 20. 28.

6 And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel.

7 But if he will not take his brother's wife, who by law belongeth to him, the woman shall go to the gate of the city, and call upon the ancients, and say: ‖ My husband's brother refuseth to raise up his brother's name in Israel: and will not take me to wife. ‖ Ruth 4. 5.

8 And they shall cause him to be sent for forthwith, and shall ask him. If he answer: I will not take her to wife:

9 The woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man that will not build up his brother's house:

10 And his name shall be called in Israel, the house of the unshod.

CHAP. XXV. VER. 4. *Not muzzle, &c.* St. Paul understands this of the spiritual labourer in the church of God, who is not to be denied his maintenance. 1 *Cor.* ix. 8, 9, 10.

11 If two men have words together, and one begin to fight againſt the other, and the other's wife willing to deliver her huſband out of the hand of the ſtronger, ſhall put forth her hand, and take him by the ſecrets:

12 Thou ſhalt cut off her hand, neither ſhalt thou be moved with any pity in her regard.

13 Thou ſhalt not have divers weights in thy bag, a greater and a leſs:

14 Neither ſhall there be in thy houſe a greater buſhel and a leſs.

15 Thou ſhalt have a juſt and a true weight, and thy buſhel ſhall be equal and true: that thou mayſt live a long time upon the land which the Lord thy God ſhall give thee.

16 For the Lord thy God abhorreth him that doth theſe things, and he hateth all injuſtice.

17 ‖ Remember what Amalec did to thee in the way when thou cameſt out of Egypt: ‖ Exod. 17.

18 How he met thee: and ſlew the hindmoſt of thy army, who ſat down being weary, when thou waſt ſpent with hunger and labour, and he feared not God.

19 Therefore when the Lord thy God ſhall give thee reſt, and ſhall have ſubdued all the nations round about in the land which he hath promiſed thee: thou ſhalt blot out his name from under heaven. See thou forget it not.

CHAP. XXVI.

The form of words with which the firſt-fruits and tithes are to be offered. God's covenant.

AND when thou art come into the land which the Lord thy God will give thee to poſſeſs, and haſt conquered it, and dwelleſt in it:

2 Thou ſhalt take the firſt of all thy fruits, and put them in a baſket, and ſhalt go to the place which the Lord thy God ſhall chooſe, that his name may be invocated there:

3 And thou ſhalt go to the prieſt that ſhall be in thoſe days, and ſay to him: I profeſs this day before the Lord thy God, that I am come into the land, for which he ſwore to our fathers, that he would give it us.

4 And the prieſt taking the baſket at thy hand, ſhall ſet it before the altar of the Lord thy God:

5 And thou ſhalt ſpeak thus in the ſight of the Lord thy God: The Syrian purſued my father, who went down into Egypt, and ſojourned there in a very ſmall number, and grew into a nation great and ſtrong and of an infinite multitude.

6 And the Egyptians afflicted us, and perſecuted us, laying on us moſt grievous burdens:

7 And we cried to the Lord God of our fathers: who heard us, and looked down upon our affliction, and labour, and diſtreſs:

8 And brought us out of Egypt with a ſtrong hand, and a ſtretched-out arm, with great terror, with ſigns and wonders:

9 And brought us into this place, and gave us this land flowing with milk and honey.

10 And therefore now I offer the firſt-fruits of the land which the Lord hath given me. And thou ſhalt leave them in the ſight of the Lord thy God, adoring the Lord thy God.

11 And thou ſhalt feaſt in all the good things which the Lord thy God hath given thee, and thy houſe, thou and the Levite, and the ſtranger that is with thee.

12 When thou haſt made an end of tithing all thy fruits, in the third year of tithes thou ſhalt give *it* to the Levite and to the ſtranger, and to the fatherleſs, and to the widow, that they may eat within thy gates, and be filled:

13 And thou ſhalt ſpeak *thus* in the ſight of the Lord thy God: ‖ I have taken that which was ſanctified out of my houſe, and I have given it to the Levite and to the ſtranger, and to the fatherleſs, and to the widow, as thou haſt commanded me: I have not tranſgreſſed thy commandments nor forgotten thy precepts. ‖ Supra 14. 29.

14 I have not eaten of them in my mourning, nor ſeparated them for any uncleanneſs, nor ſpent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou haſt commanded me.

15 ‖ Look from thy ſanctuary, and thy high habitation of heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou didſt ſwear to our fathers, a land flowing with milk and honey. ‖ Iſa. 63. 15. Baruch 2. 16.

VER. 17. *Amalec.* This order for deſtroying the Amalecites, in the myſtical ſenſe, ſheweth how hateful they are to God, and what puniſhments they are to look for from his juſtice, who attack and diſcourage his ſervants when they are but juſt come out, as it were, of the Egypt of this wicked world, and being yet weak and faint-hearted, are but beginning their journey to the land of promiſe.

CHAP. XXVI. VER. 5. *The Syrian.* Laban. See *Gen.* xxvii.

16 This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul.

17 Thou hast chosen the Lord this day to be thy God, and to walk in his ways and keep his ceremonies, and precepts and judgments, and obey his command.

‖ Supra 7. 6. 18 ‖ And the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments:

19 And to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayst be a holy people of the Lord thy God, as he hath spoken.

CHAP. XXVII.

The commandments must be written on stones: and an altar erected, and sacrifices offered. The observers of the commandments are to be blessed, and the transgressors cursed.

A. M. 2553. AND Moses with the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day.

2 And when you are passed over the Jordan into the land which the Lord thy God will give thee thou shalt set up great stones, and shalt plaster them over with plaster,

3 That thou mayst write on them all the words of this law, when thou art passed over the Jordan: that thou mayst enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as he swore to thy fathers.

4 Therefore when you are passed over the Jordan, set up the stones which I command you this day, in mount Hebal, and thou shalt plaster them with plaster:

5 And thou shalt build there an altar to the Lord thy God, ‖ of stones which iron hath not touched, ‖ Exod. 20. 25. Jos. 8. 31.

6 And of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God:

7 And shalt immolate peace-victims, and eat there, and feast before the Lord thy God.

8 And thou shalt write upon the stones all the words of this law plainly and clearly.

9 And Moses and the priests of the race of Levi said to all Israel: Attend, and hear, O Israel: This day thou art made the people of the Lord thy God.

10 Thou shalt hear his voice, and do the commandments and justices which I command thee.

11 And Moses commanded the people in that day, saying:

12 These shall stand upon mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph and Benjamin.

13 And over-against them shall stand on mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan and Nephtali.

14 ‖ And the Levites shall pronounce, and say to all the men of Israel with a loud voice: ‖ Dan. 9. 11.

15 Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer, and say: Amen.

16 Cursed be he that honoureth not his father and mother: and all the people shall say: Amen.

17 Cursed be he that removeth his neighbour's land-marks: and all the people shall say: Amen.

18 Cursed be he that maketh the blind to wander out of his way: and all the people shall say: Amen.

19 Cursed be he that perverteth the judgment of the stranger, of the fatherless and the widow: and all the people shall say: Amen.

20 Cursed be he that lieth with his father's wife, and uncover his bed: and all the people shall say: Amen.

21 Cursed be he that lieth with any beast: and all the people shall say: Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or of his mother: and all the people shall say: Amen.

23 Cursed be he that lieth with his mother-in-law: and all the people shall say: Amen.

24 Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen.

25 Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen.

26 Cursed be he that abideth not in the words of this law, and fulfilleth them not in work: and all the people shall say: Amen.

CHAP. XXVIII.

Many blessings are promised to the observers of God's commandments: and curses threatened to transgressors.

A. M. 2553. NOW if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee

higher than all the nations that are on the earth.

2 And all these blessings shall come upon thee, and overtake thee: yet so if thou hear his precepts.

3 Blessed shalt thou be in the city, and blessed in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

5 Blessed shall be thy barns, and blessed thy stores.

6 Blessed shalt thou be coming in and going out.

7 The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

8 The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

9 The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the earth shall see that the name of the Lord is invocated upon thee, and they shall fear thee.

11 The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee.

12 The Lord will open his excellent treasure, the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one.

13 And the Lord shall make thee the head, and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them,

14 And turn not away from them neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

‖ Lev. 26. 14. Lament. 2. 17. Baruch 1. 20. Malac. 2. 2.

15 ‖ But if thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, cursed in the field.

17 Cursed *shall be* thy barn, and cursed thy stores.

18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

19 Cursed shalt thou be coming in, and cursed going out.

20 The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me.

21 May the Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

22 May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with heat, and with corrupted air and with blasting, and pursue thee till thou perish.

23 Be the heaven, that is over thee, of brass: and the ground thou treadest on, of iron.

24 The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed.

25 The Lord make thee to fall down before thy enemies, one way mayst thou go out against them, and flee seven *ways*, and be scattered throughout all the kingdoms of the earth.

26 And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away.

27 The Lord strike thee with the ulcer of Egypt, and the part of thy body, by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

28 The Lord strike thee with madness and blindness and fury of mind,

29 And mayst thou grope at mid-day as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

30 Mayst thou take a wife, and another sleep with her. Mayst thou build a house, and not dwell therein. Mayst thou plant

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CHAP. XXVIII. VER. 2. *All these blessings, &c.* In the old testament, God promised *temporal* blessings to the keepers of his law, heaven not being opened as yet; and that gross and sensual people being more moved with present and sensible things. But in the new testament the goods that are promised us are spiritual and eternal: and temporal evils are turned into blessings.

VER. 15. *All these curses, &c.* Thus God dealt with the transgressors of his law in the old testament: but now he often suffers sinners to prosper in this world, rewarding them for some little good they have done, and reserving their punishment for the other world.

a vineyard, and not gather the vintage thereof.

31 May thy ox be ſlain before thee, and thou not eat thereof. May thy aſs be taken away in thy ſight, and not reſtored to thee. May thy ſheep be given to thy enemies, and may there be none to help thee.

32 May thy ſons and thy daughters be given to another people, thy eyes looking on, and languiſhing at the ſight of them all the day, and may there be no ſtrength in thy hand.

33 May a people which thou knoweſt not, eat the fruits of thy land, and all thy labours: and mayſt thou always ſuffer oppreſſion, and be cruſhed at all times,

34 And be aſtoniſhed at the terror of thoſe things which thy eyes ſhall ſee.

35 May the Lord ſtrike thee with a very ſore ulcer in the knees and in the legs, and be thou incurable from the ſole of the foot to the top of thy head.

36 The Lord ſhalt bring thee, and thy king, whom thou ſhalt have appointed over thee, into a nation which thou and thy fathers know not: and there thou ſhalt ſerve ſtrange gods, wood and ſtone.

37 And thou ſhalt be loſt, as a proverb and a bye-word to all people, among whom the Lord ſhall bring thee in.

‖ Micheas 6. 15. Aggeus 1. 6.

38 ‖ Thou ſhalt caſt much ſeed into the ground, and gather little: becauſe the locuſts ſhall conſume all.

39 Thou ſhalt plant a vineyard, and dig it, and ſhalt not drink the wine, nor gather any thing thereof: becauſe it ſhall be waſted with worms.

40 Thou ſhalt have olive-trees in all thy borders, and ſhalt not be anointed with the oil: for the olives ſhall fall off and periſh.

41 Thou ſhalt beget ſons and daughters, and ſhalt not enjoy them: becauſe they ſhall be led into captivity.

42 The blaſt ſhall conſume all the trees and the fruits of thy ground.

43 The ſtranger that liveth with thee in the land, ſhall riſe up over thee, and ſhall be higher: and thou ſhalt go down, and be lower.

44 He ſhall lend to thee, and thou ſhalt not lend to him. He ſhall be as the head, and thou ſhalt be the tail.

45 And all theſe curſes ſhall come upon thee, and ſhall purſue and overtake thee, till thou periſh: becauſe thou heardſt not the voice of the Lord thy God, and didſt not keep his commandments and ceremonies which he commanded thee.

46 And they ſhall be as ſigns and wonders on thee, and on thy ſeed for ever.

47 Becauſe thou didſt not ſerve the Lord thy God with joy and gladneſs of heart, for the abundance of all things:

48 Thou ſhalt ſerve thy enemy, whom the Lord will ſend upon thee, in hunger, and thirſt, and nakedneſs, and in want of all things: and he ſhall put an iron yoke upon thy neck, till he conſume thee.

49 The Lord will bring upon thee a nation from afar, and from the uttermoſt ends of the earth, like an eagle that flieth ſwiftly: whoſe tongue thou canſt not underſtand:

50 A moſt inſolent nation, that will ſhew no regard to the ancient, nor have pity on the infant,

51 And will devour the fruit of thy cattle, and the fruits of thy land: until thou be deſtroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of ſheep: until he deſtroy thee,

52 And conſume thee in all thy cities, and thy ſtrong and high walls be brought down, wherein thou truſtedſt in all thy land. Thou ſhalt be beſieged within thy gates in all thy land, which the Lord thy God will give thee:

‖ Lament. 4. 10. Baruch 2. 2. & 3.

53 ‖ And thou ſhall eat the fruit of thy womb, and the fleſh of thy ſons and of thy daughters, which the Lord thy God ſhall give thee, in the diſtreſs and extremity wherewith thy enemy ſhall oppreſs thee.

54 The man that is nice among you, and very delicate, ſhall envy his own brother, and his wife, that lieth in his boſom,

55 So that he will not give them of the fleſh of his children, which he ſhall eat: becauſe he hath nothing elſe in the ſiege and the want, wherewith thy enemies ſhall diſtreſs thee within all thy gates.

56 The tender and delicate woman, that could not go upon the ground, nor ſet down her foot for over-much niceneſs and tenderneſs, will envy her huſband who lieth in her boſom, the fleſh of her ſon, and of her daughter,

57 And the filth of the after-births, that come forth from between her thighs, and the children that are born the ſame hour. For they ſhall eat them ſecretly for the want of all things, in the ſiege and diſtreſs, wherewith thy enemy ſhall oppreſs thee within thy gates.

58 If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible name: that is, The Lord thy God:

59 The Lord ſhall increaſe thy plagues, and the plagues of thy ſeed, plagues great and laſting, infirmities grievous and perpetual.

60 And he ſhall bring back on thee all the afflictions of Egypt, which thou waſt afraid of, and they ſhall ſtick faſt to thee.

61 Moreover the Lord will bring upon thee all the diſeaſes, and plagues, that are not written in the volume of this law till he conſume thee:

62 And you ſhall remain few in number, who before were as the ſtars of heaven for multitude, becauſe thou heardſt not the voice of the Lord thy God.

63 And as the Lord rejoiced upon you before doing good to you, and multiplying you: ſo he ſhall rejoice deſtroying and bringing you to nought, ſo that you ſhall be taken away from the land which thou ſhalt go in to poſſeſs.

64 The Lord ſhall ſcatter thee among all people, from the fartheſt parts of the earth to the ends thereof: and there thou ſhalt ſerve ſtrange gods, which both thou art ignorant of and thy fathers, wood and ſtone.

65 Neither ſhalt thou be quiet, even in thoſe nations, nor ſhall there be any reſt for the ſole of thy foot. For the Lord will give thee a fearful heart, and languiſhing eyes, and a ſoul conſumed with penſiveneſs:

66 And thy life ſhall be as it were hanging before thee. Thou ſhalt fear night and day, neither ſhalt thou truſt thy life.

67 In the morning thou ſhalt ſay: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulneſs of thy heart, wherewith thou ſhalt be terrified, and for thoſe things which thou ſhalt ſee with thy eyes.

68 The Lord ſhall bring thee again with ſhips into Egypt, by the way whereof he ſaid to thee that thou ſhouldſt ſee it no more. There ſhalt thou be ſet to ſale to thy enemies for bond-men and bond-women, and no man ſhall buy you.

CHAP. XXIX.

The covenant is ſolemnly confirmed between God and his people. Threats againſt thoſe that ſhall break it.

A. M. 2553. THESE are the words of the covenant which the Lord commanded Moſes to make with the children of Iſrael in the land of Moab: beſide that covenant which he made with them in Horeb.

2 And Moſes called all Iſrael, and ſaid to them: ‖ You have ſeen all the things that the Lord did before you in the land of Egypt to Pharao, and to all his ſervants, and to his whole land,

‖ Exod. 19. 4.

3 The great temptations, which thy eyes have ſeen, thoſe mighty ſigns, and wonders,

4 And the Lord hath not given you a heart to underſtand, and eyes to ſee, and ears that may hear, unto this preſent day.

5 ‖ He hath brought you forty years through the deſart: your garments are not worn out, neither are the ſhoes of your feet conſumed with age.

‖ Supra 8. 2.

6 You have not eaten bread, nor have you drunk wine or ſtrong drink: that you might know that I am the Lord your God.

7 And you came to this place: ‖ and Sehon king of Heſebon, and Og king of Baſan, came out againſt us to fight. And we ſlew them,

‖ Supra 3. 1.

8 And took their land, and delivered it for a poſſeſſion to ‖ Ruben and Gad, and the half tribe of Manaſſes.

‖ Supra 3. 15. Numb. 32. Joſ. 13. 8. & 22. 4.

9 Keep therefore the words of this covenant, and fulfil them: that you may underſtand all that you do.

10 You all ſtand this day before the Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Iſrael,

11 Your children and your wives, and the ſtranger that abideth with thee in the camp, beſides the hewers of wood, and them that bring water:

12 That thou mayſt paſs in the covenant of the Lord thy God, and in the oath which this day the Lord thy God maketh with thee:

13 That he may raiſe thee up a people to himſelf, and he may be thy God as he hath ſpoken to thee, and as he ſwore to thy fathers Abraham, Iſaac, and Jacob.

14 Neither with you only do I make this covenant, and confirm theſe oaths,

15 But with all that are preſent and that are abſent.

16 For you know how we dwelt in the land of Egypt, and how we have paſſed through the midſt of nations, and paſſing through them,

17 You have ſeen their abominations and filth, that is to ſay, their idols, wood and ſtone, ſilver and gold, which they worſhipped.

18 Leſt perhaps there ſhould be among you a man or a woman, a family or a tribe, whoſe heart is turned away this day from the Lord our God, to go and ſerve the gods of thoſe nations: and there ſhould be

CHAP. XXIX. VER. 4. *Hath not given you, &c.* Through your own fault and becauſe you reſiſted his grace.

among you a root bringing forth gall and bitterneſs.

19 And when he ſhall hear the words of this oath, he ſhould bleſs himſelf in his heart, ſaying: I ſhall have peace, and will walk on in the naughtineſs of my heart: and the drunken may conſume the thirſty,

20 And the Lord ſhould not forgive him: but his wrath and jealouſy againſt that man ſhould be exceedingly enkindled at that time, and all the curſes that are written in this volume ſhould light upon him: and the Lord ſhould blot out his name from under heaven,

21 And utterly deſtroy him out of all the tribes of Iſrael, according to the curſes that are contained in the book of this law and covenant:

22 And the following generation ſhall ſay, and the children that ſhall be born hereafter, and the ſtrangers that ſhall come from afar, ſeeing the plagues of that land, and the evils wherewith the Lord hath afflicted it,

23 Burning it with brimſtone, and the heat of ſalt, ſo that it cannot be ſown any more, nor any green thing grow therein, ‖ after, the example of the deſtruction of Sodom and Gomorrha, Adama and Seboim, which the Lord deſtroyed in his wrath and indignation:

‖ Gen. 19. 24.

24 And all the nations ſhall ſay: ‖ Why hath the Lord done thus to this land? what meaneth this exceeding great heat of his wrath?

‖ 3 Kings 9. 8. Jer. 22. 8.

25 And they ſhall anſwer: Becauſe they forſook the covenant of the Lord, which he made with their fathers, when he brought them out of the land of Egypt:

26 And they have ſerved ſtrange gods, and adored them, whom they knew not, and for whom they had not been aſſigned:

27 Therefore the wrath of the Lord was kindled againſt this land, to bring upon it all the curſes that are written in this volume:

28 And he hath caſt them out of their land, in anger and in wrath, and in very great indignation, and hath thrown them into a ſtrange land, as it is ſeen this day.

29 Secret things to the Lord our God: *things* that are manifeſt, to us and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

Great mercies are promiſed to the penitent: God's commandment is feaſible. Life and death are ſet before them.

NOW when all theſe things ſhall be come upon thee, the bleſſing or the curſe, which I have ſet forth before thee: and thou ſhalt be touched with repentance of thy heart among all the nations, into which the Lord thy God ſhall have ſcattered thee, A. M. 2553.

2 And ſhalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy ſoul:

3 The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he ſcattered thee before.

4 If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back from thence,

5 ‖ And will take thee to himſelf, and bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and bleſſing thee, he will make thee more numerous than were thy fathers.

‖ 2 Mac. 2. 29.

6 The Lord thy God will circumciſe thy heart, and the heart of thy ſeed: that thou mayſt love the Lord thy God with all thy heart and with all thy ſoul, that thou mayſt live.

7 And he will turn all theſe curſes upon thy enemies, and upon them that hate and perſecute thee.

8 But thou ſhalt return, and hear the voice of the Lord thy God, and ſhalt do all the commandments which I command thee this day:

9 And the Lord will make thee abound in all the works of thy hands, in the fruit of thy womb, thy cattle, and in the fruit of the fruitfulneſs of thy land, and in the plenty of all things. For the Lord will return to rejoice over thee in all good things, as he rejoiced in thy fathers:

10 Yet ſo, if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to the Lord thy God with all thy heart, and with all thy ſoul.

VER. 19. *The drunken, &c. abſumat ebria ſitientem.* It is a proverbial expreſſion, which may either be underſtood, as ſpoken by the ſinner, *bleſſing*, that is flattering himſelf in his ſins with the imagination of peace, and ſo great an abundance as may ſatisfy, and as it were, *conſume* all *thirſt* and want: or it may be referred to the *root of bitterneſs*, ſpoken of before, which being *drunken* with ſin may attract, and by that means *conſume* ſuch as *thirſt* after the like evils.

VER. 29. *Secret things, &c.* As much as to ſay, ſecret things belong to, and are known to God alone: our buſineſs muſt be to obſerve what he has *revealed* and *manifeſted* to us, and to direct our lives accordingly.

11 This commandment, that I command thee this day is not above thee, nor far off from thee:

12 Nor is it in heaven, that thou ſhouldſt ſay: Which of us can go up to heaven to bring it unto us, and we may hear and fulfil it in work?

13 Nor is it beyond the ſea: that thou mayſt excuſe thyſelf, and ſay: ‖ Which of us can croſs the ſea, and bring it unto us: that we may hear, and do that which is commanded? ‖ Rom. 10. 6.

14 But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayſt do it.

15 Conſider that I have ſet before thee this day life and good, and on the other hand death and evil:

16 That thou mayſt love the Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments, and thou mayſt live, and he may multiply thee, and bleſs thee in the land, which thou ſhalt go in to poſſeſs.

17 But if thy heart be turned away, ſo that thou wilt not hear, and being deceived with error thou adore ſtrange gods, and ſerve them:

18 I foretell thee this day that thou ſhalt periſh, and ſhalt remain but a ſhort time in the land, to which thou ſhalt paſs over the Jordan, and ſhalt go in to poſſeſs it.

19 I call heaven and earth to witneſs this day, that I have ſet before you life and death, bleſſing and curſing. Chooſe therefore life, that both thou and thy ſeed may live:

20 And that thou mayſt love the Lord thy God, and obey his voice, and adhere to him (for he is thy life, and the length of thy days), that thou mayſt dwell in the land, for which the Lord ſwore to thy fathers Abraham, Iſaac, and Jacob, that he would give it them.

CHAP. XXXI.

Moſes encourageth the people, and Joſue who is appointed to ſucceed him. He delivereth the law to the prieſts. God foretelleth that the people will often forſake him, and that he will puniſh them. He commandeth Moſes to write a canticle, as a conſtant remembrancer of the law.

A. M. 2553. AND Moſes went, and ſpoke all theſe words to all Iſrael,

2 And he ſaid to them: I am this day a hundred and twenty years old, I can no longer go out and come in, eſpecially as the Lord alſo hath ſaid to me: ‖ Thou ſhalt not paſs over this Jordan. ‖ Supra 3. 27. ‖ Num. 27. 13.

3 The Lord thy God then will paſs over before thee: he will deſtroy all theſe nations in thy ſight, and thou ſhalt poſſeſs them: and this Joſue ſhall go over before thee, as the Lord hath ſpoken.

4 And the Lord ſhall do to them ‖ as he did to Sehon and Og the kings of the Amorrhites, and to their land, and ſhall deſtroy them. ‖ Num. 21. 24.

5 Therefore when the Lord ſhall have delivered theſe alſo to you, ‖ you ſhall do in like manner to them as I have commanded you. ‖ Supra 7. 2.

6 Do manfully, and be of good heart: fear not, nor be ye diſmayed at their ſight: for the Lord thy God he himſelf is thy leader, and will not leave thee nor forſake thee.

7 And Moſes called Joſue, and ſaid to him before all Iſrael: ‖ Take courage, and be valiant: for thou ſhalt bring this people into the land which the Lord ſwore he would give to their fathers, and thou ſhalt divide it by lot. ‖ Joſ. 1. 6. 3 Kings 2. 2.

8 And the Lord who is your leader, he himſelf will be with thee: he will not leave thee, nor forſake thee: fear not, neither be diſmayed.

9 And Moſes wrote this law, and delivered it to the prieſts the ſons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Iſrael.

10 And he commanded them, ſaying: After ſeven years, in the year of remiſſion, in the feaſt of tabernacles,

11 When all Iſrael come together, to appear in the ſight of the Lord thy God in the place which the Lord ſhall chooſe, thou ſhalt read the words of this law before all Iſrael, in their hearing,

12 And the people being all aſſembled together, both men and women, children and ſtrangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law:

13 That their children alſo, who now are ignorant, may hear, and fear the Lord their God, all the days that they live in the land whither you are going over the Jordan to poſſeſs it.

14 And the Lord ſaid to Moſes: Behold the days of thy death are nigh: call Joſue, and ſtand ye in the tabernacle of the teſtimony, that I may give him a charge. So Moſes and Joſue went, and ſtood in the tabernacle of the teſtimony:

15 And the Lord appeared there in the pillar of a cloud, which ſtood in the entry of the tabernacle.

16 And the Lord ſaid to Moſes: Behold

thou ſhalt ſleep with thy fathers, and this people riſing up will go a fornicating after ſtrange gods in the land, to which it goeth in to dwell: there will they forſake me, and will make void the covenant, which I have made with them,

17 And my wrath ſhall be kindled againſt them in that day: and I will forſake them, and will hide my face from them, and they ſhall be devoured: all evils and afflictions ſhall find them, ſo that they ſhall ſay in that day: In truth it is becauſe God is not with me, that theſe evils have found me.

18 But I will hide, and cover my face in that day, for all the evils which they have done, becauſe they have followed ſtrange gods.

19 Now therefore write you this canticle, and teach the children of Iſrael: that they may know it by heart, and ſing it by mouth, and this ſong may be unto me for a teſtimony among the children of Iſrael.

20 For I will bring them into the land, for which I ſwore to their fathers, that floweth with milk and honey. And when they have eaten, and are full and fat, they will turn away after ſtrange gods, and will ſerve them: and will deſpiſe me, and make void my covenant.

21 And after many evils and afflictions ſhall have come upon them, this canticle ſhall anſwer them for a teſtimony, which no oblivion ſhall take away out of the mouth of their ſeed. For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have promiſed them.

22 Moſes therefore wrote the canticle, and taught it the children of Iſrael.

23 And the Lord commanded Joſue the ſon of Nun, and ſaid: Take courage, and be valiant: for thou ſhalt bring the children of Iſrael into the land which I have promiſed, and I will be with thee.

24 Therefore after Moſes had wrote the words of this law in a volume, and finiſhed it:

25 He commanded the Levites, who carried the ark of the covenant of the Lord, ſaying:

26 Take this book, and put it in the ſide of the ark of the covenant of the Lord your God: that it may be there for a teſtimony againſt thee.

27 For I know thy obſtinacy, and thy moſt ſtiff neck. While I am yet living, and going in with you, you have always been rebellious againſt the Lord: how much more when I ſhall be dead?

28 Gather unto me all the ancients of your tribes, and your doctors, and I will ſpeak theſe words in their hearing, and will call heaven and earth to witneſs againſt them.

29 For I know that, after my death, you will do wickedly, and will quickly turn aſide from the way that I have commanded you: and evils ſhall come upon you in the latter times, when you ſhall do evil in the ſight of the Lord, to provoke him by the works of your hands.

30 Moſes therefore ſpoke, in the hearing of the whole aſſembly of Iſrael, the words of this canticle, and finiſhed it even to the end.

CHAP. XXXII.

A canticle for the remembrance of the law. Moſes is commanded to go up into a mountain, from whence he ſhall ſee the promiſed land, but not enter into it.

HEAR, O ye Heavens, the things I ſpeak, let the earth give ear to the words of my mouth. * A. M. 2553. Ante C. 1451.

2 Let my doctrine gather as the rain, let my ſpeech diſtil as the dew, as a ſhower upon the herb, and as drops upon the graſs.

3 Becauſe I will invoke the name of the Lord: give ye magnificence to our God.

4 The works of God are perfect, and all his ways are judgments: God is faithful, and without any iniquity, he is juſt and right.

5 They have ſinned againſt him, and are none of his children in *their* filth: *they are* a wicked and perverſe generation.

6 Is this the return thou makeſt to the Lord, O fooliſh and ſenſeleſs people? Is not he thy father, that hath poſſeſſed thee, and made thee, and created thee?

7 ‖ Remember the days of old, think upon every generation: aſk thy father, and he will declare to thee: thy elders and they will tell thee. ‖ Job 8. 8.

8 When the Moſt High divided the nations: when he ſeparated the ſons of Adam, he appointed the bounds of people according to the number of the children of Iſrael.

9 But the Lord's portion, is his people: Jacob the lot of his inheritance.

10 He found him in a deſert land, in a place of horror, and of waſte wilderneſs: he led him about, and taught him: and he kept him as the apple of his eye.

11 As the eagle enticing her young to fly, and hovering over them, he ſpread his wings, and hath taken him and carried him on his ſhoulders.

12 The Lord alone was his leader: and there was no ſtrange god with him.

13 He ſet him upon high land: that he

might eat the fruits of the fields, that he might ſuck honey out of the rock, and oil out of the hardeſt ſtone.

14 Butter of the herd, and milk of the ſheep with the fat of lambs, and of the rams of the breed of Baſan: and goats with the marrow of wheat, and might drink the pureſt blood of the grape.

15 The beloved grew fat, and kicked: he grew fat, and thick and groſs, he forſook God who made him, and departed from God his ſaviour.

16 They provoked him by ſtrange gods, and ſtirred him up to anger, with *their* abominations.

17 They ſacrificed to devils and not to God, to gods whom they knew not: that were newly come up, whom their fathers worſhipped not.

18 Thou haſt forſaken the God that begot thee, and haſt forgotten the Lord that created thee.

19 The Lord ſaw, and was moved to wrath: becauſe his own ſons and daughters provoked him.

20 And he ſaid: I will hide my face from them, and will conſider what their laſt end ſhall be: for it is a perverſe generation, and unfaithful children.

21 They have provoked me with that which was no god, and have angered me with their vanities: ‖ and I will provoke them with that which is no people, and will vex them with a fooliſh nation.

‖ Jer. 15. 14. Rom. 10. 19.

22 A fire is kindled in my wrath, and ſhall burn even to the loweſt hell: and ſhall devour the earth with her increaſe, and ſhall burn the foundations of the mountains.

23 I will heap evils upon them, and will ſpend my arrows among them.

24 They ſhall be conſumed with famine, and birds ſhall devour them with a moſt bitter bite: I will ſend the teeth of beaſts upon them, with the fury of creatures that trail upon the ground, and of ſerpents.

25 Without, the ſword ſhall lay them waſte, and terror within, both the young man and the virgin, the ſucking child with the man in years.

26 I ſaid: Where are they? I will make the memory of them to ceaſe from among men.

27 But for the wrath of the enemies I have deferred it: leſt perhaps their enemies might be proud, and ſhould ſay: Our mighty hand, and not the Lord, hath done all theſe things.

28 They are a nation without counſel, and without wiſdom.

‖ Jer. 9. 12. 29 ‖ O that they would be wiſe, and would underſtand, and would provide for their laſt end.

30 How ſhould one purſue after a thouſand, and two chaſe ten thouſand? Was it not, becauſe their God had ſold them, and the Lord had ſhut them up?

31 For our God is not as their gods: our enemies themſelves are judges.

32 Their vines are of the vineyard of Sodom, and of the ſuburbs of Gomorrha: their grapes are grapes of gall, and their cluſters moſt bitter.

33 Their wine is the gall of dragons, and the venom of aſps which is incurable.

34 Are not theſe things ſtored up with me, and ſealed up in my treaſures?

35 ‖ Revenge is mine, and I will repay them in *due* time; that their foot may ſlide: the day of deſtruction is at hand, and the time makes haſte to come.

‖ Eccli. 28. 1. Rom. 12. 19. Hebr. 10. 30.

36 The Lord will judge his people, † and will have mercy on his ſervants: he ſhall ſee that *their* hand is weakened, and that they who were ſhut up have alſo failed, and they that remained are conſumed.

† 2. Mac. 7. 6.

37 And he ſhall ſay: ‖ Where are their gods, in whom they truſted?

‖ Jer. 2. 28.

38 Of whoſe victims they eat the fat, and drank the wine of their drink-offerings: let them ariſe and help you, and protect you in your diſtreſs.

39 See ye that I alone am, and there is no other God beſides me: ‖ I will kill and I will make to live: I will ſtrike, and I will heal, † and there is none that can deliver out of my hand.

‖ 1. Kings 2. 6. Tobias 13. 2. Wiſd. 16. 13. † Job 10. 7. Wiſd. 16. 15.

40 I will lift up my hand to heaven, and I will ſay: I live for ever.

41 If I ſhall whet my ſword as the lightning, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that hate me.

42 I will make my arrows drunk with blood, and my ſword ſhall devour fleſh, of the blood of the ſlain and of the captivity, of the bare head of the enemies.

43 ‖ Praiſe his people, ye nations, for he will revenge the blood of his ſervants: and will render vengeance to their enemies, and he will be merciful to the land of his people.

‖ 2 Mac. 7. 6.

44 So Moſes came and ſpoke all the words of this canticle in the ears of the people, and Joſue the ſon of Nun.

45 And he ended all theſe words, ſpeaking to all Iſrael.

46 And he ſaid to them: Set your hearts on all the words, which I teſtify to you this day: which you ſhall command your children to obſerve and to do, and to fulfil all that is written in this law:

47 For they are not commanded you in

vain, but that every one ſhould live in them: and that doing them you may continue a long time in the land whither you are going over the Jordan to poſſeſs it.

48 And the Lord ſpoke to Moſes the ſame day, ſaying:

49 Go up into this mountain Abarim, (that is to ſay, of paſſages,) unto mount Nebo, which is in the land of Moab over-againſt Jericho: and ſee the land of Chanaan, which I will deliver to the children of Iſrael to poſſeſs, and die thou in the mountain.

50 When thou art gone up into it thou ‖ Num. 20. 26. & 27. 13. ſhalt be gathered to thy people, ‖ as Aaron thy brother died in mount Hor, and was gathered to his people:

† Num. 20. 12. & 27. 14. 51 † Becauſe you treſpaſſed againſt me in the midſt of the children of Iſrael at the waters of contradiction in Cades of the deſart of Sin: and you did not ſanctify me among the children of Iſrael.

52 Thou ſhalt ſee the land before thee, which I will give to the children of Iſrael, but thou ſhalt not enter into it.

CHAP. XXXIII.

Moſes before his death bleſſeth the tribes of Iſrael.

THIS is the bleſſing, wherewith the man of God Moſes bleſſed the children of Iſrael, before his death.

2 And he ſaid: The Lord came from Sinai, and from Seir he roſe up to us: he hath appeared from mount Pharan, and with him thouſands of ſaints. In his right hand a fiery law.

‖ Wiſd. 3. 1. & 5. 5. 3 He hath loved the people, ‖ all the ſaints are in his hand: and they that approach to his feet, ſhall receive of his doctrine.

4 Moſes commanded us a law, the inheritance of the multitude of Jacob.

5 He ſhall be king with the moſt right, the princes of the people being aſſembled with the tribes of Iſrael.

6 Let Ruben live, and not die, and be he ſmall in number.

7 This is the bleſſing of Juda. Hear, O Lord, the voice of Juda, and bring him in unto his people: his hands ſhall fight for him, and he ſhall be his helper againſt his enemies.

8 To Levi alſo he ſaid: Thy perfection, and thy doctrine *be* to thy holy man, whom thou haſt proved in the temptation, and judged at the waters of contradiction:

9 ‖ Who hath ſaid to his father, and to his mother: I do not know you; and to his brethren: I know you not: and their own children they have not known. Theſe have kept thy word, and obſerved thy covenant, ‖ Exod. 32. 27. Levit. 10. 5.

10 Thy judgments, O Jacob, and thy law, O Iſrael: they ſhall put incenſe in thy wrath, and holocauſt, upon thy altar.

11 Bleſs, O Lord, his ſtrength, and receive the works of his hands. Strike the backs of his enemies, and let not them that hate him riſe.

12 And to Benjamin he ſaid: The beſt beloved of the Lord ſhall dwell confidently in him: as in a bride-chamber ſhall he abide all the day long, and between his ſhoulders ſhall he reſt.

13 To Joſeph alſo he ſaid: Of the bleſſing of the Lord be his land, of the fruits of heaven, and of the dew, and of the deep that lieth beneath.

14 Of the fruits brought forth by the ſun and by the moon.

15 Of the tops of the ancient mountains, of the fruits of the everlaſting hills:

16 And of the fruits of the earth, and of the fulneſs thereof. The bleſſing of him ‖ that appeared in the buſh, come upon the head of Joſeph, and upon the crown of the Nazarite among his brethren. ‖ Exod. 3. 2.

17 His beauty as of the firſtling of a bullock, his horns *as* the horns of a rhinoceros: with them ſhall he puſh the nations even to the ends of the earth. Theſe are the multitudes of Ephraim, and theſe the thouſands of Manaſſes.

18 And to Zabulon he ſaid: Rejoice, O Zabulon, in thy going out; and Iſſachar in thy tabernacles.

19 They ſhall call the people to the mountain: there ſhall they ſacrifice the victims of juſtice. Who ſhall ſuck as milk the abundance of the ſea, and the hidden treaſures of the ſands.

20 And to Gad he ſaid: Bleſſed be Gad in *his* breadth: he hath reſted as a lion, and hath ſeized upon the arm and the top of the head.

CHAP. XXXIII. VER. 8. *Holy man.* Aaron and his ſucceſſors in the prieſthood.

VER. 9. *Who hath ſaid, &c.* It is the duty of the prieſtly tribe to prefer God's honour and ſervice before all conſiderations of fleſh and blood: in ſuch manner as to behave as ſtrangers to their neareſt akin, when theſe would withdraw them from the buſineſs of their calling.

VER. 12. *Shall dwell, &c.* This ſeems to allude to the temple being built in the confines of the tribe of Benjamin.

VER. 16. *The Nazarite.* See the note on *Gen.* xlix. 26.

21 And he ſaw his pre-eminence, that in his portion the teacher was laid up: who was with the princes of the people, and did the juſtices of the Lord, and his judgment with Iſrael.

22 To Dan alſo he ſaid: Dan is a young lion, he ſhall flow plentifully from Baſan.

23 And to Nephtali he ſaid: Nephtali ſhall enjoy abundance, and ſhall be full of the bleſſings of the Lord: he ſhall poſſeſs the ſea and the ſouth.

24 To Aſer alſo he ſaid: Let Aſer be bleſſed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

25 His ſhoe ſhall be iron and braſs. As the days of thy youth, ſo alſo ſhall thy old age be.

26 There is no other god like the God of the righteſt: he that is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither.

27 His dwelling is above, and underneath are the everlaſting arms: he ſhall caſt out the enemy from before thee, and ſhall ſay: Be thou brought to nought.

28 Iſrael ſhall dwell in ſafety, and alone. The eye of Jacob in a land of corn and wine, and the heavens ſhall be miſty with dew.

29 Bleſſed art thou, Iſrael: who is like to thee, O people, that art ſaved by the Lord? the ſhield of thy help, and the ſword of thy glory: thy enemies ſhall deny thee, and thou ſhalt tread upon their necks.

CHAP. XXXIV.

Moſes ſeeth the promiſed land, but is not ſuffered to go into it. He dieth at the age of 120 years. God burieth his body ſecretly, and all Iſrael mourn for him thirty days. Joſue, repleniſhed (by impoſition of Moſes's hands) with the ſpirit of God, ſucceedeth. But Moſes for his ſpecial familiarity with God, and for moſt wonderful miracles is commended above all other prophets.

A. M. 2553. ‖ Supra 3. 27. & 32. 49. 2 Mac. 2. 4.

‖ THEN Moſes went up from the plains of Moab upon mount Nebo, to the top of Phaſga over-againſt Jericho: and the Lord ſhewed him all the land of Galaad as far as Dan.

2 And all Nephtali, and the land of Ephraim and Manaſſes, and all the land of Juda unto the furthermoſt ſea,

3 And the ſouth part, and the breadth of the plain of Jericho the city of palm-trees as far as Segor.

4 And the Lord ſaid to him: † This is the land, for which I ſwore to Abraham, Iſaac, and Jacob, ſaying: I will give it to thy ſeed. Thou haſt ſeen it with thy eyes, and ſhalt not paſs over to it. † Gen. 12. 7. & 15. 18.

5 And Moſes the ſervant of the Lord died there, in the land of Moab, by the commandment of the Lord:

6 And he buried him in the valley of the land of Moab over-againſt Phogor: and no man hath known of his ſepulchre until this preſent day.

7 Moſes was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved.

8 And the children of Iſrael mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned for Moſes were ended.

9 And Joſue the ſon of Nun was filled with the ſpirit of wiſdom, becauſe Moſes had laid his hands upon him. And the children of Iſrael obeyed him, and did as the Lord commanded Moſes.

10 And there aroſe no more a prophet in Iſrael like unto Moſes, whom the Lord knew face to face.

11 In all the ſigns and wonders, which he ſent by him, to do in the land of Egypt to Pharao, and to all his ſervants, and to his whole land,

12 And all the mighty hand, and great miracles, which Moſes did before all Iſrael.

VER. 21. *He ſaw, &c.* The pre-eminence of the tribe of Gad, to which this alludeth, was their having the lawgiver Moſes buried in their borders; though the particular place was not known.

VER. 23. *The ſea.* The lake of Geneſareth.

VER. 27. *Underneath are the everlaſting arms.* Though the dwelling of God be above in heaven; his arms are always ſtretched out to help us here below.

CHAP. XXXIV. VER. 5. *Died there.* This laſt chapter of Deuteronomy, in which the death of Moſes is related, was written by Joſue, or by ſome of the prophets.

VER. 6. *He buried him, viz.* By the miniſtry of Angels, and would have the place of his burial to be unknown, leſt the Iſraelites, who were ſo prone to idolatry, might worſhip him with divine honours.

THE

BOOK OF JOSUE.

This book is called JOSUE, *becauſe it contains the hiſtory of what paſſed under him, and according to the common opinion was written by him. The Greeks call him Jeſus: for Joſue and Jeſus in the Hebrew are the ſame name, and have the ſame ſignification, viz.* A SAVIOUR. *And it was not without a myſtery that he who was to bring the people into the land of promiſe ſhould have his name changed from* OSEE *(for ſo he was called before,* Num. xiii. 17.) *to* JOSUE *or* JESUS, *to give us to underſtand, that Moſes by his law could only bring the people within ſight of the promiſed inheritance, but that our Saviour* JESUS *was to bring us into it.*

CHAP. I.

Joſue, encouraged by the Lord, admoniſheth the people to prepare themſelves to paſs over the Jordan.

A. M. 2553. Ante C. 1451. NOW it came to paſs after the death of Moſes the ſervant of the Lord, that the Lord ſpoke to Joſue the ſon of Nun, the miniſter of Moſes, and ſaid to him:

2 Moſes my ſervant is dead: ariſe, and paſs over this Jordan thou and thy people with thee, into the land which I will give to the children of Iſrael.

‖ Deut. 11. 24. 3 ‖ I will deliver to you every place, that the ſole of your foot ſhall tread upon, as I have ſaid to Moſes.

4 From the deſart and from Libanus unto the great river Euphrates, all the land of the Hethites unto the great ſea toward the going down of the ſun, ſhall be your border.

5 No man ſhall be able to reſiſt you all the days of thy life: ‖ as I have been with Moſes, ſo will I be with thee: I will not leave thee, nor forſake thee.

‖ Infra 3. 7. Heb. 13. 5.

† Deut. 31. 7. & 23. 3 Kings 2. 2. 6 † Take courage, and be ſtrong: for thou ſhalt divide by lot to this people the land, for which I ſwore to their fathers, that I would deliver it to them.

7 Take courage therefore, and be very valiant: that thou mayſt obſerve and do all the law, which Moſes my ſervant hath commanded thee: turn not from it to the right hand or to the left, that thou mayſt underſtand all things which thou doſt.

8 Let not the book of this law depart from thy mouth: but thou ſhalt meditate on it day and night, that thou mayſt obſerve and do all things that are written in it: then ſhalt thou direct thy way, and underſtand it.

9 Behold I command thee, take courage, and be ſtrong. Fear not, and be not diſmayed: becauſe the Lord thy God is with thee in all things whatſoever thou ſhalt go to.

10 And Joſue commanded the princes of the people, ſaying: Paſs through the midſt of the camp, and command the people, and ſay:

11 Prepare you victuals: for after the third

day you ſhall paſs over the Jordan, and ſhall go in to poſſeſs the land, which the Lord your God will give you.

12 And he ſaid to the Rubenites, and the Gadites, and the half tribe of Manaſſes:

13 Remember the word, which Moſes the ſervant of the Lord commanded you, ſaying: The Lord your God hath given you reſt, and all this land.

‖ Num. 32. 26. 14 ‖ Your wives, and children, and cattle ſhall remain in the land which Moſes gave you on this ſide of the Jordan: but paſs you over armed before your brethren, all of you that are ſtrong of hand, and fight for them,

15 Until the Lord give reſt to your brethren as he hath given you, and they alſo poſſeſs the land which the Lord your God will give them: and ſo you ſhall return into the land of your poſſeſſion, and you ſhall dwell in it, which Moſes the ſervant of the Lord gave you beyond the Jordan, toward the riſing of the ſun.

16 And they made anſwer to Joſue, and ſaid: All that thou haſt commanded us we will do: and whitherſoever thou ſhalt ſend us, we will go.

17 As we obeyed Moſes in all things, ſo will we obey thee alſo: only be the Lord thy God with thee, as he was with Moſes.

18 He that ſhall gain-ſay thy mouth, and not obey all thy words, that thou ſhalt command him, let him die: only take thou, courage, and do manfully.

CHAP. II.

Two ſpies are ſent to Jericho, who are received and concealed by Rahab.

A. M. 2553. AND Joſue the ſon of Nun ſent from Setim two men, to ſpy ſecretly: and ſaid to them: Go, and view the land and the city of Jericho. ‖ They went and entered into the houſe of a woman that was a harlot named Rahab, and lodged with her.

‖ Heb. 11. 31. James 2. 25.

2 And it was told the king of Jericho, and was ſaid: Behold there are men come in hither, by night, of the children of Iſrael, to ſpy the land.

3 And the king of Jericho ſent to Rahab, ſaying: Bring forth the men that came to thee, and are entered into thy houſe: for they are ſpies, and are come to view all the land.

‖ Infra 6. 17. 4 ‖ And the woman taking the men, hid them, and ſaid: I confeſs they came to me, but I knew not whence they were:

5 And at the time of ſhutting the gate in the dark, they alſo went out together. I know not whither they are gone: purſue after them quickly, and you will overtake them.

6 But ſhe made the men go up to the top of her houſe, and covered them with the ſtalks of flax, which was there.

7 Now they that were ſent, purſued after them, by the way that leadeth to the fords of the Jordan: and as ſoon as they were gone out, the gate was preſently ſhut.

8 The men that were hidden were not yet aſleep, when behold the woman went up to them, and ſaid:

9 I know that the Lord hath given this land to you: for the dread of you is fallen upon us, and all the inhabitants of the land have loſt all ſtrength.

‖ Exod. 14. 21. † Num. 21. 24. 10 We have heard that ‖ the Lord dried up the water of the Red ſea at your going in, when you came out of Egypt: † and what things you did to the two kings of the Amorrhites, that were beyond the Jordan: Sehon and Og whom you ſlew.

11 And hearing theſe things we were affrighted, and our heart fainted away, neither did there remain any ſpirit in us at your coming in: for the Lord your God he is God in heaven above, and in the earth beneath.

‖ Infra 6. 22. 12 ‖ Now therefore ſwear ye to me by the Lord, that as I have ſhewn mercy to you, ſo you alſo will ſhew mercy to my father's houſe: and give me a true token,

13 That you will ſave my father and mother, my brethren and ſiſters, and all things that are theirs, and deliver our ſouls from death.

14 They anſwered her: Be our lives for you unto death, only if thou betray us not. And when the Lord ſhall have delivered us the land, we will ſhew thee mercy and truth.

15 Then ſhe let them down with a cord out of a window: for her houſe joined cloſe to the wall.

16 And ſhe ſaid to them: Get ye up to the mountains, leſt perhaps they meet you as they return: and there lie ye hid three days, till they come back, and ſo you ſhall go on your way.

17 And they ſaid to her: We ſhall be blameleſs of this oath, which thou haſt made us ſwear:

18 If when we come into the land, this ſcarlet cord be a ſign, and thou tie it in the window, by which thou haſt let us down: and gather together thy father and mother, and brethren and all thy kindred into thy houſe.

19 Whoſoever ſhall go out of the door of thy houſe, his blood ſhall be upon his own head, and we ſhall be quit. But the

blood of all that ſhall be with thee in the houſe, ſhall light upon our head, if any man touch them.

20 But if thou wilt betray us, and utter this word abroad, we ſhall be quit of this oath, which thou haſt made us ſwear.

21 And ſhe anſwered: As you have ſpoken, ſo be it done. And ſending them on their way, ſhe hung the ſcarlet cord in the window.

22 But they went and came to the mountains, and ſtayed there three days, till they that purſued them were returned. For having ſought them through all the way, they found them not.

23 And when they were gone back into the city, the ſpies returned, and came down from the mountain: and paſſing over the Jordan, they came to Joſue the ſon of Nun, and told him all that befel them,

24 And ſaid: The Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

CHAP. III.

The river Jordan is miraculouſly dried up, for the paſſage of the children of Iſrael.

A. M. 2553. AND Joſue roſe before day-light, and removed the camp: and they departed from Setim, and came to the Jordan, he, and all the children of Iſrael, and they abode there for three days.

2 After which, the heralds went through the midſt of the camp,

3 And began to proclaim: When you ſhall ſee the ark of the covenant of the Lord your God, and the prieſts of the race of Levi carrying it, riſe you up alſo, and follow them as they go before:

4 And let there be between you and the ark the ſpace of two thouſand cubits: that you may ſee it afar off, and know which way you muſt go: for you have not gone this way before: and take care you come not near the ark.

5 And Joſue ſaid to the people: Be ye ſanctified: for to-morrow the Lord will do wonders among you.

6 And he ſaid to the prieſts: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up and walked before them.

7 And the Lord ſaid to Joſue: This day will I begin to exalt thee before Iſrael: that they may know that as I was with ‖ Moſes, ſo I am with thee alſo. ‖ Supra 1.5.

8 And do thou command the prieſts that carry the ark of the covenant, and ſay to them: When you ſhall have entered into part of the water of the Jordan, ſtand in it.

9 And Joſue ſaid to the children of Iſrael: Come hither and hear the word of the Lord your God.

10 And again he ſaid: By this you ſhall know that the Lord the living God is in the midſt of you, and that he ſhall deſtroy before your ſight the Chananite and the Hethite, the Hevite and the Pherezite, the Gergeſite alſo and the Jebuſite, and the Amorrhite.

11 ‖ Behold the ark of the covenant of the Lord of all the earth ſhall go before you into the Jordan. ‖ Act. 7. 45.

12 Prepare ye twelve men of the tribes of Iſrael, one of every tribe.

13 And when the prieſts, that carry the ark of the Lord the God of the whole earth, ſhall ſet the ſoles of their feet in the waters of the Jordan, the waters that are beneath ſhall run down and go off: and thoſe that come from above, ſhall ſtand together upon a heap.

14 So the people went out of their tents, to paſs over the Jordan: and the prieſts that carried the ark of the covenant, went on before them.

15 And as ſoon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, ‖ it being harveſt time, had filled the banks of its channel,) ‖ Eccli. 24. 36.

16 The waters that came down from above ſtood in one place, and ſwelling up like a mountain, were ſeen afar off from the city that is called Adom, to the place of Sarthan: but thoſe that were beneath, ran down into the ſea of the wilderneſs (which now is called the Dead ſea) until they wholly failed.

17 And the people marched over-againſt Jericho: and the prieſts that carried the ark of the covenant of the Lord, ſtood girded upon the dry ground in the midſt of the Jordan, and all the people paſſed over through the channel that was dried up.

CHAP. IV.

Twelve ſtones are taken out of the river to be ſet up for a monument of the miracle: and other twelve are placed in the midſt of the river.

AND when they were paſſed over, the Lord ſaid to Joſue:

2 Chooſe twelve men, one of every tribe:

3 And command them to take out of the midſt of the Jordan, where the feet of the prieſts ſtood, twelve very hard ſtones, which

you ſhall ſet in the place of the camp, where you ſhall pitch your tents this night.

4 And Joſue called twelve men, whom he had choſen out of the children of Iſrael, one out of every tribe,

5 And he ſaid to them: Go before the ark of the Lord your God to the midſt of the Jordan, and carry from thence every man a ſtone on your ſhoulders, according to the number of the children of Iſrael,

6 That it may be a ſign among you: and when your children ſhall aſk you to-morrow, ſaying: What mean theſe ſtones?

7 You ſhall anſwer them: The waters of the Jordan ran off before the ark of the covenant of the Lord, when it paſſed over the ſame: therefore were theſe ſtones ſet for a monument of the children of Iſrael for ever.

8 The children of Iſrael therefore did as Joſue commanded them, carrying out of the channel of the Jordan twelve ſtones, as the Lord had commanded him, according to the number of the children of Iſrael, unto the place wherein they camped, and there they ſet them.

9 And Joſue put other twelve ſtones in the midſt of the channel of the Jordan, where the prieſts ſtood, that carried the ark of the covenant: and they are there until this preſent day.

10 Now the prieſts that carried the ark, ſtood in the midſt of the Jordan till all things were accompliſhed which the Lord had commanded Joſue to ſpeak to the people, and Moſes had ſaid to him. And the people made haſte and paſſed over.

11 And when they had all paſſed over, the ark alſo of the Lord paſſed over, and the prieſts went before the people.

12 The children of Ruben alſo and Gad, and half the tribe of Manaſſes, went armed
‖ Num. 32. 28. before the children of Iſrael, ‖ as Moſes had commanded them.

13 And forty thouſand fighting men by their troops, and bands, marched through the plains and fields of the city of Jericho.

14 In that day the Lord magnified Joſue in the ſight of all Iſrael, that they ſhould fear him, as they had feared Moſes, while he lived.

15 And he ſaid to him:

16 Command the prieſts, that carry the ark of the covenant, to come up out of the Jordan.

17 And he commanded them, ſaying: Come ye up out of the Jordan.

18 And when they that carried the ark of the covenant of the Lord, were come up, and began to tread on the dry ground, the waters returned into the channel, and ran as they were wont before.

19 And the people came up out of the Jordan, the tenth day of the firſt month, and camped in Galgal, over-againſt the eaſt ſide of the city of Jericho.

20 And the twelve ſtones, which they had taken out of the channel of the Jordan, Joſue pitched in Galgal,

21 And ſaid to the children of Iſrael: When your children ſhall aſk their fathers to-morrow, and ſhall ſay to them: What mean theſe ſtones?

22 You ſhall teach them, and ſay: Iſrael paſſed over this Jordan through the dry channel,

23 The Lord your God drying up the waters thereof in your ſight, until you paſſed over:

24 ‖ As he had done before in the Red ſea, which he dried up till we paſſed through: ‖ Exod. 14. 21.

25 That all the people of the earth may learn the moſt mighty hand of the Lord, that you alſo may fear the Lord your God for ever.

CHAP. V.

The people are circumciſed, they keep the paſch. The manna ceaſeth. An Angel appeareth to Joſue.

NOW when all the kings of the Amorrhites, who dwelt beyond the Jordan weſtward, and all the kings of Chanaan, who poſſeſſed the places near the great ſea, had heard that the Lord had dried up the waters of the Jordan before the children of Iſrael, till they paſſed over, their heart failed them, and there remained no ſpirit in them, fearing the coming in of the children of Iſrael.

2 At that time the Lord ſaid to Joſue: Make thee knives of ſtone, and circumciſe the ſecond time the children of Iſrael.

3 He did what the Lord had commanded, and he circumciſed the children of Iſrael in the hill of the foreſkins.

4 Now this is the cauſe of the ſecond circumciſion: All the people that came out of Egypt that were males, all the men fit for

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CHAP. V. VER. 2. *The ſecond time.* Not that ſuch as had been circumciſed before were to be circumciſed again: but that they were now to renew, and take up again the practice of circumciſion; which had been omitted during their forty years ſojourning in the wilderneſs; by reaſon of their being always uncertain when they ſhould be obliged to march.

war, died in the desart, during the time of the long going about in the way.

5 Now these were all circumcised. But the people that were born in the desart,

6 During the forty years of the journey in the wide wilderness were uncircumcised: till all they were consumed that had not heard the voice of the Lord, and to whom he had sworn before, that he would not shew them the land flowing with milk and honey.

7 The children of these succeeded in the place of their fathers, and were circumcised by Josue: for they were uncircumcised even as they were born, and no one had circumcised them in the way.

8 Now after they were all circumcised, they remained in the same place of the camp, until they were healed.

9 And the Lord said to Josue: This day have I taken away from you the reproach of Egypt. And the name of that place was called Galgal, until this present day.

10 And the children of Israel abode in Galgal, and they kept the phase, on the fourteenth day of the month at evening in the plains of Jericho:

11 And they ate on the next day unleavened bread of the corn of the land, and furmety of the same year.

* A. M. 2553. 12 * And the manna ceased after they ate of the corn of the land, neither did the children of Israel use that food any more, but they ate of the corn of the present year of the land of Chanaan.

13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over-against him, holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

14 And he answered: No: but I am prince of the host of the Lord, and now I am come.

15 Josue fell on his face to the ground. And worshipping, said: What saith my lord to his servant?

‖ Exod. 3. 5. Acts 7. 33. 16 ‖ Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

CHAP. VI.

After seven days processions, the priests sounding the trumpets, the walls of Jericho fall down: and the city is taken and destroyed.

A. M. 2553. Ante C. 1451. NOW Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

2 And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

3 Go round about the city all ye fighting men once a day: so shall ye do for six days.

4 And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

5 And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6 Then Josue the son of Nun called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

7 And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

8 And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

9 And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

10 But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout.

11 So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

12 And Josue rising before day, the priests took the ark of the Lord,

13 And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

14 And they went round about the city the second day once, and returned into the camp. So they did six days.

15 But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

VER. 14. *Prince of the host of the Lord, &c.* St. Michael, who is called prince of the people of Israel, *Daniel* x. 21.

VER. 15. *Worshipping.* Not with divine honour, but with a religious veneration of an inferior kind, suitable to the dignity of his person.

16 And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you:

17 And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab the harlot live, with all that
‖ Supra 2. 4. are with her in the house: ‖ for she hid the
Heb. 11. 31. messengers whom we sent.

18 But beware ye lest you touch ought of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

19 But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures.

‖ Heb. 11. 30. 20 ‖ So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every man went up by the place that
‖ 2 Mac. 12. 15. was over-against him: ‖ and they took the city,

21 And killed all that were in it, man and woman, young and old. The oxen also and the sheep, and the asses they slew with the edge of the sword.

‖ Supra 2. 1. & 14. 22 ‖ But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath.

‖ Heb. 11. 31. 23 ‖ And the young men went in and brought out Rahab, and her parents, her brethren also and all her goods and her kindred, and made them to stay without the camp.

‖ Infra 8. 2. 24 ‖ But they burned the city, and all things that were therein; except the gold and silver, and vessels of brass and iron, which they consecrated into the treasury of the Lord.

25 But Josue saved Rahab the harlot and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom he had sent to spy out Jericho. At that time, Josue made an imprecation, saying:

‖ 3 Kings 16. 34. 26 ‖ Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his first-born may he lay the foundation thereof, and in the last of his children set up its gates.

27 And the Lord was with Josue, and his name was noised throughout all the land.

CHAP. VII.

For the sin of Achan, the Israelites are defeated at Hai. The offender is found out; and stoned to death, and God's wrath is turned from them.

‖ BUT the children of Israel transgressed the commandment, and took to their own use of the anathema. † For Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda, took something of the anathema: and the Lord was angry against the children of Israel. A. M. 2553. ‖ Infra 22. 20. † 1 Par. 2. 7.

2 And when Josue sent men from Jericho against Hai, which is beside Bethaven, on the east side of the town of Bethel, he said to them: Go up, and view the country: and they fulfilled his command, and viewed Hai.

3 And returning they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why should all the people be troubled in vain against enemies that are very few?

4 There went up therefore three thousand fighting men: who immediately turned their backs,

5 And were defeated by the men of the city of Hai, and there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

6 But Josue rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients of Israel: and they put dust upon their heads.

7 And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? would God we had staid beyond the Jordan as we began.

8 My Lord God what shall I say, seeing Israel turning their backs to their enemies?

9 The Chananites, and all the inhabitants of the land will hear of it, and being gathered together will surround us and cut off our name from the earth: and what wilt thou do to thy great name?

10 And the Lord said to Josue: Arise, why liest thou flat on the ground?

11 Israel hath sinned, and transgressed my covenant: and they have taken of the

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CHAP. VI. VER. 26. *Cursed, &c.* Jericho, in the mystical sense, signifies *iniquity:* the sounding of the trumpets by the priests, the preaching of the word of God: by which the walls of Jericho are thrown down, when sinners are converted: and a dreadful curse will light on them who build them up again.

anathema, and have ſtolen and lied, and have hidden it among their goods.

12 Neither can Iſrael ſtand before his enemies, but he ſhall flee from them: becauſe he is defiled with the anathema. I will be no more with you, till you deſtroy him that is guilty of this wickedneſs.

13 Ariſe, ‖ ſanctify the people, and ſay to them: Be ye ſanctified againſt to-morrow: for thus ſaith the Lord God of Iſrael: The anathema is in the midſt of thee, O Iſrael: thou canſt not ſtand before thy enemies, till he be deſtroyed out of thee that is defiled with this wickedneſs.

‖ Lev. 20. 7. Num. 11. 18. Supra 3. 5. 1 Kings 16. 5.

14 And you ſhall come in the morning every one by your tribes: and what tribe ſoever the lot ſhall find, it ſhall come by its kindreds and the kindred by its houſes, and the houſe by the men.

15 And whoſoever he be that ſhall be found guilty of this fact, he ſhall be burnt with fire with all his ſubſtance, becauſe he hath tranſgreſſed the covenant of the Lord, and hath done wickedneſs in Iſrael.

16 Joſue, therefore, when he roſe in the morning, made Iſrael to come by their tribes, and the tribe of Juda was found.

17 Which being brought by its families, it was found to be the family of Zabdi:

18 And bringing his houſe man by man, he found Achan the ſon of Charmi, the ſon of Zabdi, the ſon of Zare of the tribe of Juda.

19 And Joſue ſaid to Achan: My ſon, give glory to the Lord God of Iſrael, and confeſs, and tell me what thou haſt dône, hide it not.

20 And Achan anſwered Joſue, and ſaid to him: Indeed I have ſinned againſt the Lord the God of Iſrael, and thus and thus have I done.

21 For I ſaw among the ſpoils a ſcarlet garment exceeding good, and two hundred ſicles of ſilver, and a golden rule of fifty ſicles: and I coveted them, and I took them away, and hid them in the ground in the midſt of my tent, and the ſilver I covered with the earth that I dug up.

22 Joſue therefore ſent miniſters: who running to his tent, found all hidden in the ſame place, together with the ſilver.

23 And taking them away out of the tent, they brought them to Joſue, and to all the children of Iſrael, and threw them down before the Lord.

24 Then Joſue and all Iſrael with him took Achan the ſon of Zare, and the ſilver and the garment, and the golden rule, his ſons alſo and his daughters, his oxen and aſſes, and ſheep, the tent alſo, and all the goods: and brought them to the valley of Achor:

25 Where Joſue ſaid: Becauſe thou haſt troubled us, the Lord trouble thee this day. And all Iſrael ſtoned him: and all things that were his, were conſumed with fire.

26 ‖ And they gathered together upon him a great heap of ſtones, which remaineth until this preſent day. And the wrath of the Lord was turned away from them. And the name of that place was called the Valley of Achor, until this day.

‖ 2 Kings 18. 17.

CHAP. VIII.

Hai is taken and burnt, and all the inhabitants ſlain. An altar is built, and ſacrifices offered. The law is written on ſtones, and the bleſſings and curſings are read before all the people.

AND the Lord ſaid to Joſue: Fear not, nor be thou diſmayed: take with thee all the multitude of fighting men, ariſe and go up to the town of Hai. Behold I have delivered into thy hand the king thereof, and the people, and the city and the land. A. M. 2553.

2 And thou ſhalt do to the city of Hai, and to the king thereof, ‖ as thou haſt done to Jericho, and to the king thereof: but the ſpoils and all the cattle you ſhall take for a prey to yourſelves: lay an ambuſh for the city behind it.

‖ Supra 6. 24.

3 And Joſue aroſe, and all the army of the fighting men with him, to go up againſt Hai: and he ſent thirty thouſand choſen valiant men in the night,

4 And commanded them, ſaying: Lay an ambuſh behind the city: and go not very far from it: and be ye all ready.

5 But I and the reſt of the multitude which is with me, will approach on the contrary ſide againſt the city. And when they ſhall come out againſt us, ‖ we will flee, and turn our backs, as we did before:

‖ Supra 7. 4.

6 Till they purſuing us be drawn farther from the city: for they will think that we flee as before.

7 And whilſt we are fleeing, and they purſuing, you ſhall riſe out of the ambuſh, and ſhall deſtroy the city: and the Lord your God will deliver it into our hands.

8 And when you ſhall have taken it, ſet it on fire, and you ſhall do all things ſo as I have commanded.

9 And he ſent them away, and they went

CHAP. VII. VER. 24. *His ſons*, &c. Probably conſcious to, or accomplices of the crime of their father.

VER. 26. *Achor*. That is, trouble.

on to the place of the ambuſh, and abode between Bethel and Hai, on the weſt ſide of the city of Hai. But Joſue ſtaid that night in the midſt of the people,

10 And riſing early in the morning, he muſtered his ſoldiers, and went up with the ancients in the front of the army, environed with the aid of the fighting men.

11 And when they were come, and were gone up over-againſt the city, they ſtood on the north ſide of the city, between which and them there was a valley in the midſt.

12 And he had choſen five thouſand men, and ſet them to lie in ambuſh between Bethel and Hai on the weſt ſide of the ſame city:

13 But all the reſt of the army went in battle array on the north ſide, ſo that the laſt of that multitude reached to the weſt ſide of the city. So Joſue went that night, and ſtood in the midſt of the valley.

14 And when the king of Hai ſaw this, he made haſte in the morning, and went out with all the army of the city, and ſet it in battle array toward the deſart, not knowing that there lay an ambuſh behind his back.

15 But Joſue, and all Iſrael gave back, making as if they were afraid, and fleeing by the way of the wilderneſs.

16 But they ſhouting together, and encouraging one another, purſued them. And when they were come from the city,

17 And not one remained in the city of Hai and of Bethel, that did not purſue after Iſrael, leaving the towns open as they had ruſhed out,

18 The Lord ſaid to Joſue: Lift up the ſhield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

19 And when he had lifted up his ſhield towards the city, the ambuſh that lay hid, roſe up immediately: and going to the city, took it and ſet it on fire.

20 And the men of the city, that purſued after Joſue, looking back and ſeeing the ſmoke of the city riſe up to heaven, had no more power to flee this way or that way: eſpecially as they that had counterfeited flight, and were going toward the wilderneſs, turned back moſt valiantly againſt them that purſued.

21 So Joſue and all Iſrael ſeeing that the city was taken, and that the ſmoke of the city roſe up, returned and ſlew the men of Hai.

22 And they alſo that had taken and ſet the city on fire, iſſuing out of the city to meet their own men, began to cut off the enemies who were ſurrounded by them. So that the enemies being cut off on both ſides, not one of ſo great a multitude was ſaved.

23 And they took the king of the city of Hai alive, and brought him to Joſue.

24 So all being ſlain that had purſued after Iſrael in his flight to the wilderneſs, and falling by the ſword in the ſame place, the children of Iſrael returned and laid waſte the city.

25 And the number of them that fell that day both of men and women, was twelve thouſand perſons all of the city of Hai.

26 But Joſue drew not back his hand, which he had ſtretched out on high, holding the ſhield, till all the inhabitants of Hai were ſlain.

27 And the children of Iſrael divided among them the cattle and the prey of the city, as the Lord had commanded Joſue.

28 And he burned the city, and made it a heap for ever:

29 And he hung the king thereof on a gibbet until the evening and the going down of the ſun. Then Joſue commanded, and they took down his carcaſs from the gibbet: and threw it in the very entrance of the city, heaping upon it a great heap of ſtones, which remaineth until this preſent day.

30 Then Joſue built an altar to the Lord the God of Iſrael in mount Hebal,

31 ‖ As Moſes the ſervant of the Lord had commanded the children of Iſrael, and it is written in the book of the law of Moſes: an altar of unhewn ſtones which iron had not touched: and he offered upon it holocauſts to the Lord, and immolated victims of peace-offerings. ‖ Exod. 20. 25. Deut. 27. 5.

32 And he wrote upon ſtones the Deuteronomy of the law of Moſes, which he had ordered before the children of Iſrael.

33 And all the people, and the ancients, and the princes and judges ſtood on both ſides of the ark, before the prieſts that carried the ark of the covenant of the Lord, both the ſtranger and he that was born among them, half of them by mount Garizim, and half by mount Hebal, as Moſes the ſervant of the Lord had commanded. And firſt he bleſſed the people of Iſrael.

34 After this he read all the words of the bleſſing and the curſing, and all things that were written in the book of the law.

35 He left out nothing of thoſe things which Moſes had commanded, but he repeated all before all the people of Iſrael, with the women and children and ſtrangers that dwelt among them.

CHAP. VIII. VER. 12. *Five thouſand.* Theſe were part of the 30,000 mentioned above, verſe 3.

CHAP. IX.

Josue is deceived by the Gabaonites: who being detected are condemned to be perpetual servants.

A. M. 3553. Ante C. 1451. NOW when these things were heard of, all the kings beyond the Jordan, that dwelt in the mountains and in the plains, in the places near the sea, and on the coasts of the great sea, they also that dwelt by Libanus, the Hethite and the Amorrhite, the Chananite, the Pherezite, and the Hevite, and the Jebusite,

2 Gathered themselves together, to fight against Josue and Israel with one mind, and one resolution.

3 But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai:

4 Cunningly devising took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sowed up again,

5 And very old shoes which for a show of age were clouted with patches, and old garments upon them: the loaves also, which they carried for provision by the way, were hard, and broken into pieces:

6 And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him: We are come from a far country, desiring to make peace with you. And the children of Israel answered them, and said:

7 Perhaps you dwell in the land which falls to our lot, if so, we can make no league with you.

8 But they said to Josue: We are thy servants. Josue said to them: Who are you? and whence came you?

9 They answered: From a very far country thy servants are come in the name of the Lord thy God. For we have heard the fame of his power, all the things that he did in Egypt,

‖ Num. 21. 13. 10 ‖ And to the two kings of the Amorrhites that were beyond the Jordan, Sehon king of Hesebon, and Og king of Basan, that was in Astaroth:

11 And our ancients, and all the inhabitants of our country said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants, make ye a league with us.

12 Behold, these loaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces by being exceeding old.

13 These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey are worn out, and almost consumed.

14 They took therefore of their victuals, and consulted not the mouth of the Lord.

15 ‖ And Josue made peace with them, and entering into a league promised that they should not be slain: the princes also of the multitude swore to them. ‖ 2 Kings 21. 2.

16 Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

17 And the children of Israel removed the camp, and came into their cities on the third day, the names of which are Gabaon, and Caphira, and Beroth, and Cariathiarim.

18 And they slew them not, because the princes of the multitude had sworn in the name of the Lord the God of Israel. Then all the common people murmured against the princes.

19 And they answered them: We have sworn to them in the name of the Lord the God of Israel, and therefore we may not touch them.

20 But this we will do to them: Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsworn.

21 But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. As they were speaking these things,

22 Josue called the Gabaonites, and said to them: Why would you impose upon us, saying: We dwell far off from you, whereas you are in the midst of us?

23 Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water unto the house of my God.

24 They answered: It was told us thy servants, that the Lord thy God had promised his servant Moses to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by the dread we had of you, and we took this counsel.

25 And now we are in thy hand: deal with us as it seemeth good and right unto thee.

26 So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

27 And he gave orders in that day, that they should be in the service of all the people, and of the altar of the Lord, hewing wood, and carrying water, until this present time, in the place which the Lord hath chosen.

CHAP. X.

Five kings war against Gabaon. Josue discateth them: many are slain with hail-stones. At the prayer of Josue the sun and moon stand still the space of one day. The five kings are hanged. Divers cities are taken.

A. M. 2553. WHEN Adonisedec king of Jerusalem had heard these things, to wit, that Josue had taken Hai, and had destroyed it (for as he had done to Jericho and the king thereof, so did he to Hai, and its king) and that the Gabaonites were gone over to Israel, and were their confederates,

2 He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting men were most valiant.

3 Therefore Adonisedec king of Jerusalem sent to Oham king of Hebron, and to Pharam king of Jerimoth, and to Japhia king of Lachis, and to Dabir king of Eglon, saying:

4 Come up to me, and bring help, that we may take Gabaon, because it hath gone over to Josue, and to the children of Israel.

5 So the five kings of the Amorrhites being assembled together went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

6 But the inhabitants of the city of Gabaon which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly and save us, and bring us succour: for all the kings of the Amorrhites, who dwell in the mountains, are gathered together against us.

7 And Josue went up from Galgal, and all the army of the warriors with him, most valiant men.

8 And the Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to stand against thee.

9 So Josue going up from Galgal all the night, came upon them suddenly.

10 ‖ And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Beth-horon, and cut them off all the way to Azeca and Maceda. ‖ 1 Kings 7. 10.

11 And when they were fleeing from the children of Israel, and were in the descent of Beth-horon, the Lord cast down upon them great stones from heaven as far as Azeca: and many more were killed with the hail-stones than were slain by the swords of the children of Israel.

12 Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.

13 And the ‖ sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day. ‖ Eccli. 46. 5. Isa. 28. 21.

14 There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel.

15 And Josue returned with all Israel into the camp of Galgal.

16 For the five kings were fled, and had hidden themselves in a cave of the city of Maceda.

17 And it was told Josue that the five kings were found hidden in a cave of the city of Maceda.

18 And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men, to keep them shut up:

19 And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them whom the Lord God hath delivered into your hands to shelter themselves in their cities.

20 So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel, entered into fenced cities.

21 And all the army returned to Josue in Maceda, where the camp then was, in good health and without the loss of any one: and no man durst move his tongue against the children of Israel.

22 And Josue gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein.

23 And the ministers did as they were commanded: and they brought out to him the five kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jermoth, the king of Lachis, the king of Eglon.

24 And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set your feet on the necks of

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CHAP. X. VER. 13. *The book of the just.* In Hebrew *Jasher;* an ancient book long since lost.

theſe kings. And when they had gone, and put their feet upon the necks of them lying under them,

25 He ſaid again to them: Fear not, neither be ye diſmayed, take courage, and be ſtrong: for ſo will the Lord do to all your enemies, againſt whom you fight.

26 And Joſue ſtruck, and ſlew them, and hanged them upon five gibbets, and they hung until the evening.

‖ Deut. 21. 23. 27 ‖ And when the ſun was down, he commanded the ſoldiers to take them down from the gibbets. And after they were taken down they caſt them into the cave where they had lain hid, and put great ſtones at the mouth thereof, which remain until this day.

28 The ſame day Joſue took Maceda and deſtroyed it with the edge of the ſword, and killed the king and all the inhabitants thereof: he left not in it the leaſt remains. And he did to the king of Maceda, as he had done to the king of Jericho.

29 And he paſſed from Maceda with all Iſrael to Lebna, and fought againſt it:

30 And the Lord delivered it with the king thereof into the hands of Iſrael: and they deſtroyed the city with the edge of the ſword, and all the inhabitants thereof. They left not in it any remains. And they did to ‖ Supra 6. 2. the king of Lebna, as they had done to the king of Jericho.

31 From Lebna he paſſed unto Lachis with all Iſrael: and inveſting it with his army beſieged it.

32 And the Lord delivered Lachis into the hands of Iſrael, and he took it the following day, and put it to the ſword, and every ſoul that was in it, as he had done to Lebna.

33 At that time Horam king of Gazer, came up to ſuccour Lachis: and Joſue ſlew him with all his people, ſo as to leave none alive.

34 And he paſſed from Lachis to Eglon, and ſurrounded it,

35 And took it the ſame day: and put to the ſword all the ſouls that were in it, according to all that he had done to Lachis.

36 He went up alſo with all Iſrael from Eglon to Hebron, and fought againſt it:

37 Took it, and deſtroyed it with the edge of the ſword: the king alſo thereof, and all the towns of that country, and all the ſouls that dwelt in it: he left not therein any remains: as he had done to Eglon, ſo did he alſo to Hebron, putting to the ſword all that he found in it.

38 Returning from thence to Dabir,

39 He took it and deſtroyed it: the king alſo thereof and all the towns round about he deſtroyed with the edge of the ſword: he left not in it any remains: as he had done to Hebron and Lebna and to their kings, ſo did he to Dabir and to the king thereof.

40 So Joſue conquered all the country of the hills and of the ſouth and of the plain, and of Aſedoth with their kings: he left not any remains therein, but ſlew all that breathed, as the Lord the God of Iſrael had commanded him,

41 From Cadeſbarne even to Gaza. All the land of Goſen even to Gabaon,

42 And all their kings, and their lands he took and waſted at one onſet: for the Lord the God of Iſrael fought for him.

43 And he returned with all Iſrael to the place of the camp in Galgal.

CHAP. XI.

The kings of the north are overthrown: the whole country is taken.

AND when Jabin king of Aſor had heard theſe things, he ſent to Jobab king of Madon, and to the king of Semeron, and to the king of Achſaph:

2 And to the kings of the north, that dwelt in the mountains and in the plains over-againſt the ſouth ſide of Ceneroth, and in the levels and the countries of Dor by the ſea ſide:

3 To the Chananite alſo on the eaſt and on the weſt, and the Amorrhite, and the Hethite, and the Pherezite, and the Jebuſite in the mountains: to the Hevite alſo who dwelt at the foot of Hermon in the land of Maſpha.

4 And they all came out with their troops, a people exceeding numerous as the ſand that is on the ſea-ſhore, their horſes alſo and chariots a very great multitude.

5 And all theſe kings aſſembled together at the waters of Merom, to fight againſt Iſrael.

6 And the Lord ſaid to Joſue: Fear them not: for to-morrow at this ſame hour I will deliver all theſe to be ſlain in the ſight of Iſrael: thou ſhalt hamſtring their horſes, and thou ſhalt burn their chariots with fire.

VER. 37. *The king*, viz. the new king, who ſucceeded him that was ſlain, ver. 26.

VER. 40. *Any remains therein, but ſlew, &c.* God ordered theſe people to be utterly deſtroyed, in puniſhment of their manifold abominations; and that they might not draw the Iſraelites into the like ſins.

CHAP. XI. VER. 6. *Hamſtring their horſes, and burn their chariots with fire, &c.* God ſo ordained, that his people might not truſt in chariots and horſes, but in him.

7 And Josue came, and all the army with him, against them to the waters of Merom on a sudden, and fell upon them,

8 And the Lord delivered them into the hands of Israel. And they defeated them, and chased them as far as the great Sidon, and the waters of Maserephot, and the field of Masphe, which is on the east side thereof. He slew them all, so as to leave no remains of them:

9 And he did as the Lord had commanded him, he hamstringed their horses and burned their chariots.

10 And presently turning back he took Asor: and slew the king thereof with the sword. Now Asor of old was the head of all these kingdoms.

11 And he cut off all the souls that abode there: he left not in it any remains, but utterly destroyed all, and burned the city itself with fire.

12 And he took and put to the sword and destroyed all the cities round about, and their kings, ‖ as Moses the servant of God had commanded him. ‖ Deut. 7. 1.

13 Except the cities that were on hills and high places, the rest Israel burned: only Asor that was very strong he consumed with fire.

14 And the children of Israel divided among themselves all the spoil of these cities and the cattle, killing all the men.

15 ‖ As the Lord had commanded Moses his servant, so did Moses command Josue, and he accomplished all: he left not one thing undone of all the commandments which the Lord had commanded Moses. ‖ Exod. 34. 11. Deut. 7. 1.

16 So Josue took all the country of the hills, and of the south, and the land of Gosen, and the plains and the west country, and the mountain of Israel, and the plains thereof:

17 And part of the mountain that goeth up to Seir as far as Baalgad by the plain of Libanus under mount Hermon: all their kings he took, smote and slew.

18 Josue made war a long time against these kings.

19 There was not a city that delivered itself to the children of Israel, except the Hevite, who dwelt in Gabaon: for he took all by fight.

20 For it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed, as the Lord had commanded Moses.

21 At that time Josue came and cut off the Enacims from the mountains, from Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities.

22 He left not any of the stock of the Enacims, in the land of the children of Israel: except the cities of Gaza, and Geth, and Azotus, in which alone they were left.

23 So Josue took all the land, as the Lord spoke to Moses, and delivered it in possession to the children of Israel, according to their divisions and tribes. ‖ And the land rested from wars. ‖ Infra 14. 15.

CHAP. XII.

A list of the kings slain by Moses and Josue.

THESE are the kings, whom the children of Israel slew and possessed their land beyond the Jordan towards the rising of the sun, from the torrent Arnon unto mount Hermon, and all the east country that looketh towards the wilderness.

2 Sehon king of the Amorrhites, who dwelt in Hesebon, *and* had dominion from Aroer, which is seated upon the bank of the torrent Arnon, and of the middle part in the valley, and of half Galaad, as far as the torrent Jacob, which is the border of the children of Ammon.

3 And from the wilderness, to the sea of Ceneroth toward the east, and to the sea of the wilderness, which is the most salt sea, on the east side by the way that leadeth to Bethsimoth: and on the south side, that lieth under Asedoth, Phasga.

4 The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the borders

5 Of Gessuri, and Machati, and of half Galaad: the borders of Sehon the king of Hesebon.

6 Moses the servant of the Lord, and the children of Israel slew them, and Moses delivered their land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

7 These are the kings of the land, whom Josue and the children of Israel slew beyond the Jordan on the west side from Baalgad in the field of Libanus, unto the mount, part of which goeth up into Seir: and Josue

VER. 18. *A long time.* Seven years, as appears from chap. xiv. 10.

VER. 20. *Hardened.* This hardening of their hearts, was their having no thought of yielding or submitting: which was a sentence or judgment of God upon them in punishment of their enormous crimes.

delivered it in poſſeſſion to the tribes of Iſrael, to every one their diviſions,

8 As well in the mountains as in the plains and the champaign countries. In Aſedoth, and in the wilderneſs, and in the ſouth was the Hethite and the Amorrhite, the Chananite and the Pherezite, the Hevite, and the Jebuſite.

9 The king of Jericho one: the king of Hai, which is on the ſide of Bethel, one:

10 The king of Jeruſalem one, the king of Hebron one,

11 The king of Jerimoth one, the king of Lachis one,

12 The king of Eglon one, the king of Gazer one,

13 The king of Dabir one, the king of Gader one,

14 The king of Herma one, the king of Hered one,

15 The king of Lebna one, the king of Odullam one,

16 The king of Maceda one, the king of Bethel one,

17 The king of Taphua one, the king of Opher one,

18 The king of Aphec one, the king of Saron one,

19 The king of Madon one, the king of Aſor one,

20 The king Semeron one, the king of Achſaph one,

21 The king of Thenac one, the king of Mageddo one,

22 The king of Cades one, the king of Jachanan of Carmel one,

23 The king of Dor, and of the province of Dor one, the king of the nations of Galgal one,

24 The king of Therſa one: all the kings thirty and one.

CHAP. XIII.

God commandeth Joſue to divide the land: the poſſeſſions of Ruben, Gad, and half the tribe of Manaſſes, beyond the Jordan.

A. M. 2559. JOSUE was old, and far advanced in years, and the Lord ſaid to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot:

2 To wit, all Galilee, Philiſtia, and all Geſſuri.

3 From the troubled river, that watereth Egypt, unto the borders of Accaron northward: the land of Chanaan, which is divided among the lords of the Philiſtines, the Gazites, the Azotians the Aſcalonites, the Gethites, and the Accaronites.

4 And on the ſouth ſide are the Hevites, all the land of Chanaan, and Maara of the Sidonians as far as Apheca, and the borders of the Amorrhite,

5 And his confines. The country alſo of Libanus towards the eaſt from Baalgad under mount Hermon to the entering into Emath.

6 Of all that dwell in the mountains from Libanus, to the waters of Maſerephoth, and all the Sidonians. I am he that will cut them off from before the face of the children of Iſrael. So let their land come in as a part of the inheritance of Iſrael, as I have commanded thee.

7 And now divide the land in poſſeſſion to the nine tribes, and to the half tribe of Manaſſes,

8 With whom Ruben and Gad have poſſeſſed the land, ‖ which Moſes the ſervant of the Lord delivered to them beyond the river Jordan, on the eaſt ſide. ‖ Num. 32. 33.

9 From Aroer, which is upon the bank of the torrent Arnon, and in the midſt of the valley, and all the plains of Medaba, as far as Dibon:

10 And all the cities of Sehon, king of the Amorrhites, who reigned in Heſebon, unto the borders of the children of Ammon.

11 And Galaad, and the borders of Geſſuri and Machati, and all mount Hermon, and all Baſan as far as Salecha,

12 All the kingdom of Og in Baſan, who reigned in Aſtaroth and Edrai, he was of the remains of the Raphaims: and Moſes overthrew and deſtroyed them.

13 And the children of Iſrael would not deſtroy Geſſuri and Machati: and they have dwelt in the midſt of Iſrael, until this preſent day.

14 ‖ But to the tribe of Levi he gave no poſſeſſion: but the ſacrifices and victims of the Lord God of Iſrael, are his inheritance, as he ſpoke to him. ‖ Num. 18. 20.

15 And Moſes gave a poſſeſſion to the children of Ruben according to their kindreds.

16 And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midſt of the valley of the ſame torrent: all the plain, that leadeth to Medaba,

17 And Heſebon, and all their villages,

CHAP. XIII. VER. 1. *Joſue was old, and far advanced in years.* He was then about 101 years old, *and there is a very large country left, which is not yet divided by lot*, not yet poſſeſſed by the children of Iſrael.

VER. 8. *With whom.* That is, with the other half of that ſame tribe.

which are in the plains. Dibon alſo, and Bamothbaal, and the town of Baalmaon,
18 And Jaſſa, and Cedimoth, and Mephaath,
19 And Cariathaim, and Sabama, and Sarathaſar in the mountain of the valley.
20 Bethphogor and Aſedoth, Phaſga and Bethieſimoth,
21 And all the cities of the plain, and all the kingdoms of Sehon king of the Amorrhites, that reigned in Heſebon, ‖ whom Moſes ſlew with the princes of Madian: Hevi, and Recem, and Sur and Hur, and Rebe dukes of Sehon inhabitants of the land.
‖ Num. 31. 8.
22 Balaam alſo the ſon of Beor the ſoothſayer, the children of Iſrael ſlew with the ſword among the reſt that were ſlain.
23 And the river Jordan was the border of the children of Ruben. This is the poſſeſſion of the Rubenites, by their kindreds, of cities and villages.
24 And Moſes gave to the tribe of Gad and to his children by their kindreds, a poſſeſſion, of which this is the diviſion.
25 The border of Jaſer, and all the cities of Galaad, and half the land of the children of Ammon: as far as Aroer, which is overagainſt Rabba:
26 And from Heſebon unto Ramoth, Maſphe and Betonim: and from Manaim unto the borders of Dabir.
27 And in the valley Betharan and Bethnemra, and Socoth, and Saphon the other part of the kingdom of Sehon king of Heſebon: the limit of this alſo is the Jordan, as far as the uttermoſt part of the ſea of Cenereth beyond the Jordan on the eaſt ſide.
28 This is the poſſeſſion of the children of Gad by their families, their cities, and villages.
29 He gave alſo to the half tribe of Manaſſes and his children poſſeſſion according to their kindreds,
30 The beginning whereof is this: from Manaim all Baſan, and all the kingdoms of Og king of Baſan, and all the villages of Jair, which are in Baſan, threeſcore towns.
31 And half Galaad, and Aſtaroth, and Edrai, cities of the kingdom of Og in Baſan: to the children of Machir, the ſon of Manaſſes, to one half of the children of Machir according to their kindreds.
32 This poſſeſſion Moſes divided in the plains of Moab, beyond the Jordan, overagainſt Jericho on the eaſt ſide.
‖ Num. 18. 20.
33 ‖ But to the tribe of Levi he gave no poſſeſſion: becauſe the Lord the God of Iſrael himſelf is their poſſeſſion, as he ſpoke to them.

VER. 21. *The princes of Madian.* It appears from hence that theſe were ſubjects of king Sehon: they are

CHAP. XIV.

Caleb's petition. Hebron is given to him and to his ſeed.

THIS is what the children of Iſrael poſſeſſed in the land of Chanaan, which Eleazar the prieſt, and Joſue the ſon of Nun, and the princes of the families by the tribes of Iſrael gave to them:
2 Dividing all by lot, ‖ as the Lord had commanded by the hand of Moſes, to the nine tribes, and the half tribe.
‖ Num. 34. 13.
3 For to two tribes and a half Moſes had given poſſeſſion beyond the Jordan: beſides the Levites, who received no land among their brethren:
4 But in their place ſucceeded the children of Joſeph divided into two tribes, of Manaſſes and Ephraim: neither did the Levites receive other portion of land, but cities to dwell in, and their ſuburbs to feed their beaſts and flocks.
5 As the Lord had commanded Moſes, ſo did the children of Iſrael, and they divided the land.
6 Then the children of Juda came to Joſue in Galgal, and Caleb the ſon of Jephone the Cenezite ſpoke to him: ‖ Thou knoweſt what the Lord ſpoke to Moſes the man of God concerning me and thee in Cadeſbarne.
‖ Num. 14. 24.
7 I was forty years old when Moſes the ſervant of the Lord ſent me ‖ from Cadeſbarne, to view the land, and I brought him word again as to me ſeemed true.
‖ Deut. 2. 14.
8 But my brethren, that had gone up with me, diſcouraged the heart of the people: and I nevertheleſs followed the Lord my God.
9 And Moſes ſwore in that day, ſaying: The land which thy foot hath trodden upon ſhall be thy poſſeſſion, and thy children's for ever, becauſe thou haſt followed the Lord my God.
10 The Lord therefore hath granted me life, as he promiſed until this preſent day. It is forty and five years ſince the Lord ſpoke this word to Moſes, when Iſrael journeyed through the wilderneſs: this day I am eighty five years old,
11 As ſtrong as I was at that time when I was ſent to view *the land:* ‖ the ſtrength of that time continueth in me until this day, as well to fight as to march.
‖ Eccli. 46. 11.
12 Give me therefore this mountain, which the Lord promiſed, in thy hearing

ſaid to have been *ſlain with him*, that is, about the ſame time, but not in the ſame battle.

also, wherein are the Enacims, and cities great and strong: if so be the Lord *will* be with me, and I shall be able to destroy them, as he promised me.

13 And Josue blessed him, and gave him Hebron in possession.

14 And from that time Hebron belonged to Caleb the son of Jephone the Cenezite, until this present day: because he followed the Lord the God of Israel.

15 The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was laid there: ‖ and the land rested from wars. ‖ Supra 11. 23.

CHAP. XV.

The borders of the lot of Juda. Caleb's portion and conquest. The cities of Juda.

A. M. 2560. NOW the lot of the children of Juda by their kindreds was this: ‖ From the frontier of Edom, to the desart of Sin southward, and to the uttermost part of the south coast. ‖ Num 34. 3.

2 Its beginning *was* from the top of the most salt sea, and from the bay thereof, that looketh to the south.

3 And it goeth out towards the ascent of the scorpion, and passeth on to Sina: and ascendeth into Cadesbarne, and reacheth into Efron, going up to Addar, and compassing Carcaa,

4 And from thence passing along into Asemona, and reaching the torrent of Egypt: and the bounds thereof shall be the great sea, this shall be the limit of the south coast.

5 But on the east side the beginning shall be the most salt sea even to the end of the Jordan: and towards the north, from the bay of the sea unto the same river Jordan.

6 And the border goeth up into Beth-Hagla, and passeth by the north into Beth-Araba: going up to the stone of Boen the son of Ruben.

7 And reaching as far as the borders of Debera from the valley of Achor, and so northward looking towards Galgal, which is opposite to the ascent of Adommim, on the south side of the torrent: and *the border* passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

8 And it goeth up by the valley of the son of Ennom on the side of the Jebusite towards the south, the same is Jerusalem: and thence ascending to the top of the mountain, which is over-against Geennom to the west in the end of the valley of Raphaim, northward.

9 And it passeth on from the top of the mountain to the fountain of the water of Nephtoa: and reacheth to the towns of mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

10 And it compasseth from Baala westward unto mount Seir: and passeth by the side of mount Jarim to the north into Chesalon: and goeth down into Bethsames, and passeth into Thamna.

11 And it reacheth northward to a part of Accaron at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

12 These are the borders round about of the children of Juda in their kindreds.

13 But to Caleb the son of Jephone he gave a portion in the midst of the children of Juda, as the Lord had commanded him: Cariath-Arbe the father of Enac, which is Hebron.

14 ‖ And Caleb destroyed out of it the three sons of Enac, Sesai and Ahiman, and Tholmai of the race of Enac. ‖ Judges 1. 20. Num. 13. 23.

15 And going up from thence he came to the inhabitants of Dabir, which before was called Cariath-Sepher, that is to say, the city of letters.

16 And Caleb said: He that shall smite Cariath-Sepher, and take it, I will give him Axa my daughter to wife.

17 And Othoniel the son of Cenez, the younger brother of Caleb, took it: and he gave him Axa his daughter to wife.

18 And as they were going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee?

19 But she answered: Give me a blessing: thou hast given me a southern and dry land, give me also a *land* that is watered. And Caleb gave her the upper and the nether watery ground.

20 This is the possession of the tribe of the children of Juda by their kindreds.

21 And the cities from the uttermost parts of the children of Juda by the borders of Edom to the south: were Cabseel and Eder and Jagur,

22 And Cina and Dimona and Adada,

23 And Cades, and Asor, and Jethnam,

24 Ziph, and Telem and Baloth,

CHAP. XIV. VER. 14. *Hebron belonged, &c.* All the country thereabouts, depending on Hebron, was given to Caleb: but the city itself with the suburbs, was one of those that were given to the priests to dwell in.

25 New Asor and Carioth, Hesron, which is Asor.
26 Amam, Sama, and Molada,
27 And Asergadda and Hassemon and Bethphelet,
28 And Hasersual and Bersabee and Baziothia,
29 And Baala and Jim and Esem,
30 And Eltholad and Cesil and Harma,
31 And Siceleg, and Medemena and Sensenna,
32 Lebaoth, and Selim and Aen, and Remmon: all the cities twenty nine, and their villages.
33 But in the plains: Estaol and Sarea and Asena,
34 And Zanoe and Engannim and Taphua and Enaim,
35 And Jerimoth and Adullam, Socho and Azeca,
36 And Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their villages.
37 Sanan and Hadassa and Magdalgad,
38 Delean and Masepha and Jecthel,
39 Lachis and Bascath and Eglon,
40 Chebbon and Leheman and Cethlis
41 And Gideroth and Bethdagon and Naama and Maceda: sixteen cities, and their villages.
42 Labana and Ether and Asan,
43 Jephtha and Esna and Nesib,
44 And Ceila and Achzib and Maresa: nine cities, and their villages.
45 Accaron with the towns and villages thereof.
46 From Accaron even to the sea: all places that lie towards Azotus and the villages thereof.
47 Azotus with its towns and villages. Gaza with its towns and villages, even to the torrent of Egypt, and the great sea that is the border thereof.
48 And in the mountain: Samir and Jether and Socoth,
49 And Danna and Cariath-senna, this is Dabir:
50 Anab and Istemo and Anim,
51 Gosen and Olon and Gilo: eleven cities and their villages.
52 Arab and Ruma and Esaan,
53 And Janum and Beththaphua and Apheca,
54 Athmatha and Cariath-arbe, this is Hebron, and Sior: nine cities and their villages.
55 Maon and Carmel and Ziph and Jota,
56 Jezrael and Jucadam and Zanoe,
57 Accain, Gabaa and Thamna: ten cities and their villages.
58 Halhul, and Bessur, and Gedor,
59 Mareth, and Bethanoth, and Eltecon: six cities and their villages.
60 Cariathbaal, the same is Cariathiarim, the city of woods, and Arebba: two cities and their villages.
61 In the desart Betharaba, Meddin, and Sachacha,
62 And Nebsan, and the city of salt, and Engaddi: six cities and their villages.
63 But the children of Juda could not destroy the Jebusite that dwelt in Jerusalem: and the Jebusite dwelt with the children of Juda in Jerusalem until this present day.

CHAP. XVI.

The lot of the sons of Joseph. The borders of the tribe of Ephraim.

A. M. 2560.

AND the lot of the sons of Joseph fell from the Jordan over-against Jericho and the waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:
2 And goeth out from Bethel to Luza: and passeth the border of Archi, to Ataroth.
3 And goeth down westward, by the border of Jephleti, unto the borders of Beth-horon the nether, and to Gazer: and the countries of it are ended by the great sea:
4 And Manasses and Ephraim the children of Joseph possessed it.
5 And the border of the children of Ephraim was according to their kindreds: and their possession towards the east was Ataroth-addar unto Beth-horon the upper.
6 And the confines go out unto the sea: but Machmethath looketh to the north, and it goeth round the borders eastward into Thanath-selo: and passeth along on the east side to Janoe.
7 And it goeth down from Janoe into Ataroth and Naaratha: and it cometh to Jericho, and goeth out to the Jordan.
8 From Taphua it passeth on towards the sea into the valley of reeds, and the goings out thereof are at the most salt sea. This is the possession of the tribe of the children of Ephraim by their families.
9 And there were cities with their villages separated for the children of Ephraim in the midst of the possession of the children of Manasses.

CHAP. XVI. VER. 6. *Looketh to the north, &c.* The meaning is, that the border went towards the north, by *Machmethath;* and then turned eastward to *Thanath-Selo.*

10 And the children of Ephraim ſlew not the Chananite, who dwelt in Gazer: and the Chananite dwelt in the midſt of Ephraim until this day, paying tribute.

CHAP. XVII.

The lot of the half tribe of Manaſſes.

A. M. 2560. AND *this* lot fell to the tribe of Manaſſes (for he is the firſt-born of Joſeph) to Machir the firſt-born of Manaſſes the father of Galaad, who was a warlike man, and had for poſſeſſion Galaad and Baſan.

‖ Num. 26. 30. 2 ‖ And to the reſt of the children of Manaſſes according to their families: to the children of Abiezer, and to the children of Helec, and to the children of Eſriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida: theſe are the male children of Manaſſes the ſon of Joſeph, by their kindreds.

‖ Num. 27. 1. & 36. 11. 3 ‖ But Salphaad the ſon of Hepher the ſon of Galaad the ſon of Machir the ſon of Manaſſes had no ſons, but only daughters: whoſe names are theſe, Maala and Noa and Hegla and Melcha and Therſa.

4 And they came in the preſence of Eleazar the prieſt and of Joſue the ſon of Nun, and of the princes, ſaying: The Lord commanded by the hand of Moſes, that a poſſeſſion ſhould be given us in the midſt of our brethren. And he gave them according to the commandment of the Lord a poſſeſſion amongſt the brethren of their father.

5 And there fell ten portions to Manaſſes, beſide the land of Galaad and Baſan beyond the Jordan.

6 For the daughters of Manaſſes poſſeſſed inheritance in the midſt of his ſons. And the land of Galaad fell to the lot of the reſt of the children of Manaſſes.

7 And the border of Manaſſes was from Aſer, Machmethath which looketh towards Sichem: and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

8 For the lot of Manaſſes took in the land of Taphua, which is on the borders of Manaſſes, and belongs to the children of Ephraim.

9 And the border goeth down to the valley of the reeds, to the ſouth of the torrent of the cities of Ephraim, which are in the midſt of the cities of Manaſſes: the border of Manaſſes is on the north ſide of the torrent, and the outgoings of it are at the ſea:

10 So that the poſſeſſion of Ephraim is on the ſouth, and on the north that of Manaſſes, and the ſea is the border of both, and they are joined together in the tribe of Aſer on the north, and in the tribe of Iſſachar on the eaſt.

11 And the inheritance of Manaſſes in Iſſachar and in Aſer was Bethſan and its villages, and Jeblaam with its villages, and the inhabitants of Dor, with the towns thereof; the inhabitants alſo of Endor with the villages thereof: and in like manner the inhabitants of Thenac with the villages thereof; and the inhabitants of Mageddo with their villages, and the third part of the city of Nopheth.

12 Neither could the children of Manaſſes overthrow theſe cities, but the Chananite began to dwell in his land.

13 But after that the children of Iſrael were grown ſtrong, they ſubdued the Chananites, and made them their tributaries, and they did not kill them.

14 And the children of Joſeph ſpoke to Joſue, and ſaid: Why haſt thou given me but one lot and one portion to poſſeſs, whereas I am of ſo great a multitude, and the Lord hath bleſſed me?

15 And Joſue ſaid to them: If thou be a great people, go up into the woodland, and cut down room for thyſelf in the land of the Pherezite and the Raphaims: becauſe the poſſeſſion of mount Ephraim is too narrow for thee.

16 And the children of Joſeph anſwered him: We cannot go up to the mountains, for the Chananites that dwell in the low lands, wherein are ſituate Bethſan with its towns, and Jezrael in the midſt of the valley, have chariots of iron.

17 And Joſue ſaid to the houſe of Joſeph, to Ephraim and Manaſſes: Thou art a great people, and of great ſtrength, thou ſhalt not have one lot only:

18 But thou ſhalt paſs to the mountain, and ſhalt cut down the wood, and make thyſelf room to dwell in: and mayeſt proceed farther, when thou haſt deſtroyed the Chananite, who as thou ſayeſt have iron chariots, and are very ſtrong.

CHAP. XVIII.

Surveyors are ſent to divide the reſt of the land into ſeven tribes. The lot of Benjamin.

A. M. 2560. AND all the children of Iſrael aſſembled together in Silo, and there they ſet up the tabernacle of the teſtimony, and the land was ſubdued before them.

2 But there remained ſeven tribes of the children of Iſrael, which as yet had not received their poſſeſſions.

* A. M. 2561. Ante C. 1443. 3 * And Joſue ſaid to them: How long are you indolent and ſlack, and go not in to

poſſeſs the land, which the Lord the God of your fathers hath given you?

4 Chooſe of every tribe three men, that I may ſend them, and they may go and compaſs the land, and mark it out according to the number of each multitude: and bring back to me what they have marked out.

5 Divide to yourſelves the land into ſeven parts: let Juda be in his bounds on the ſouth ſide, and the houſe of Joſeph on the north.

6 The land in the midſt between theſe mark ye out into ſeven parts; and you ſhall come hither to me, that I may caſt lots for you before the Lord your God.

7 For the Levites have no part among you, but the prieſthood of the Lord is their inheritance. And Gad and Ruben, and the half tribe of Manaſſes have already received their poſſeſſions beyond the Jordan eaſtward: which Moſes the ſervant of the Lord gave them.

8 And when the men were riſen up, to go to mark out the land, Joſue commanded them, ſaying: Go round the land and mark it out, and return to me: that I may caſt lots for you before the Lord in Silo.

9 So they went: and ſurveying it, divided it into ſeven parts, writing them down in a book. And they returned to Joſue, to the camp in Silo.

10 And he caſt lots before the Lord in Silo, and divided the land to the children of Iſrael into ſeven parts.

11 And firſt came up the lot of the children of Benjamin by their families, to poſſeſs the land between the children of Juda and the children of Joſeph.

12 And their border northward was from the Jordan: going along by the ſide of Jericho on the north ſide, and thence going up weſtward to the mountains, and reaching to the wilderneſs of Bethaven,

13 And paſſing along ſouthward by ‖ Luza, the ſame is Bethel: and it goeth down into Ataroth-addar to the mountain, that is on the ſouth of the nether Bethhoron.

‖ Gen. 28. 19. 14 And it bendeth *thence* going round towards the ſea, ſouth of the mountain that looketh towards Bethhoron to the ſouth-weſt: and the out goings thereof are into Cariathbaal, which is called alſo Cariathiarim, a city of the children of Juda. This is their coaſt towards the ſea, weſtward.

15 But on the ſouth ſide the border goeth out from part of Cariathiarim towards the ſea, and cometh to the fountain of the waters of Nephtoa.

16 And it goeth down to that part of the mountain that looketh on the valley of the children of Ennom: and is over-againſt the north quarter in the furthermoſt part of the valley of Raphaim, and it goeth down into Geennom (that is the valley of Ennom) by the ſide of the Jebuſite to the ſouth: and cometh to the fountain of Rogel,

17 Paſſing *thence* to the north, and going out to Enſemes, that is to ſay the fountain of the ſun:

18 And it paſſeth along to the hills that are over-againſt the aſcent of Adommim: and it goeth down to Abenboen, that is, the ſtone of Boen the ſon of Ruben: and it paſſeth on the north ſide to the champaign countries; and goeth down into the plain,

19 And it paſſeth by Bethhagla northward: and the outgoings thereof are towards the north of the moſt ſalt ſea at the ſouth end of the Jordan:

20 Which is the border of it on the eaſt ſide. This is the poſſeſſion of the children of Benjamin by their borders round about, and their families.

21 And their cities were, Jericho and Bethhagla and Vale-Caſis,

22 Betharaba and Samaraim and Bethel,

23 And Avim and Aphara and Ophera,

24 The town Emona and Ophni and Gabee: twelve cities, and their villages.

25 Gabaon and Rama and Beroth,

26 And Meſphe, and Caphara, and Amoſa.

27 And Recem, Jarephel and Tharela,

28 And Sela, Eleph and Jebus, which is Jeruſalem, Gabaath and Cariath: fourteen cities, and their villages. This is the poſſeſſion of the children of Benjamin by their families.

CHAP. XIX.

The lots of the tribes of Simeon, Zabulon, Iſſachar, Aſer, Nephtali and Dan. A city is given to Joſue.

AND the ſecond lot came forth for the children of Simeon by their kindreds: and their inheritance was,

2 In the midſt of the poſſeſſion of the children of Juda: Berſabee and Sabee and Molada.

3 And Haſerſual, Bala and Aſem,

4 And Eltholad, Bethul and Harma,

5 And Siceleg and Bethmarchaboth and Haſerſuſa,

6 And Bethlebaoth and Sarohen: thirteen cities, and their villages:

CHAP. XVIII. VER. 6. *The land in the midſt between theſe mark ye out into ſeven parts:* That is to ſay, the reſt of the land, which is not already aſſigned to Juda or Joſeph.

7 Ain and Remmon and Athor and Asan: four cities, and their villages.

8 And all the villages round about these cities to Baalath Beer Ramath to the south quarter. This is the inheritance of the children of Simeon according to their kindreds,

9 In the possession and lot of the children of Juda: because it was too great, and therefore the children of Simeon had their possession in the midst of their inheritance.

10 And the third lot fell to the children of Zabulon by their kindreds: and the border of their possession was unto Sarid.

11 And it went up from the sea and from Merala, and came to Debbaseth: as far as the torrent, which is over-against Jeconam.

12 And it returneth from Sarid eastward to the borders of Ceseleththabor: and it goeth out to Dabereth, and ascendeth towards Japhie.

13 And it passeth along from thence to the east side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa.

14 And it turneth about to the north of Hanathon: and the outgoings thereof are the valley of Jephtahel,

15 And Cateth and Naalol and Semeron and Jedala and Bethlehem: twelve cities and their villages.

16 This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their villages.

17 The fourth lot came out to Issachar by their kindreds.

18 And his inheritance was Jezrael and Casaloth and Sunem,

19 And Hapharaim and Seon, and Anaharath,

20 And Rabboth and Cesion, Abes,

21 And Rameth, and Engannim, and Enhadda and Bethphesses.

22 And the border thereof cometh to Thabor and Sehesima and Bethsames: and the outgoings thereof shall be at the Jordan: sixteen cities, and their villages.

23 This is the possession of the sons of Issachar by their kindreds, the cities and their villages.

24 And the fifth lot fell to the tribe of the children of Aser by their kindreds:

25 And their border was Halcath and Chali and Beten and Axaph,

26 And Elmelech and Amaad and Messal: and it reacheth to Carmel by the sea and Sihor and Labanath,

27 And it returneth towards the east to Bethdagon: and passeth along to Zabulon and to the valley of Jephthael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

28 And to Abaran and Rohob and Hamon and Cana, as far as the great Sidon.

29 And it returneth to Horma to the strong city of Tyre, and to Hosa: and the outgoings thereof shall be at the sea from the portion of Achziba:

30 And Amma and Aphec and Rohob: twenty two cities and their villages.

31 This is the possession of the children of Aser by their kindreds, and the cities and their villages.

32 The sixth lot came out to the sons of Nephtali by their families:

33 And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum: and their outgoings unto the Jordan:

34 And the border returneth westward to Azanotthabor, and goeth out from thence to Hucuca, and passeth along to Zabulon southward, and to Aser westward, and to Juda upon the Jordan towards the rising of the sun.

35 And the strong cities *are* Assedim, Ser, and Emath, and Reccath and Cenereth,

36 And Edema and Arama, Asor

37 And Cedes and Edrai, Enhasor

38 And Jeron and Magdalel, Horem and Bethanath and Bethsames: nineteen cities, and their villages.

39 This is the possession of the tribe of the children of Nephtali by their kindreds, the cities and their villages.

40 The seventh lot came out to the tribe of the children of Dan by their families:

41 And the border of their possession was Saraa and Esthaol, and Hirsemes, that is, the city of the sun.

42 Selebin and Aialon and Jethela,

43 Elon and Themna and Acron,

44 Elthece, Gebbethon and Balaath,

45 And Jud and Bane and Barach and Gethremmon:

46 And Mejarcon and Arecon, with the border that looketh towards Joppe,

47 And is terminated there. And the children of Dan went up and fought against Lesem, and took it: and they put it to the sword, and possessed it, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan their father.

48 This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their villages.

49 And when he had made an end of dividing the land by lot to each one by their tribes, the children of Israel gave a possession to Josue the son of Nun in the midst of them,

50 According to the commandment of

the Lord, the city which he asked for Thamnath Saraa in mount Ephraim: and he built up the city, and dwelt in it.

51 These are the possessions, which Eleazar the priest, and Josue the son of Nun, and the princes of the families, and of the tribes of the children of Israel, distributed by lot in Silo, before the Lord at the door of the tabernacle of the testimony, and they divided the land.

CHAP. XX.

The cities of refuge are appointed for casual manslaughter.

A. M. 2562. Ante C. 1442. AND the Lord spoke to Josue, saying: Speak to the children of Israel and say to them:

‖ Num. 35. 10. Deut. 19. 2. 2 Appoint cities of refuge, ‖ of which I spoke to you by the hand of Moses:

3 That whosoever shall kill a person unawares may flee to them: and may escape the wrath of the kinsman, who is the avenger of blood:

4 And when he shall flee to one of these cities: he shall stand before the gate of the city, and shall speak to the ancients of that city, such things, as prove him innocent: and so shall they receive him, and give him a place to dwell in.

5 And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he slew his neighbour unawares, and is not proved to have been his enemy two or three days before.

6 And he shall dwell in that city, till he stand before judgment to give an account of his fact, and till the death of the high-priest, who shall be at that time: then shall the manslayer return, and go into his own city and house from whence he fled.

7 And they appointed Cedes in Galilee of mount Nephtali, and Sichem in mount Ephraim, and Cariatharbe, the same is Hebron in the mountain of Juda.

‖ Deut. 4. 43. 8 And beyond the Jordan to the east of Jericho, ‖ they appointed Bosor, which is upon the plain of the wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses.

9 These cities were appointed for all the children of Israel, and for the strangers, that dwelt among them: that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause.

CHAP. XXI.

Cities with their suburbs are assigned for the priests and Levites.

A. M. 2562. THEN the princes of the families of Levi came to Eleazar the priest, and to Josue the son of Nun, and to the princes of the kindreds of all the tribes of the children of Israel:

2 And they spoke to them in Silo in the land of Chanaan, and said: ‖ The Lord commanded by the hand of Moses, that cities should be given us to dwell in, and their suburbs to feed our cattle. ‖ Num. 35. 2.

3 And the children of Israel gave out of their possessions according to the commandment of the Lord, cities and their suburbs.

4 And the lot came out for the family of Caath of the children of Aaron the priest out of the tribes of Juda, and of Simeon, and of Benjamin, thirteen cities.

5 And to the rest of the children of Caath, that is, to the Levites, who remained, out of the tribes of Ephraim, and of Dan, and the half tribe of Manasses, ten cities.

6 And the lot came out to the children of Gerson, that they should take of the tribes of Issachar and of Aser and of Nephtali, and of the half tribe of Manasses in Basan, thirteen cities.

7 And to the sons of Merari by their kindreds, of the tribes of Ruben and of Gad and of Zabulon, twelve cities.

8 And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded by the hand of Moses, giving to every one by lot.

9 Of the tribes of the children of Juda and of Simeon Josue gave cities: ‖ whose names are these, ‖ 1 Par. 6. 2.

10 To the sons of Aaron, of the families of Caath of the race of Levi (for the first lot came out for them)

11 The city of Arbe the father of Enac, which is called Hebron, in the mountain of Juda, and the suburbs thereof round about.

12 ‖ But the fields and the villages thereof he had given to Caleb the son of Jephone for his possession. ‖ Supra 14. 14 1 Par. 6. 56.

13 He gave therefore to the children of Aaron the priest, Hebron a city of refuge, and the suburbs thereof: and Lobna with the suburbs thereof,

14 And Jether and Estemo,

15 And Holon, and Dabir,

16 And Ain, and Jeta, and Bethsames, with their suburbs: nine cities out of the two tribes, as hath been said.

17 And out of the tribe of the children of Benjamin, Gabaon, and Gabae,

18 And Anathoth and Almon, with their ſuburbs : four cities.

19 All the cities together of the children of Aaron the prieſt, were thirteen, with their ſuburbs.

20 And to the reſt of the families of the children of Caath of the race of Levi was given this poſſeſſion.

21 Of the tribe of Ephraim, Sichem one of the cities of refuge, with the ſuburbs thereof in mount Ephraim, and Gazer,

22 And Cibſaim, and Bethhoron, with their ſuburbs, four cities.

23 And of the tribe of Dan, Eltheco and Gabathon,

24 And Aialon and Gethremmon, with their ſuburbs, four cities.

25 And of the half tribe of Manaſſes, Thanac and Gethremmon, with their ſuburbs, two cities.

26 All the cities were ten, with their ſuburbs, which were given to the children of Caath of the inferior degree.

27 To the children of Gerſon alſo of the race of Levi out of the half tribe of Manaſſes, Gaulon in Baſan, *one of* the cities of refuge, and Boſra, with their ſuburbs, two cities.

28 And of the tribe of Iſſachar, Ceſion, and Dabereth,

29 And Jaramoth, and Engannim, with their ſuburbs, four cities.

30 And of the tribe of Aſer, Maſal and Abdon,

31 And Helcath, and Rohob, with their ſuburbs, four cities.

32 Of the tribe alſo of Nephtali, Cedes in Galilee, *one of* the cities of refuge : and Hammoth Dor, and Carthan, with their ſuburbs, three cities.

33 All the cities of the families of Gerſon, were thirteen, with their ſuburbs.

34 And to the children of Merari Levites of the inferior degree by their families were given of the tribe of Zabulon, Jecnam and Cartha,

35 And Damna and Naalol, four cities with their ſuburbs.

36 Of the tribe of Ruben beyond the Jordan over-againſt Jericho, Boſor in the wilderneſs, *one of* the cities of refuge, Miſor and Jaſer and Jethſon and Mephaath, four cities with their ſuburbs.

37 Of the tribe of Gad, Ramoth in Galaad, *one of* the cities of refuge, and Manaim and Heſebon and Jaſer, four cities with their ſuburbs.

38 All the cities of the children of Merari by their families and kindreds, were twelve.

39 So all the cities of the Levites within the poſſeſſion of the children of Iſrael were forty eight,

40 With their ſuburbs, each diſtributed by the families.

41 And the Lord God gave to Iſrael all the land that he had ſworn to give to their fathers: and they poſſeſſed it, and dwelt in it.

42 And he gave them peace from all nations round about : and none of their enemies durſt ſtand againſt them, but were brought under their dominion.

43 Not ſo much as one word, which he had promiſed, to perform unto them, was made void, but all came to paſs.

CHAP. XXII.

The tribes of Ruben and Gad, and half the tribe of Manaſſes return to their poſſeſſions. They build an altar by the ſide of the Jordan, which alarms the other tribes. An embaſſage is ſent to them, to which they give a ſatisfactory anſwer.

AT the ſame time Joſue called the Rubenites, and the Gadites, and the half tribe of Manaſſes, A. M. 2562. Ante C. 1442.

2 And ſaid to them : You have done all that Moſes the ſervant of the Lord commanded you : you have alſo obeyed me in all things,

3 Neither have you left your brethren this long time, until this preſent day, keeping the commandment of the Lord your God.

4 Therefore as the Lord your God hath given your brethren reſt and peace, as he promiſed : return, and go to your dwellings, and to the land of your poſſeſſion, || which Moſes the ſervant of the Lord gave you beyond the Jordan : || Num. 32. 33. Supra 1. 13. & 13. 8.

5 Yet ſo that you obſerve attentively, and in work fulfil the commandment, and the law which Moſes the ſervant of the Lord commanded you: that you love the Lord your God, and walk in all his ways, and keep all his commandments, and cleave to him, and ſerve him with all your heart, and with all your ſoul.

6 And Joſue bleſſed them, and ſent them away, and they returned to their dwellings.

7 Now to half the tribe of Manaſſes, Moſes

CHAP. XXI. VER. 36. *Four cities.* There are no more, though there be five names: for *Miſor* is the ſame city as *Boſor*, which is to be obſerved in ſome other places, where the number of names exceeds the number of cities.

had given a poſſeſſion in Baſan: and therefore to the half that remained, Joſue gave a lot among the reſt of their brethren beyond the Jordan to the weſt. And when he ſent them away to their dwellings and had bleſſed them,

8 He ſaid to them: With much ſubſtance and riches, you return to your ſettlements, with ſilver and gold, braſs and iron, and variety of raiment: divide the prey of your enemies with your brethren.

9 So the children of Ruben, and the children of Gad, and the half tribe of Manaſſes returned, and parted from the children of Iſrael in Silo, which is in Chanaan, to go into Galaad the land of their poſſeſſion, which they had obtained according to the commandment of the Lord by the hand of Moſes.

10 And when they were come to the banks of the Jordan, in the land of Chanaan, they built an altar immenſely great near the Jordan.

11 And when the children of Iſrael had heard of it, and certain meſſengers had brought them an account that the children of Ruben, and of Gad, and the half tribe of Manaſſes had built an altar in the land of Chanaan, upon the banks of the Jordan, over-againſt the children of Iſrael:

12 They all aſſembled in Silo, to go up and fight againſt them.

13 And in the mean time they ſent to them into the land of Galaad, Phinees the ſon of Eleazar the prieſt,

14 And ten princes with him, one of every tribe.

15 Who came to the children of Ruben, and of Gad, and the half tribe of Manaſſes, into the land of Galaad, and ſaid to them:

16 Thus ſaith all the people of the Lord: What meaneth this tranſgreſſion? Why have you forſaken the Lord the God of Iſrael, building a ſacrilegious altar, and revolting from the worſhip of him?

‖ Num. 25. 3. Deut. 4. 3.

17 Is it a ſmall thing to you ‖ that you ſinned with Beelphegor, and the ſtain of that crime remaineth in us to this day? and many of the people periſhed.

18 And you have forſaken the Lord to-day, and to-morrow his wrath will rage againſt all Iſrael.

19 But if you think the land of your poſſeſſion to be unclean, paſs over to the land wherein is the tabernacle of the Lord, and dwell among us: only depart not from the Lord, and from our ſociety, by building an altar beſide the altar of the Lord our God.

‖ Supra 7. 1.

20 ‖ Did not Achan the ſon of Zare tranſgreſs the commandment of the Lord, and his wrath lay upon all the people of Iſrael? And he was *but* one man, and would to God he alone had periſhed in his wickedneſs.

21 And the children of Ruben, and of Gad, and of the half tribe of Manaſſes anſwered the princes of the embaſſage of Iſrael:

22 The Lord the moſt mighty God, the Lord the moſt mighty God, he knoweth, and Iſrael alſo ſhall underſtand: If with the deſign of tranſgreſſion we have ſet up this altar, let him not ſave us, but puniſh us immediately:

23 And if we did it with that mind, that we might lay upon it holocauſts, and ſacrifice, and victims of peace-offerings, let him require and judge:

24 And not rather with this thought and deſign, that we ſhould ſay: To-morrow your children will ſay to our children: What have you to do with the Lord the God of Iſrael?

25 The Lord hath put the river Jordan for a border between us and you, O ye children of Ruben, and ye children Gad: and therefore you have no part in the Lord. And by this occaſion your children ſhall turn away our children from the fear of the Lord. We therefore thought it beſt,

26 And ſaid: Let us build us an altar, not for holocauſts, nor to offer victims,

27 But for a teſtimony between us and you, and our poſterity and yours, that we may ſerve the Lord, and that we may have a right to offer both holocauſts, and victims and ſacrifices of peace-offerings: and that your children to-morrow may not ſay to our children: You have no part in the Lord.

28 And if they will ſay ſo, they ſhall anſwer them: Behold the altar of the Lord, which our fathers made, not for holocauſts, nor for ſacrifice, but for a teſtimony between us and you.

29 God keep us from any ſuch wickedneſs that we ſhould revolt from the Lord, and leave off following his ſteps, by building an altar to offer holocauſts, and ſacrifices, and victims, beſide the altar of the Lord our God, which is erected before his tabernacle.

30 And when Phinees the prieſt, and the princes of the embaſſage, who were with him, had heard this, they were ſatisfied: and they admitted moſt willingly the words of the children of Ruben, and Gad, and of the half tribe of Manaſſes.

31 And Phinees the prieſt the ſon of Eleazar ſaid to them: Now we know that the Lord is with us, becauſe you are not guilty of this revolt, and you have delivered the

children of Israel from the hand of the Lord.

32 And he returned with the princes from the children of Ruben and Gad, out of the land of Galaad, into the land of Chanaan, to the children of Israel, and brought them word again.

33 And the saying pleased all that heard it. And the children of Israel praised God, and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

34 And the children of Ruben, and the children of Gad called the altar which they had built, Our testimony, that the Lord is God.

CHAP. XXIII.

Josue being old admonisheth the people to keep God's commandments: and to avoid marriages and all society with the gentiles, for fear of being brought to idolatry.

A. M. 2570. Ante C. 1434. AND when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued, and Josue being now old, and far advanced in years:

2 Josue called for all Israel, and for the elders and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years:

3 And you see all that the Lord your God hath done to all the nations round about, how he himself hath fought for you:

4 And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain:

5 The Lord your God will destroy them, and take them away from before your face, and you shall possess the land as he hath promised you.

6 Only take courage, and be careful, to observe all things that are written in the book of the law of Moses: and turn not aside from them neither to the right hand nor to the left:

7 Lest after that you are come in among the gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them:

8 But cleave ye unto the Lord your God: as you have done until this day.

9 And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you.

10 One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised.

11 This only take care of with all diligence, that you love the Lord your God.

12 But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships:

13 Know ye for a certainty that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

14 ‖ Behold this day I am going into the way of all the earth, and you shall know with all your mind that of all the words which the Lord promised to perform for you, not one hath failed. ‖ 3 Kings 23. 2.

15 Therefore as he hath fulfilled in deed, what he promised, and all things prosperous have come: so will he bring upon you all the evils he hath threatened, till he take you away and destroy you from off this excellent land, which he hath given you,

16 When you shall have transgressed the covenant of the Lord your God, which he hath made with you, and shall have served strange gods, and adored them: then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land, which he hath delivered to you.

CHAP. XXIV.

Josue assembleth the people, and reneweth the covenant between them and God. His death and burial.

A. M. 2570. AND Josue gathered together all the tribes of Israel in Sichem, and called for the ancients, and the princes, and the judges, and the masters: and they stood in the sight of the Lord:

2 And he spoke thus to the people: Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side of the river, ‖ Thare the father of Abraham, and Nachor: and they served strange gods. ‖ Gen. 11 26.

3 ‖ And I took your father Abraham from the borders of Mesopotamia: and brought him into the land of Chanaan: and I multiplied his seed, ‖ Gen. 11 31. † Gen. 21 2.

4 † And gave him Isaac: ‡ and to him again I gave Jacob and Esau. ‖ And I gave to Esau mount Seir for his possession: § but ‡ Gen. 25 26. ‖ Gen. 36 8. § Gen. 4 6.

CHAP. XXIV. VER. 2. *Of the river.* The Euphrates.

Jacob and his children went down into Egypt.

‖ Exod. 3. 10. 5 ‖ And I ſent Moſes and Aaron, and I ſtruck Egypt with many ſigns and wonders.

‡ Exod. 12. 37. † Exod. 14. 9. 6 ‡ And I brought you and your fathers out of Egypt, and you came to the ſea: † and the Egyptians purſued your fathers with chariots and horſemen, as far as the Red ſea.

7 And the children of Iſrael cried to the Lord: and he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them. Your eyes ſaw all that I did in Egypt, and you dwelt in the wilderneſs a long time:

‖ Num. 21. 24. 8 And I brought you into the land of the Amorrhite, who dwelt beyond the Jordan. ‖ And when they fought againſt you, I delivered them into your hands, and you poſſeſſed their land, and ſlew them.

† Num. 22. 5. 9 And Balac ſon of Sephor king of Moab, aroſe and fought againſt Iſrael. † And he ſent and called for Balaam ſon of Beor, to curſe you:

10 And I would not hear him, but on the contrary I bleſſed you by him, and I delivered you out of his hand.

‖ Supra 3. 14. & 6. 1. & 11. 3. 11 ‖ And you paſſed over the Jordan, and you came to Jericho. And the men of that city fought againſt you, the Amorrhite, and the Pherezite, and the Chananite, and the Hethite, and the Gergeſite, and the Hevite, and the Jebuſite: and I delivered them into your hands.

‖ Exod. 23. 28. Deut. 7. 20. Supra 11. 20. 12 ‖ And I ſent before you hornets: and I drove them out from their places, the two kings of the Amorrhites, not with thy ſword nor with thy bow.

13 And I gave you a land, in which you had not laboured, and cities to dwell in which you built not, vineyards and oliveyards, which you planted not.

† 1 Kings 7. 3. Tob. 14. 10. 14 † Now therefore fear the Lord, and ſerve him with a perfect and moſt ſincere heart: and put away the gods which your fathers ſerved in Meſopotamia and in Egypt, and ſerve the Lord.

15 But if it ſeem evil to you to ſerve the Lord, you have your choice: chooſe this day that which pleaſeth you, whom you would rather ſerve, whether the gods which your fathers ſerved in Meſopotamia, or the gods of the Amorrhites, in whoſe land you dwell: but as for me and my houſe we will ſerve the Lord.

16 And the people anſwered, and ſaid: God forbid we ſhould leave the Lord, and ſerve ſtrange gods.

17 The Lord our God he brought us, and our fathers out of the land of Egypt, out of the houſe of bondage: and did very great ſigns in our ſight, and preſerved us in all the way by which we journeyed, and among all the people, through whom we paſſed.

18 And he hath caſt out all the nations, the Amorrhite the inhabitant of the land, into which we are come. Therefore we will ſerve the Lord, for he is our God.

19 And Joſue ſaid to the people: You will not be able to ſerve the Lord: for he is a holy God, and mighty and jealous, and will not forgive your wickedneſs and ſins.

20 If you leave the Lord, and ſerve ſtrange gods, he will turn, and will afflict you, and will deſtroy you after all the good he hath done you.

21 And the people ſaid to Joſue: No, it ſhall not be ſo as thou ſayeſt, but we will ſerve the Lord.

22 And Joſue ſaid to the people: You are witneſſes, that you yourſelves have choſen you the Lord to ſerve him. And they anſwered: *We are* witneſſes.

23 Now therefore, ſaid he, put away ſtrange gods from among you, and incline your hearts to the Lord the God of Iſrael.

24 And the people ſaid to Joſue: We will ſerve the Lord our God, and we will be obedient to his commandments.

25 Joſue therefore on that day made a covenant, and ſet before the people commandments and judgments in Sichem.

26 And he wrote all theſe things in the volume of the law of the Lord: and he took a great ſtone, and ſet it under the oak that was in the ſanctuary of the Lord:

27 And he ſaid to all the people: Behold this ſtone ſhall be a teſtimony unto you, that it hath heard all the words of the Lord, which he hath ſpoken to you: leſt perhaps hereafter you will deny it, and lye to the Lord.

28 And he ſent the people away every one to their own poſſeſſion.

29 And after theſe things Joſue the ſon of

VER. 19. *You will not be able to ſerve the Lord, &c.* This was not ſaid by way of diſcouraging them; but rather to make them more earneſt and reſolute, by ſetting before them the greatneſs of the undertaking, and the courage and conſtancy neceſſary to go through with it.

VER. 27. *It hath heard.* This is a figure of ſpeech, by which ſenſation is attributed to inanimate things; and they are called upon, as it were, to bear witneſs in favour of the great Creator, whom they on their part conſtantly obey.

VER. 29. *And after, &c.* If Joſue wrote this book, as is commonly believed, theſe laſt verſes were added by Samuel, or ſome other prophet.

Nun the ſervant of the Lord died, being a hundred and ten years old:

30 And they buried him in the border of his poſſeſſion in Thamnathſare, which is ſituate in mount Ephraim, on the north ſide of mount Gaas.

31 And Iſrael ſerved the Lord all the days of Joſue, and of the ancients that lived a long time after Joſue, and that had known all the works of the Lord which he had done in Iſrael.

32 || And the bones of Joſeph which the children of Iſrael had taken out of Egypt, they buried in Sichem, in that part of the field † which Jacob had bought of the ſons of Hemor the father of Sichem, for a hundred young ewes, and it was in the poſſeſſion of the ſons of Joſeph. || Gen. 50. 24. † Exod. 13. 9. Gen. 33. 19.

33 Eleazar alſo the ſon of Aaron died: and they buried him in Gabaath *that belongeth to* Phinees his ſon, which was given him in mount Ephraim.

THE BOOK OF JUDGES.

This book is called JUDGES, *becauſe it contains the hiſtory of what paſſed under the government of the judges, who ruled Iſrael before they had kings. The writer of it, according to the more general opinion, was the prophet Samuel.*

CHAP. I.

The expedition and victory of Juda againſt the Chananites: who are tolerated in many places.

A. M. 2570. Ante C. 1434. AFTER the death of Joſue the children of Iſrael conſulted the Lord, ſaying: Who ſhall go up before us againſt the Chananite, and ſhall be the leader of the war?

2 And the Lord ſaid? Juda ſhall go up: behold I have delivered the land into his hands.

3 And Juda ſaid to Simeon his brother: Come up with me into my lot, and fight againſt the Chananite, that I alſo may go along with thee into thy lot. And Simeon went with him.

4 And Juda went up, and the Lord delivered the Chananite, and the Pherezite into their hands: and they ſlew *of them* in Bezec ten thouſand men.

5 And they found Adonibezec in Bezec, and fought againſt him, and they defeated the Chananite, and the Pherezite.

6 And Adonibezec fled: and they purſued after him and took him, and cut off his fingers ahd toes.

7 And Adonibezec ſaid: Seventy kings having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, ſo hath God requited me.

And they brought him to Jerusalem, and he died there.

8 And the children of Juda besieging Jerusalem, took it, and put it to the sword, and set the whole city on fire.

9 And afterwards they went down and fought against the Chananite, who dwelt in the mountains, and in the south, and in the plains.

‖ Jos. 15. 14. 10 ‖ And Juda going forward against the Chananite, that dwelt in Hebron (the name whereof was in former times Cariatharbe) slew Sesai, and Ahiman, and Tholmai:

11 And departing from thence he went to the inhabitants of Dabir, the ancient name of which was Cariath-sepher, that is the city of letters.

12 And Caleb said: He that shall take Cariath-sepher, and lay it waste, to him will I give my daughter Axa to wife.

13 And Othoniel the son of Cenez, the younger brother of Caleb having taken it, he gave him Axa his daughter to wife.

14 And as she was going on her way her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What aileth thee?

15 But she answered: Give me a blessing, for thou hast given me a dry land: give me also a watery *land*. So Caleb gave her the upper and the nether watery ground.

16 And the children of the Cinite the kinsman of Moses went up from the city of palms, with the children of Juda into the wilderness of his lot, which is at the south side of Arad, and they dwelt with him.

17 And Juda went with Simeon his brother, and they together defeated the Chananites that dwelt in Sephaath, and slew them. And the name of the city was called, Horma, that is, Anathema.

18 And Juda took Gaza with its confines, and Ascalon, and Accaron with their confines.

19 And the Lord was with Juda, and he possessed the hill country: but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

20 And they gave Hebron to Caleb, ‖ as Moses had said, who destroyed out of it the three sons of Enac. ‖ Num. 14. 24. Jos. 15. 14.

21 But the sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem: and the Jebusite hath dwelt with the sons of Benjamin in Jerusalem until this present day.

22 The house of Joseph also went up against Bethel, and the Lord was with them.

23 For when they were besieging the city, which before was called Luza,

24 They saw a man coming out of the city, and they said to him: Shew us the entrance into the city, and we will shew thee mercy.

25 And when he had shewn them, they smote the city with the edge of the sword: but that man and all his kindred they let go:

26 Who being sent away, went into the land of Hethim, and built there a city, and called it Luza: which is so called until this day.

27 Manasses also did not destroy Bethsan, and Thanac with their villages, nor the inhabitants of Dor, and Jeblaam, and Mageddo with their villages. And the Chananite began to dwell with them.

28 But after Israel was grown strong, he made them tributaries, and would not destroy them.

29 Ephraim also did not slay the Chananite that dwelt in Gazer, but dwelt with him.

30 Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chananite dwelt among them, and became their tributary.

31 Aser also destroyed not the inhabitants of Accho, and of Sidon, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

CHAP. I. VER. 8. *Jerusalem.* This city was divided into two; one part was called *Jebus*, the other *Salem*: the one was in the tribe of Juda, the other in the tribe of Benjamin. After it was taken and burnt by the men of Juda, it was quickly rebuilt again by the Jebusites, as we may gather from verse 21; and continued in their possession till it was taken by king David.

VER. 10. *Hebron.* This expedition against Hebron, &c. is the same as is related *Josue* xv. 24. It is here repeated, to give the reader at once a short sketch of all the atchievements of the tribe of Juda against the Chananites.

VER. 11. *The city of letters.* Perhaps so called, from some famous school, or library kept there.

VER. 16. *The Cinite.* Jethro the father-in-law of Moses was called *Cinæus*, or the Cinite: and his children who came along with the children of Israel settled themselves among them in the land of Chanaan, embracing their worship and religion. From these the Rechabites sprung, of whom see *Jerem.* xxxv.

Ibid. *The city of palms.* Jericho so called from the abundance of palm-trees.

VER. 18. *Gaza, &c.* These were three of the principal cities of the Philistines, famous both in sacred and prophane history. They were taken at this time by the Israelites: but as they took no care to put garrisons in them, the Philistines soon recovered them again.

VER. 19. *Was not able, &c.* Through a cowardly fear of their chariots armed with hooks and scythes, and for want of confidence in God.

32 And he dwelt in the midſt of the Chananites the inhabitants of that land, and did not ſlay them.

33 Nephtali alſo deſtroyed not the inhabitants of Bethſames, and of Bethanath: and he dwelt in the midſt of the Chananites the inhabitants of the land, and the Bethſamites and Bethanites were tributaries to him.

34 And the Amorrhite ſtraitened the children of Dan in the mountain, and gave them not place to go down to the plain:

35 And he dwelt in the mountain Hares, that is, of potſherds, in Aialon and Salebim. And the hand of the houſe of Joſeph was heavy *upon him*, and he became tributary to him.

36 And the border of the Amorrhite was from the aſcent of the ſcorpion, the rock, and the higher places.

CHAP. II.

An Angel reproveth Iſrael. They weep for their ſins. After the death of Joſue, they often fall, and repenting are delivered from their afflictions, but ſtill fall worſe and worſe.

AND an Angel of the Lord went up from Galgal to the place of weepers, and ſaid: I made you go out of Egypt, and have brought you into the land for which I ſwore to your fathers: and I promiſed that I would not make void my covenant with you for ever:

2 On condition that you ſhould not make a league with the inhabitants of this land, but ſhould throw down their altars: and you would not hear my voice: why have you done this?

3 Wherefore I would not deſtroy them from before your face: that you may have enemies, and their gods may be your ruin.

4 And when the Angel of the Lord ſpoke theſe words to all the children of Iſrael: they lifted up their voice, and wept.

5 And the name of that place was called, the place of weepers, or of tears: and there they offered ſacrifices to the Lord.

‖ Joſue 24. 28. 6 ‖ And Joſue ſent away the people, and the children of Iſrael went every one to his own poſſeſſion to hold it:

7 And they ſerved the Lord all his days, and the days of the ancients, that lived along time after him, and who knew all the works of the Lord, which he had done for Iſrael.

8 And Joſue the ſon of Nun, the ſervant of the Lord, died, being a hundred and ten years old,

9 And they buried him in the borders of his poſſeſſion in Thamnathſare in mount Ephraim, on the north ſide of mount Gaas.

10 And all that generation was gathered to their fathers: and there aroſe others that knew not the Lord, and the works which he had done for Iſrael.

11 And the children of Iſrael did evil in the ſight of the Lord, and they ſerved Baalim.

12 And they left the Lord the God of their fathers, who had brought them out of the land of Egypt: and they followed ſtrange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger.

13 Forſaking him, and ſerving Baal and Aſtaroth.

14 And the Lord being angry againſt Iſrael, delivered them into the hands of plunderers: who took them and ſold them to their enemies, that dwelt round about: neither could they ſtand againſt their enemies:

15 But whitherſoever they meant to go, the hand of the Lord was upon them, as he had ſaid, and as he had ſworn to them: and they were greatly diſtreſſed.

16 And the Lord raiſed up judges, to deliver them from the hands of thoſe that oppreſſed them: but they would not hearken to them,

17 Committing fornication with ſtrange gods, and adoring them. They quickly forſook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.

18 And when the Lord raiſed them up judges, in their days he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the ſlaughter of the oppreſſors.

19 But after the judge was dead, they returned, and did much worſe things than their fathers had done, following ſtrange gods, ſerving them, and adoring them. They

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VER. 35. *He dwelt.* That is, the Amorrhite.

CHAP. II. VER. 1. *An Angel.* Taking the ſhape of a man.

VER. 6. *And Joſue,* &c. This is here inſerted out of *Joſue* xxiv. by way of recapitulation of what had happened before, and by way of an introduction to that which follows.

VER. 12. *They followed ſtrange gods.* What is here ſaid of the children of Iſrael, as to their falling ſo often into idolatry, is to be underſtood of a great part of them: but not ſo univerſally, as if the true worſhip of God was ever quite aboliſhed among them: for the ſucceſſion of the true church and religion was kept up all this time by the prieſts and Levites, at leaſt in the houſe of God in Silo.

left not their own inventions, and the ſtubborn way, by which they were accuſtomed to walk.

20 And the wrath of the Lord was kindled againſt Iſrael, and he ſaid: Behold this nation hath made void my covenant, which I had made with their fathers, and hath deſpiſed to hearken to my voice:

21 I alſo will not deſtroy the nations which Joſue left, when he died:

22 That through them I may try Iſrael, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or no.

23 The Lord therefore left all theſe nations, and would not quickly deſtroy them, neither did he deliver them into the hands of Joſue.

CHAP. III.

The people falling into idolatry are oppreſſed by their enemies; but repenting are delivered by Othoniel, Aod and Samgar.

THESE are the nations which the Lord left, that by them he might inſtruct Iſrael, and all that had not known the wars of the Chananites:

2 That afterwards their children might learn to fight with their enemies, and to be trained up to war:

3 The five princes of the Philiſtines, and all the Chananites, and the Sidonians, and the Hevites that dwelt in mount Libanus, from mount Baal Hermon to the entering into Emath.

4 And he left them, that he might try Iſrael by them, whether they would hear the commandments of the Lord, which he had commanded their fathers by the hand of Moſes, or not.

5 So the children of Iſrael dwelt in the midſt of the Chananite, and the Hethite, and the Amorrhite, and the Pherezite, and the Hevite, and the Jebuſite:

6 And they took their daughters to wives, and they gave their own daughters to their ſons, and they ſerved their gods.

7 And they did evil in the ſight of the Lord, and they forgot their God, and ſerved Baalim and Aſtaroth.

8 And the Lord being angry with Iſrael, delivered them into the hands of Chuſan Raſathaim king of Meſopotamia, and they ſerved him eight years.

9 And they cried to the Lord, who raiſed them up a ſaviour, and delivered them, to wit, Othoniel the ſon of Cenez, the younger brother of Caleb:

10 And the Spirit of the Lord was in him, and he judged Iſrael. And he went out to fight, and the Lord delivered Chuſan Rathaim king of Syria, and he overthrew him:

11 And the land reſted forty years, and Othoniel the ſon of Cenez died.

12 And the children of Iſrael did evil again in the ſight of the Lord: who ſtrengthened againſt them Eglon king of Moab: becauſe they did evil in his ſight.

13 And he joined to him the children of Ammon, and Amalec: and he went and overthrew Iſrael, and poſſeſſed the city of palm-trees.

14 And the children of Iſrael ſerved Eglon king of Moab eighteen years:

15 And afterwards they cried to the Lord, who raiſed them up a ſaviour called Aod, the ſon of Gera, the ſon of Jemini, who uſed the left hand as well as the right. And the children of Iſrael ſent preſents to Eglon king of Moab by him.

16 And he made himſelf a two-edged ſword, with a haft in the midſt of the length of the palm of the hand, and was girded therewith under his garment on the right thigh.

17 And he preſented the gifts to Eglon king of Moab. Now Eglon was exceeding fat.

18 And when he had preſented the gifts unto him, he followed his companions that came along with him.

19 Then returning from Galgal, where the idols were, he ſaid to the king: I have a ſecret meſſage to thee, O king. And he commanded ſilence: and all being gone out that were about him,

20 Aod went in to him: now he was ſitting in a ſummer parlour alone, and he ſaid: I have a word from God to thee. And he forthwith roſe up from his throne.

21 And Aod put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly,

22 With ſuch force that the haft went in after the blade into the wound, and was cloſed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had ſtruck it in. And forthwith by the ſecret parts of nature the excrements of the belly came out.

CHAP. III. VER. 8. *Meſopotamia.* In Hebrew *Aramnaharaim. Syria of the two rivers;* ſo called becauſe it lies between the Euphrates and the Tigris. It is abſolutely called Syria, ver. 10.

VER. 20. *A word from God,* &c. What Aod, who was judge and chief magiſtrate of Iſrael, did on this occaſion, was by a ſpecial inſpiration of God: but ſuch things are not to be imitated by private men.

23 But Aod carefully ſhutting the doors of the parlour, and locking them,

24 Went out by a poſtern door. And the king's ſervants going in, ſaw the doors of the parlour ſhut, and they ſaid: Perhaps he is eaſing nature in his ſummer parlour.

25 And waiting a long time till they were aſhamed, and ſeeing that no man opened the door, they took a key: and opening they found their lord lying dead on the ground.

26 But Aod, while they were in confuſion, eſcaped, and paſſed by the place of the idols, from whence he had returned. And he came to Seirath:

27 And forthwith he ſounded the trumpet in mount Ephraim: and the children of Iſrael went down with him, he himſelf going in the front.

28 And he ſaid to them: Follow me: for the Lord hath delivered our enemies the Moabites into our hands. And they went down after him, and ſeized upon the fords of the Jordan, which are in the way to Moab: and they ſuffered no man to paſs over:

29 But they ſlew of the Moabites at that time, about ten thouſand, all ſtrong and valiant men: none of them could eſcape.

30 And Moab was humbled that day under the hand of Iſrael: and the land reſted eighty years.

31 After him was Samgar the ſon of Anath, who ſlew of the Philiſtines ſix hundred men with a plough-ſhare: and he alſo defended Iſrael.

CHAP. IV.

Debbora and Barac deliver Iſrael from Jabin and Siſara. Jahel killeth Siſara.

AND the children of Iſrael again did evil in the ſight of the Lord after the death of Aod,

‖ 1 Kings 12. 9. 2 ‖ And the Lord delivered them up into the hands of Jabin king of Chanaan, who reigned in Aſor: and he had a general of his army named Siſara, and he dwelt in Haroſeth of the gentiles.

3 And the children of Iſrael cried to the Lord: for he had nine hundred chariots ſet with ſcythes, and for twenty years had grievouſly oppreſſed them.

4 And there was at that time Debbora a propheteſs the wife of Lapidoth, who judged the people.

5 And ſhe ſat under a palm-tree, which was called by her name, between Rama and Bethel in mount Ephraim: and the children of Iſrael came up to her for all judgment.

6 And ſhe ſent and called Barac the ſon of Abinoem out of Cedes in Nephtali: and ſhe ſaid to him: The Lord God of Iſrael hath commanded thee: Go, and lead an army to mount Thabor, and thou ſhalt take with thee ten thouſand fighting men of the children of Nephtali, and of the children of Zabulon:

7 And I will bring unto thee in the place of the torrent Ciſon, Siſara the general of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

8 And Barac ſaid to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go.

9 She ſaid to him: I will go indeed with thee, but at this time the victory ſhall not be attributed to thee, becauſe Siſara ſhall be delivered into the hand of a woman. Debbora therefore aroſe, and went with Barac to Cedes.

10 And he called unto him Zabulon and Nephtali, and went up with ten thouſand fighting men, having Debbora in his company.

11 Now Haber the Cinite had ſome time before departed from the reſt of the Cinites his brethren the ſons of Hobab, the kinſman of Moſes: and had pitched his tents unto the valley which is called Sennim, and was near Cedes.

12 And it was told Siſara, that Barac the ſon of Abinoem was gone up to mount Thabor:

13 And he gathered together his nine hundred chariots armed with ſcythes, and all his army from Haroſeth of the gentiles to the torrent Ciſon.

14 And Debbora ſaid to Barac: Ariſe, for this is the day wherein the Lord hath delivered Siſara into thy hands: behold he is thy leader. And Barac went down from mount Thabor, and ten thouſand fighting men with him.

15 ‖ And the Lord ſtruck a terror into Siſara, and all his chariots, and all his multitude, with the edge of the ſword, at the ſight of Barac, inſomuch, that Siſara leaping down from off his chariot, fled away on foot, ‖ Pſ. 82. 10.

16 And Barac purſued after the fleeing chariots, and the army unto Haroſeth of the gentiles, and all the multitude of the enemies was utterly deſtroyed.

17 But Siſara fleeing came to the tent of Jahel the wife of Haber the Cinite, for there was peace between Jabin the king of Aſor, and the houſe of Haber the Cinite.

18 And Jahel went forth to meet Siſara, and ſaid to him: Come in to me, my lord,

come in, fear not. He went into her tent, and being covered by her with a cloak,

19 Said to her: Give me, I beſeech thee, a little water, for I am very thirſty. She opened a bottle of milk, and gave him to drink, and covered him.

20 And Siſara ſaid to her: Stand before the door of the tent, and when any ſhall come and enquire of thee, ſaying: Is there any man here? thou ſhalt ſay: There is none.

21 So Jahel Haber's wife took a nail of the tent, and taking alſo a hammer: and going in ſoftly, and with ſilence, ſhe put the nail upon the temples of his head, and ſtriking it with the hammer, drove it through his brain faſt into the ground: and ſo paſſing from deep ſleep to death, he fainted away and died.

22 And behold Barac came purſuing after Siſara: and Jahel went out to meet him, and ſaid to him: Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her tent, he ſaw Siſara lying dead, and the nail faſtened in his temples.

23 So God that day humbled Jabin the king of Chanaan before the children of Iſrael:

24 Who grew daily ſtronger, and with a mighty hand overpowered Jabin king of Chanaan, till they quite deſtroyed him.

CHAP. V.

The canticle of Debbora and Barac after their victory.

IN that day Debbora and Barac ſon of Abinoem ſung, and ſaid:

2 O you of Iſrael, that have willingly offered your lives to danger, bleſs the Lord.

3 Hear O ye kings, give ear ye princes: It is I, it is I, that will ſing to the Lord, I will ſing to the Lord the God of Iſrael.

4 O Lord, when thou wenteſt out of Seir, and paſſedſt by the regions of Edom, the earth trembled, and the heavens dropped water.

5 The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Iſrael.

6 In the days of Samgar the ſon of Anath, in the days of Jahel the paths reſted: and they that went by them, walked through bye-ways.

7 The valiant men ceaſed, and reſted in Iſrael: until Debbora aroſe, a mother aroſe in Iſrael.

8 The Lord choſe new wars, and he himſelf overthrew the gates of the enemies: a ſhield and ſpear was not ſeen among forty thouſand of Iſrael.

9 My heart loveth the princes of Iſrael: O you that of your own good will offered yourſelves to danger, bleſs the Lord.

10 Speak, you that ride upon fair aſſes, and you that ſit in judgment, and walk in the way.

11 Where the chariots were daſhed together, and the army of the enemies was choaked, there let the juſtices of the Lord be rehearſed, and his clemency towards the brave men of Iſrael: then the people of the Lord went down to the gates, and obtained the ſovereignty.

12 Ariſe, ariſe O Debbora, ariſe, ariſe, and utter a canticle. Ariſe, Barac, and take hold of thy captives, O ſon of Abinoem.

13 The remnants of the people are ſaved, the Lord hath fought among the valiant ones.

14 Out of Ephraim he deſtroyed them into Amalec, and after him out of Benjamin into thy people, O Amalec: Out of Machir there came down princes, and out of Zabulon they that led the army to fight.

15 The captains of Iſſachar were with Debbora, and followed the ſteps of Barac, who expoſed himſelf to danger, as one going headlong, and into a pit. Ruben being divided againſt himſelf, there was found a ſtrife of courageous men.

16 Why dwelleſt thou between two borders, that thou mayeſt hear the bleatings of the flocks? Ruben being divided againſt himſelf, there was found a ſtrife of courageous men.

17 Galaad reſted beyond the Jordan, and Dan applied himſelf to ſhips: Aſer dwelt on the ſea ſhore, and abode in the havens.

18 But Zabulon and Nephtali offered their lives to death in the region of Merome.

19 The kings came and fought, the kings of Chanaan fought in Thanach by the waters of Mageddo, and yet they took no ſpoils.

20 War from heaven was made againſt

CHAP. V. VER. 6. *The paths reſted.* The ways to the ſanctuary of God were unfrequented: and men walked in the bye-ways of error and ſin.

VER. 14. *Out of Ephraim, &c.* The enemies ſtraggling in their flight were deſtroyed, as they were running through the land of Ephraim, and of Benjamin, which lies after, that is, beyond Ephraim: and ſo on to the very confines of Amalec. Or, it alludes to former victories of the people of God, particularly that which was freſheſt in memory, when the men of Ephraim and Benjamin, with Aod at their head, overthrew their enemies the Moabites with the Amalecites their allies. See chap. iii.

Ibid. *Machir.* The tribe of Manaſſes, whoſe eldeſt ſon was Machir.

VER. 15. *Divided againſt himſelf, &c.* By this it ſeems that the valiant men of the tribe of Ruben were divided in their ſentiments, with relation to this war; which diviſion kept them at home within their own borders, to hear the bleating of their flocks.

them, the ſtars remaining in their order and courſes fought againſt Siſara.

21 The torrent of Ciſon dragged their carcaſes, the torrent of Cadumim, the torrent of Ciſon: tread thou, my ſoul, upon the ſtrong ones.

22 The hoofs of the horſes were broken whilſt the ſtouteſt of the enemies fled amain, and fell headlong down.

23 Curſe ye the land of Meroz, ſaid the Angel of the Lord: curſe the inhabitants thereof, becauſe they came not to the help of the Lord, to help his moſt valiant men.

24 Bleſſed among women be Jahel the wife of Haber the Cinite, and bleſſed be ſhe in her tent.

25 He aſked her water and ſhe gave him milk, and offered him butter in a diſh *fit* for princes.

26 She put her left hand to the nail, and her right hand to the workman's hammer, and ſhe ſtruck Siſara, ſeeking in his head a place for the wound, and ſtrongly piercing through his temples.

27 At her feet he fell: he fainted, and he died: he rolled before her feet, and he lay lifeleſs and wretched.

28 His mother looked out at a window, and howled: and ſhe ſpoke from the dining-room: Why is his chariot ſo long in coming back? Why are the feet of his horſes ſo ſlow?

29 One that was wiſer than the reſt of his wives, returned this anſwer to her mother-in-law:

30 Perhaps he is now dividing the ſpoils, and the faireſt of the women is choſen out for him: garments of divers colours are given to Siſara for his prey, and furniture of different kinds is heaped together to adorn the necks.

31 So let all thy enemies periſh, O Lord: but let them that love thee ſhine, as the ſun ſhineth in his riſing.

* A. M. 2719. Ante C. 1285. 32 * And the land reſted for forty years.

CHAP. VI.

The people, for their ſins, are oppreſſed by the Madianites. Gedeon is called to deliver them.

AND the children of Iſrael again did evil in the ſight of the Lord: and he delivered them into the hand of Madian ſeven years,

2 And they were grievouſly oppreſſed by them. And they made themſelves dens and caves in the mountains, and ſtrong holds to reſiſt.

3 And when Iſrael had ſown, Madian and Amalec, and the reſt of the eaſtern nations came up:

4 And pitching their tents among them waſted all things as they were in the blade even to the entrance of Gaza: and they left nothing at all in Iſrael for ſuſtenance of life, nor ſheep, nor oxen, nor aſſes.

5 For they and all their flocks came with their tents, and like locuſts filled all places, an innumerable multitude of men, and of camels, waſting whatſoever they touched.

6 And Iſrael was humbled exceedingly in the ſight of Madian.

7 And he cried to the Lord deſiring help againſt the Madianites.

8 And he ſent unto them a prophet, and he ſpoke: Thus ſaith the Lord the God of Iſrael: I made you to come up out of Egypt, and brought you out of the houſe of bondage,

9 And delivered you out of the hands of the Egyptians, and of all the enemies that afflicted you: and I caſt them out at your coming in, and gave you their land.

10 And I ſaid: I *am* the Lord your God, fear not the gods of the Amorrhites, in whoſe land you dwell. And you would not hear my voice.

11 And an Angel of the Lord came, and ſat under an oak, that was in Ephra, and belonged to Joas the father of the family of Ezri. And when Gedeon his ſon was threſhing and cleanſing wheat by the wine-preſs, to flee from Madian, A. M. 2759. Ante C. 1245.

12 The Angel of the Lord appeared to him, and ſaid: The Lord is with thee, O moſt valiant of men.

13 And Gedeon ſaid to him: I beſeech thee, my lord, if the Lord be with us, why have theſe evils fallen upon us? Where are his miracles, which our fathers have told us of, ſaying: The Lord brought us out of Egypt? but now the Lord hath forſaken us, and delivered us into the hand of Madian.

14 And the Lord looked upon him, and ſaid: ‖ Go in this thy ſtrength, and thou ſhalt deliver Iſrael out of the hand of Madian: know that I have ſent thee. ‖ 1 Kings 12. 11.

VER. 23. *Meroz.* Where this land of Meroz was, which is here laid under a curſe, we cannot find: nor is there mention of it any where elſe in holy writ. In the ſpiritual ſenſe they are curſed who refuſe to aſſiſt the people of God in their warfare againſt their ſpiritual enemies.

15 He answered and said: I beseech thee, my lord, wherewith shall I deliver Israel? Behold my family is the meanest in Manasses, and I am the least in my father's house.

16 And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man.

17 And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me,

18 And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

19 So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

20 And the Angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

21 The Angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the Angel of the Lord vanished out of his sight.

22 And Gedeon seeing that it was the Angel of the Lord, said: Alas, my Lord God: for I have seen the Angel of the Lord face to face.

23 And the Lord said to him: Peace be with thee: fear not, thou shalt not die.

24 And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

25 That night the Lord said to him: Take a bullock of thy father's, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar:

26 And thou shalt build an altar to the Lord thy God in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

27 Then Gedeon taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night.

28 And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built.

29 And they said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the son of Joas did all this.

30 And they said to Joas: Bring out thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

31 He answered them: Are you the avengers of Baal, that you fight for him? he that is his adversary, let him die before to-morrow light appear: if he be a god, let him revenge himself on him that hath cast down his altar.

32 From that day Gedeon was called Jerobaal, because Joas had said: Let Baal revenge himself on him that hath cast down his altar.

33 Now all Madian, and Amalec, and the eastern people were gathered together, and passing over the Jordan, camped in the valley of Jezrael.

34 But the Spirit of the Lord came upon Gedeon, and he sounded the trumpet and called together the house of Abiezer, to follow him.

35 And he sent messengers into all Manasses, and they also followed him: and other messengers into Aser and Zabulon and Nephtali, and they came to meet him.

36 And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

37 I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel.

38 And it was so. And rising before day wringing the fleece, he filled a vessel with the dew.

39 And he said again to God: Let not thy wrath be kindled against me if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

40 And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

CHAP. VI. VER. 15. *The meanest in Manasses*, &c. Mark how the Lord chooseth the humble (who are mean and little in their own eyes) for the greatest enterprizes.

CHAP. VII.

Gedeon with three hundred men, by ſtratagem defeats the Madianites.

A. M. 2759. THEN Jerobaal, who is the ſame as Gedeon, riſing up early and all the people with him, came to the fountain that is called Harad. Now the camp of Madian was in the valley on the north ſide of the high hill.

2 And the Lord ſaid to Gedeon: The people that are with thee are many, and Madian ſhall not be delivered into their hands: leſt Iſrael ſhould glory againſt me, and ſay: I was delivered by my own ſtrength.

3 Speak to the people, and proclaim in the hearing of all, ‖ Whoſoever is fearful and timorous let him return. So two and twenty thouſand men went away from mount Galaad and returned home, and only ten thouſand remained.

‖ Deut. 20. 8. 1 Mac. 3. 56.

4 And the Lord ſaid to Gedeon: The people are ſtill too many, bring them to the waters, and there I will try them: and of whom I ſhall ſay to thee, This ſhall go with thee, let him go: whom I ſhall forbid to go, let him return.

5 And when the people were come down to the waters, the Lord ſaid to Gedeon: They that ſhall lap the water with their tongues, as dogs are wont to lap, thou ſhalt ſet apart by themſelves: but they that ſhall drink bowing down their knees, ſhall be on the other ſide.

6 And the number of them that had lapped water, caſting it with the hand to their mouth, was three hundred men: and all the reſt of the multitude had drunk kneeling.

7 And the Lord ſaid to Gedeon: By the three hundred men, that lapped water, I will ſave you, and deliver Madian into thy hand: but let all the reſt of the people return to their place.

8 So taking victuals and trumpets according to their number, he ordered all the reſt of the multitude to depart to their tents: and he with the three hundred gave himſelf to the battle. Now the camp of Madian was beneath him in the valley.

9 The ſame night the Lord ſaid to him: Ariſe, and go down into the camp: becauſe I have delivered them into thy hand.

10 But if thou be afraid to go alone, let Phara thy ſervant go down with thee.

11 And when thou ſhalt hear what they are ſaying, then ſhall thy hands be ſtrengthened, and thou ſhalt go down more ſecure to the enemies camp. And he went down with Phara his ſervant into part of the camp, where was the watch of men in arms.

12 But Madian and Amalec, and all the eaſtern people lay ſcattered in the valley, as a multitude of locuſts: their camels alſo were innumerable, as the ſand that lieth on the ſea ſhore.

13 And when Gedeon was come, one told his neighbour a dream: and in this manner related what he had ſeen: I dreamt a dream and it ſeemed to me as if a hearth-cake of barley-bread rolled and came down into the camp of Madian: and when it was come to a tent it ſtruck it, and beat it down flat to the ground.

14 He to whom he ſpoke, anſwered: This is nothing elſe but the ſword of Gedeon the ſon of Joas a man of Iſrael. For the Lord hath delivered Madian, and all their camp into his hand.

15 And when Gedeon had heard the dream, and the interpretation thereof, he adored: and returned to the camp of Iſrael, and ſaid: Ariſe, for the Lord hath delivered the camp of Madian into our hands.

16 And he divided the three hundred men into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers.

17 And he ſaid to them: What you ſhall ſee me do, do you the ſame: I will go into one part of the camp, and do you as I ſhall do.

18 When the trumpet ſhall ſound in my hand, do you alſo blow the trumpets on every ſide of the camp.

19 And Gedeon, and the three hundred men that were with him, went into part of the camp, at the beginning of the midnight watch, and the watchmen being alarmed, they began to ſound their trumpets, and to clap the pitchers one againſt another.

CHAP. VII. VER. 2. *Leſt Iſrael, &c.* By this we ſee that God will not chooſe for his inſtruments in great atchievements, which depend purely on his grace, ſuch ...s, through pride and ſelf-conceit, will take the glory to themſelves.

VER. 7. *That lapped water.* Theſe were preferred that took the water up in their hands, and ſo lapped it, before them who laid themſelves quite down to the waters to drink: which argued a more eager and ſenſual diſpoſition.

VER. 13. *A dream.* Obſervation of dreams is commonly ſuperſtitious, and as ſuch is condemned in the word of God: but in ſome extraordinary caſes, as we here ſee, God is pleaſed by dreams to foretell what he is about to do.

VER. 19. *Their trumpets, &c.* In a myſtical ſenſe,

20 And when they ſounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out: The ſword of the Lord and of Gedeon:

21 Standing every man in his place round about the enemies camp. So all the camp was troubled, and crying out and howling they fled away.

22 And the three hundred men nevertheleſs perſiſted ſounding the trumpets. ‖ And the Lord ſent the ſword into all the camp, and they killed one another,

‖ Pſ. 82 10.

23 Fleeing as far as Bethſetta, and the border of Abelmehula in Tebbath. But the men of Iſrael ſhouting from Nephtali and Aſer, and from all Manaſſes purſued after Madian.

24 And Gedeon ſent meſſengers into all mount Ephraim, ſaying: Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim ſhouted, and took the waters before them and the Jordan as far as Bethbera.

‖ Pſ. 82. 12. Iſai. 10. 26.

25 ‖ And having taken two men of Madian, Oreb, and Zeb: Oreb they ſlew in the rock of Oreb, and Zeb in the wine-preſs of Zeb. And they purſued Madian, carrying the heads of Oreb and Zeb to Gedeon beyond the waters of the Jordan.

CHAP. VIII.

Gedeon appeaſeth the Ephraimites. Taketh Zebee and Salmana. Deſtroyeth Soccoth and Phanuel. Refuſeth to be king. Maketh an ephod of the gold of the prey, and dyeth in a good old age. The people return to idolatry.

A. M. 2759. AND the men of Ephraim ſaid to him: What is this that thou meaneſt to do, that thou wouldſt not call us when thou wenteſt to fight againſt Madian? and they chid him ſharply and almoſt offered violence.

2 And he anſwered them: What could I have done like to that which you have done? Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

3 The Lord hath delivered into your hands the princes of Madian, Oreb and Zeb: what could I have done like to what you have done? And when he had ſaid this, their ſpirit was appeaſed, with which they ſwelled againſt him.

4 And when Gedeon was come to the Jordan, he paſſed over it with the three hundred men, that were with him: who were ſo weary that they could not purſue after them that fled.

5 And he ſaid to the men of Soccoth: Give, I beſeech you, bread to the people that is with me, for they are faint: that we may purſue Zebee, and Salmana the kings of Madian.

6 The princes of Soccoth anſwered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, and therefore thou demandeſt that we ſhould give bread to thy army.

7 And he ſaid to them: When the Lord therefore ſhall have delivered Zebee and Salmana into my hands, I will threſh your fleſh with the thorns and briers of the deſert.

8 And going up from thence, he came to Phanuel: and he ſpoke the like things to the men of that place. And they alſo anſwered him, as the men of Soccoth had anſwered.

9 He ſaid therefore to them alſo: When I ſhall return a conqueror in peace, I will deſtroy this tower.

10 But Zebee and Salmana were reſting with all their army. For fifteen thouſand men were left of all the troops of the eaſtern people, and one hundred and twenty thouſand warriors that drew the ſword, were ſlain.

11 ‖ And Gedeon went up by the way of them that dwelt in tents, on the eaſt of Nobe, and Jegbaa, and ſmote the camp of the enemies, who were ſecure, and ſuſpected no hurt.

‖ Oſee 10. 14.

12 And Zebee and Salmana fled, and Gedeon purſued and took them, all their hoſt being put in confuſion.

13 And returning from the battle before the ſun riſing,

14 He took a boy of the men of Soccoth: and he aſked him the names of the princes and ancients of Soccoth, and he deſcribed unto him ſeventy ſeven men.

15 And he came to Soccoth and ſaid to them: Behold Zebee and Salmana, concerning whom you upbraided me, ſaying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandeſt that we ſhould give bread to the men that are weary and faint.

16 So he took the ancients of the city,

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the preachers of the goſpel, in order to ſpiritual conqueſts, muſt not only ſound with the trumpet of the word of God, but muſt alſo break their earthen pitchers, by the mortification of the fleſh and its paſſions, and carry lamps in their hands by the light of their virtues.

VER. 25. *Two men.* That is, two of their chiefs.

CHAP. VIII. VER. 2. *What could I, &c.* A meek and humble anſwer appeaſed them; who otherwiſe might have come to extremities. So great is the power of humility both with God and man.

and thorns and briers of the desert, and tore them with the same, and cut in pieces the men of Soccoth.

17 And he demolished the tower of Phanuel, and slew the men of the city.

18 And he said to Zebee and Salmana: What manner of men were they whom you slew in Thabor? They answered: They were like thee, and one of them as the son of a king.

19 He answered them: They were my brethren, the sons of my mother. *As* the Lord liveth, if you had saved them, I would not kill you.

20 And he said to Jether his eldest son: Arise, and slay them. But he drew not his sword: for he was afraid, being but yet a boy.

21 And Zebee and Salmana said: Do thou rise, and run upon us: because the strength of a man is according to his age: ‖ Ps. 82. 12. ‖ Gedeon rose up and slew Zebee and Salmana: and he took the ornaments and bosses, with which the necks of the camels of kings are wont to be adorned.

22 And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

23 And he said to them: I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you.

24 And he said to them: I desire one request of you: Give me the earlets of your spoils. For the Ismaelites were accustomed to wear golden earlets.

25 They answered: We will give them most willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

26 And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment, which the kings of Madian were wont to use, and besides the golden chains that were about the camels necks.

27 And Gedeon made an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it, and it became a ruin to Gedeon and to all his house.

28 But Madian was humbled before the children of Israel, neither could they any more lift up their heads: but the land rested for forty years, while Gedeon presided.

29 So Jerobaal the son of Joas went, and dwelt in his own house.

30 And he had seventy sons, who came out of his thigh, for he had many wives.

31 And his concubine, that he had in Sichem, bore him a son, whose name was Abimelech.

32 And Gedeon the son of Joas died in a good old age, and was buried in the sepulchre of his father in Ephra of the family of Ezri.

33 But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god:

34 And they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about:

35 Neither did they shew mercy to the house of Jerobaal Gedeon, according to all the good things he had done to Israel.

CHAP. IX.

Abimelech killeth his brethren. Joatham's parable. Gaal conspireth with the Sichimites against Abimelech, but is overcome. Abimelech destroyeth Sichem: but is killed at Thebes.

AND Abimelech the son of Jerobaal went to Sichem to his mother's brethren and spoke to them, and to all the kindred of his mother's father, saying: A. M. 2768. Ante C. 1236.

2 Speak to all the men of Sichem: whether is better for you, that seventy men all the sons of Jerobaal should rule over you, or that one man should rule over you? And withal consider that I am your bone, and your flesh.

3 And his mother's brethren spoke of him to all the men of Sichem, all these words, and they inclined their hearts after Abimelech, saying: He is our brother:

4 And they gave him seventy weight of silver out of the temple of Baalberith: wherewith he hired to himself men that were needy, and vagabonds, and they followed him.

5 And he came to his father's house in Ephra, and slew his brethren the sons of Jerobaal seventy men, upon one stone: and there remained *only* Joatham the youngest son of Jerobaal, who was hidden.

VER. 27. *An ephod.* A priestly garment: which Gedeon made with a good design: but the Israelites, after his death, abused it by making it an instrument of their idolatrous worship.

VER. 31. *His concubine.* She was his servant, but not his harlot: and is called his concubine, as wives of an inferior degree are commonly called in the Old Testament, though otherwise lawfully married.

CHAP. IX. VER. 4. *Baalberith.* That is, Baal of the *covenant*, so called from the covenant they had made with Baal, chap. viii. 33.

* A. M. 2769. Ante C. 1235.

6 * And all the men of Sichem were gathered together and all the families of the city of Mello: and they went and made Abimelech king, by the oak that ſtood in Sichem.

7 This being told to Joatham, he went and ſtood on the top of mount Garizim: and lifting up his voice, he cried, and ſaid: Hear me, ye men of Sichem, ſo may God hear you.

8 The trees went to anoint a king over them: and they ſaid to the olive tree: Reign thou over us.

9 And it anſwered: Can I leave my fatneſs, which both gods and men make uſe of, to come to be promoted among the trees?

10 And the trees ſaid to the fig tree: Come thou and reign over us.

11 And it anſwered them: Can I leave my ſweetneſs, and my delicious fruits, and go to be promoted among the other trees?

12 And the trees ſaid to the vine: Come thou and reign over us.

13 And it anſwered them: Can I forſake my wine, that cheereth God and men, and be promoted among the other trees?

14 And all the trees ſaid to the bramble: Come thou and reign over us.

15 And it anſwered them: If indeed you mean to make me king, come ye and reſt under my ſhadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

16 Now therefore if you have done well, and without ſin in appointing Abimelech king over you, and have dealt well with Jerobaal, and with his houſe, and have made a ſuitable return for the benefits of him, who fought for you,

17 And expoſed his life to dangers, to deliver you from the hands of Madian,

18 And you are now riſen up againſt my father's houſe, and have killed his ſons ſeventy men upon one ſtone, and have made Abimelech the ſin of his handmaid king over the inhabitants of Sichem, becauſe he is your brother:

19 If therefore you have dealt well, and without fault with Jerobaal, and his houſe, rejoice ye this day in Abimelech, and may he rejoice in you.

20 But if unjuſtly: let fire come out from him, and conſume the inhabitants of Sichem, and the town of Mello: and let fire come out from the men of Sichem, and from the town of Mello, and devour Abimelech.

21 And when he had ſaid thus, he fled, and went into Bera: and dwelt there for fear of Abimelech his brother.

22 So Abimelech reigned over Iſrael for three years.

23 And the Lord ſent a very evil ſpirit between Abimelech and the inhabitants of Sichem: who began to deteſt him,

24 And to leave the crime of the murder of the ſeventy ſons of Jerobaal, and the ſhedding of their blood upon Abimelech their brother, and upon the reſt of the princes of the Sichimites, who aided him.

25 And they ſet an ambuſh againſt him on the top of the mountains: and while they waited for his coming, they committed robberies, taking ſpoils of all that paſſed by: and it was told Abimelech.

26 And Gaal the ſon of Obed came with his brethren, and went over to Sichem. And the inhabitants of Sichem taking courage at his coming,

27 Went out into the fields, waſting the vineyards, and treading down the grapes: and ſinging and dancing they went into the temple of their god, and in their banquets and cups they curſed Abimelech.

28 And Gaal the ſon of Obed cried: Who is Abimelech, and what is Sichem, that we ſhould ſerve him? Is he not the ſon of Jerobaal, and hath made Zebul his ſervant ruler over the men of Emor the father of Sichem? Why then ſhall we ſerve him?

29 Would to God that ſome man would put this people under my hand, that I might remove Abimelech out of the way. And it was ſaid to Abimelech: Gather together the multitude of an army, and come.

30 For Zebul the ruler of the city, hearing the words of Gaal, the ſon of Obed, was very angry,

31 And ſent meſſengers privately to Abimelech, ſaying: Behold, Gaal the ſon of Obed is come into Sichem with his brethren,

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VER. 9. *Both gods and men make uſe of.* The olive-tree is introduced, ſpeaking in this manner, becauſe oil was uſed both in the worſhip of the true God, and in that of the falſe gods, whom the Sichimites ſerved.

VER. 13. *Cheereth God and men.* Wine is here repreſented as agreeable to God, becauſe he had appointed it to be offered up with his ſacrifices. But we are not obliged to take theſe words, ſpoken by the trees, in Joatham's parable, according to the ſtrict literal ſenſe: but only in a ſenſe accommodated to the deſign of the parable expreſſed in the concluſion of it.

and endeavoureth to ſet the city againſt thee.

32 Ariſe therefore in the night with the people that is with thee, and lie hid in the field:

33 And betimes in the morning at ſunriſing ſet upon the city. And when he ſhall come out againſt thee with his people, do to him what thou ſhalt be able.

34 Abimelech therefore aroſe with all his army by night, and laid ambuſhes near Sichem in four places.

35 And Gaal the ſon of Obed went out, and ſtood in the entrance of the gate of the city. And Abimelech roſe up, and all his army with him from the places of the ambuſhes.

36 And when Gaal ſaw the people, he ſaid to Zebul: Behold a multitude cometh down from the mountains. And he anſwered him: Thou ſeeſt the ſhadows of the mountains as if they were the heads of men, and this is thy miſtake.

37 Again Gaal ſaid: Behold there cometh people down from the middle of the land, and one troop cometh by the way that looketh towards the oak.

38 And Zebul ſaid to him: Where is now thy mouth wherewith thou ſaidſt? Who is Abimelech that we ſhould ſerve him? Is not this the people which thou didſt deſpiſe? Go out, and fight againſt him.

39 So Gaal went out in the ſight of the people of Sichem, and fought againſt Abimelech,

40 Who chaſed and put him to flight, and drove him to the city: and many were ſlain of his people, even to the gate of the city:

41 And Abimelech ſat down in Ruma: but Zebul drove Gaal, and his companions out of the city, and would not ſuffer them to abide in it.

42 So the day following the people went out into the field. And it was told to Abimelech,

43 And he took his army, and divided it into three companies, and laid ambuſhes in the fields. And ſeeing that the people came out of the city, he aroſe and ſet upon them

44 With his own company, aſſaulting and beſieging the city: whilſt the two other companies chaſed the enemies that were ſcattered about the field.

45 And Abimelech aſſaulted the city all that day: and took it, and killed the inhabitants thereof, and demoliſhed it, ſo that he ſowed ſalt in it.

46 And when they who dwelt in the tower of Sichem had heard this, they went into the temple of their god Berith, where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding ſtrong.

47 Abimelech alſo hearing that the men of the tower of Sichem were gathered together,

48 Went up into mount Selmon he and all his people with him: and taking an ax, he cut down the bough of a tree, and laying it on his ſhoulder and carrying it, he ſaid to his companions: What you ſee me do, do you out of hand.

49 So they cut down boughs from the trees, every man as faſt as he could, and followed their leader. And ſurrounding the fort they ſet it on fire: and ſo it came to paſs that with the ſmoke and with the fire a thouſand perſons were killed, men and women together, of the inhabitants of the tower of Sichem.

50 Then Abimelech departing from thence came to the town of Thebes, which he ſurrounded and beſieged with his army.

51 And there was in the midſt of the city a high tower, to which both the men and the women were fled together, and all the princes of the city, and having ſhut and ſtrongly barred the gate, they ſtood upon the battlements of the tower to defend themſelves.

52 And Abimelech coming near the tower, fought ſtoutly: and approaching to the gate, endeavoured to ſet fire to it:

53 ‖ And behold a certain woman caſting a piece of a millſtone from above, daſhed it againſt the head of Abimelech, and broke his ſkull. ‖ 2 Kings 11. 21.

54 ‖ And he called haſtily to his armour-bearer, and ſaid to him: Draw thy ſword, and kill me: leſt it ſhould be ſaid that I was ſlain by a woman. He did as he was commanded, and ſlew him. ‖ 1 Kings 31. 4. 1 Par. 10. 4.

55 And when he was dead, all the men of Iſrael that were with him, returned to their homes.

56 And God repaid the evil, that Abimelech had done againſt his father, killing his ſeventy brethren.

57 The Sichimites alſo were rewarded for what they had done, and the curſe of Joatham the ſon of Jerobaal came upon them.

VER. 45. *Sowed ſalt.* To make the ground barren, and fit for nothing.

CHAP. X.

Thola ruleth Iſrael twenty three years: and Jair twenty two. The people fall again into idolatry, and are afflicted by the Philiſtines and Ammonites. They cry to God for help, who upon their repentance hath compaſſion on them.

AFTER Abimelech there aroſe a ruler in Iſrael, Thola ſon of Phua the uncle of Abimelech, a man of Iſſachar, who dwelt in Samir of mount Ephraim:

2 And he judged Iſrael three and twenty years, and he died * and was buried in Samir.

* A. M. 2816.

3 To him ſucceeded Jair the Galaadite, who judged Iſrael for two and twenty years,

4 Having thirty ſons that rode on thirty aſs-colts, and were princes of thirty cities, which from his name were called Havoth Jair, that is, the towns of Jair, until this preſent day in the land of Galaad.

5 And Jair died; and was buried in the place which is called Camon.

6 But the children of Iſrael adding new ſins to their old ones, did evil in the ſight of the Lord, and ſerved idols, Baalim and Aſtaroth, and the gods of Syria and of Sidon and of Moab and of the children of Ammon and of the Philiſtines: and they left the Lord, and did not ſerve him.

7 And the Lord being angry with them, delivered them into the hands of the Philiſtines and of the children of Ammon.

8 And they were afflicted, and grievouſly oppreſſed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrhite, who is in Galaad:

9 Inſomuch that the children of Ammon paſſing over the Jordan, waſted Juda and Benjamin and Ephraim: and Iſrael was diſtreſſed exceedingly.

10 And they cried to the Lord, and ſaid: We have ſinned againſt thee, becauſe we have forſaken the Lord our God, and have ſerved Baalim.

11 And the Lord ſaid to them: Did not the Egyptians and the Amorrhites, and the children of Ammon and the Philiſtines,

12 The Sidonians alſo and Amalec and Chanaan oppreſs you, and you cried to me, and I delivered you out of their hand?

13 And yet you have forſaken me, and have worſhipped ſtrange gods: therefore I will deliver you no more:

14 Go and call upon the gods which you have choſen: let them deliver you in the time of diſtreſs.

15 And the children of Iſrael ſaid to the Lord: We have ſinned, do thou unto us whatſoever pleaſeth thee: only deliver us this time.

16 And ſaying theſe things, they caſt away out of their coaſts all the idols of ſtrange gods, and ſerved the Lord their God: and he was touched with their miſeries.

17 And the children of Ammon ſhouting together, pitched their tents in Galaad: againſt whom the children of Iſrael aſſembled themſelves together and camped in Maſpha.

18 And the princes of Galaad ſaid one to another: Whoſoever of us ſhall firſt begin to fight againſt the children of Ammon, he ſhall be the leader of the people of Galaad.

CHAP. XI.

Jephte is made ruler of the people of Galaad: he firſt pleads their cauſe againſt the Ammonites; then making a vow obtains a ſignal victory: he performs his vow.

THERE was at that time Jephte the Galaadite a moſt valiant man and a warrior, the ſon of a woman that was a harlot, and his father was Galaad.

2 Now Galaad had a wife of whom he had ſons: who after they were grown up, thruſt out Jephte, ſaying: Thou canſt not inherit in the houſe of our father, becauſe thou art born of another mother.

3 Then he fled and avoided them and dwelt in the land of Tob: and there were gathered to him needy men, and robbers, and they followed him as their prince.

4 In thoſe days the children of Ammon made war againſt Iſrael.

5 And as they preſſed hard upon them, the ancients of Galaad went to fetch Jephte out of the land of Tob to help them:

6 And they ſaid to him: Come thou and be our prince, and fight againſt the children of Ammon.

7 And he anſwered them: || Are not you the men that hated me, and caſt me out of my father's houſe, and now you are come to me conſtrained by neceſſity? || Gen. 26. 27.

8 And the princes of Galaad ſaid to Jephte: For this cauſe we are now come to thee, that thou mayſt go with us, and fight

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CHAP. X. VER. 1. *Uncle of Abimelech*, i. e. Half-brother to Gedeon, as being born of the ſame mother, but by a different father, and of a different tribe.

VER. 4. *Havoth Jair*. This name was now confirmed to theſe towns, which they had formerly received from another Jair. *Numbers* xxxii. 41.

againſt the children of Ammon, and be head over all the inhabitants of Galaad.

9 Jephte alſo ſaid to them: If you be come to me ſincerely, that I ſhould fight for you againſt the children of Ammon, and the Lord ſhall deliver them into my hand, ſhall I be your prince?

10 They anſwered him: The Lord who heareth theſe things, he himſelf is mediator and witneſs that we will do as we have promiſed.

* A. M. 2817. Ante C. 1187. 11 * Jephte therefore went with the princes of Galaad, and all the people made him their prince. And Jephte ſpoke all his words before the Lord in Maſpha.

12 And he ſent meſſengers to the king of the children of Ammon, to ſay in his name: What haſt thou to do with me, that thou art come againſt me, to waſte my land?

‖ Num. 21. 24. 13 And he anſwered them: ‖ Becauſe Iſrael took away my land, when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan: now therefore reſtore the ſame peaceably to me.

14 And Jephte: again ſent word by them, and commanded them to ſay to the king of Ammon:

15 Thus ſaith Jephte: Iſrael did not take away the land of Moab, nor the land of the children of Ammon:

16 But when they came up out of Egypt, he walked through the deſert to the Red ſea, and came into Cades.

‖ Num. 20. 14. 17 ‖ And he ſent meſſengers to the king of Edom, ſaying: Suffer me to paſs through thy land. But he would not condeſcend to his requeſt. He ſent alſo to the king of Moab, who likewiſe refuſed to give him paſſage. He abode therefore in Cades,

18 And went round the land of Edom at the ſide, and the land of Moab: and came over-againſt the eaſt coaſt of the land of Moab, and camped on the other ſide of the

‖ Num. 21. 13. Arnon: ‖ and he would not enter the bounds of Moab.

19 So Iſrael ſent meſſengers to Sehon king of the Amorrhites, who dwelt in Heſebon, and they ſaid to him: Suffer me to paſs through thy land to the river.

20 But he alſo deſpiſing the words of Iſrael, ſuffered him not to paſs through his borders: but gathering an infinite multitude, went out againſt him to Jaſa, and made ſtrong oppoſition.

21 And the Lord delivered him with all his army into the hands of Iſrael, and he ſlew him, and poſſeſſed all the land of the Amorrhite the inhabitant of that country,

22 And all the coaſts thereof from the Arnon to the Jaboc, and from the wilderneſs to the Jordan.

23 So the Lord the God of Iſrael deſtroyed the Amorrhite, his people of Iſrael fighting againſt him, and wilt thou now poſſeſs this land?

24 Are not thoſe things which thy god Chamos poſſeſſeth, due to thee by right? But what the Lord our God hath obtained by conqueſt, ſhall be our poſſeſſion:

‖ Num. 22. 2. 25 ‖ Unleſs perhaps thou art better than Balac the ſon of Sephor king of Moab: or canſt ſhew, that he ſtrove againſt Iſrael, and fought againſt him,

26 Whereas he hath dwelt in Heſebon, and the villages thereof, and in Aroer, and its villages, and in all the cities near the Jordan, for three hundred years. Why have you for ſo long a time attempted nothing about this claim?

27 Therefore I do not treſpaſs againſt thee, but thou wrongeſt me by declaring an unjuſt war againſt me. The Lord be judge and decide this day between Iſrael, and the children of Ammon.

28 And the king of the children of Ammon would not hearken to the words of Jephte, which he ſent him by the meſſengers.

29 Therefore the Spirit of the Lord came upon Jephte, and going round Galaad, and Manaſſes, and Maſpha of Galaad, and paſſing over from thence to the children of Ammon,

30 He made a vow to the Lord, ſaying: If thou wilt deliver the children of Ammon into my hands,

31 Whoſoever ſhall firſt come forth out of the doors of my houſe, and ſhall meet me when I return in peace from the children of

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CHAP. XI. VER. 24. *Chamos.* The idol of the Moabites and Ammonites. He argues from their opinion, who thought they had a juſt title to the countries which they imagined they had conquered by the help of their gods: how much more then had Iſrael an indiſputable title, to the countries which God, by viſible miracles, had conquered for them.

VER. 31. *Whoſoever*, &c. Some are of opinion, that the meaning of this vow of Jephte, was to conſecrate to God whatſoever ſhould firſt meet him, according to the condition of the thing; ſo as to offer it up as a holocauſt, if it were ſuch a thing as might be ſo offered by the law; or to devote it otherwiſe to God, if it were not ſuch as the law allowed to be offered in ſacrifice. And therefore they think the daughter of Jephte was not ſlain by her father, but only conſecrated to perpetual virginity. But the common opinion followed by the generality of the holy fathers and divines is, that ſhe was offered as a holocauſt, in conſequence of her father's vow: and that Jephte did not ſin, at leaſt not mortally, neither in making, nor in keeping his vow: ſince he is no ways blamed for it in ſcripture; and was even inſpired by God himſelf to make the vow (as appears from ver. 29. 30.) in conſequence of which he obtained the victory; and therefore

Ammon, the ſame will I offer a holocauſt to the Lord.

32 And Jephte paſſed over to the children of Ammon, to fight againſt them: and the Lord delivered them into his hands.

33 And he ſmote *them* from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is ſet with vineyards, with a very great ſlaughter: and the children of Ammon were humbled by the children of Iſrael.

34 And when Jephte returned into Maſpha to his houſe, his only daughter met him with timbrels and with dances: for he had no other children.

35 And when he ſaw her, he rent his garments, and ſaid: Alas! my daughter, thou haſt deceived me, and thou thyſelf art deceived: for I have opened my mouth to the Lord, and I can do no other thing.

36 And ſhe anſwered him: My father, if thou haſt opened thy mouth to the Lord, do unto me whatſoever thou haſt promiſed, ſince the victory hath been granted to thee, and revenge of thy enemies.

37 And ſhe ſaid to her father: Grant me only this which I deſire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions.

38 And he anſwered her: Go. And he ſent her away for two months. And when ſhe was gone with her comrades and companions, ſhe mourned her virginity in the mountains.

39 And the two months being expired, ſhe returned to her father, and he did to her as he had vowed, and ſhe knew no man. From thence came a faſhion in Iſrael, and a cuſtom has been kept:

40 That from year to year the daughters of Iſrael aſſemble together, and lament the daughter of Jephte the Galaadite for four days.

CHAP. XII.

The Ephraimites quarrel with Jephte: 42,000 *of them are ſlain: Abeſan, Ahialon, and Abdon, are judges.*

BUT behold there aroſe a ſedition in Ephraim. And paſſing towards the north, they ſaid to Jephte: When thou wenteſt to fight againſt the children of Ammon, why wouldſt thou not call us, that we might go with thee? Therefore we will burn thy houſe.

2 And he anſwered them: I and my people were at great ſtrife with the children of Ammon: and I called you to aſſiſt me, and you would not do it.

3 And when I ſaw this, I put my life in my own hands, and paſſed over againſt the children of Ammon, and the Lord delivered them into my hands. What have I deſerved, that you ſhould riſe up to fight againſt me?

4 Then calling to him all the men of Galaad, he fought againſt Ephraim: and the men of Galaad defeated Ephraim, becauſe he had ſaid: Galaad is a fugitive of Ephraim, and dwelleth in the midſt of Ephraim and Manaſſes.

5 And the Galaadites ſecured the fords of the Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and ſaid: I beſeech you let me paſs: the Galaadites ſaid to him: Art thou not an Ephraimite? If he ſaid: I am not:

6 They aſked him: Say then, Scibboleth, which is interpreted, An ear of corn. But he anſwered, Sibboleth, not being able to expreſs an ear of corn by the ſame letter. Then preſently they took him and killed him in the very paſſage of the Jordan. And there fell at that time of Ephraim two and forty thouſand.

7 And Jephte the Galaadite judged Iſrael ſix years: and he died, and was buried in his city of Galaad.

8 After him Abeſan of Bethlehem judged Iſrael:

9 He had thirty ſons, and as many daughters, whom he ſent abroad, and gave to huſbands, and took wives for his ſons of the ſame number, bringing them into his houſe. And he judged Iſrael ſeven years:

10 And he died, and was buried in Bethlehem.

11 To him ſucceeded Ahialon a Zabulonite: and he judged Iſrael ten years:

12 And he died, and was buried in Zabulon.

13 After him Abdon, the ſon of Illel, a Pharathonite, judged Iſrael:

14 And he had forty ſons, and of them thirty grandſons, mounted upon ſeventy aſs-colts, and he judged Iſrael eight years:

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he reaſonably concluded that God, who is the maſter of life and death, was pleaſed on this occaſion to diſpenſe with his own law; and that it was the divine will he ſhould fulfil his vow.

VER. 37. *Bewail my virginity.* The bearing of children was much coveted under the Old Teſtament, when women might hope that from ſome child of theirs, the Saviour of the world might one day ſpring. But under the New Teſtament virginity is preferred. 1 *Cor.* vii. 35.

15 And he died, and was buried in Pharathon in the land of Ephraim, in the mount of Amalech.

CHAP. XIII.

The people fall again into idolatry and are afflicted by the Philistines. An Angel foretelleth the birth of Samson.

‖ Supra 10. 6. ‖ AND the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

2 Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren.

* A. M. 2848. ‖ Gen. 16. 11. 1 Kings 1. 20. Luke 1. 31. † Num. 6. 34. 3 * And an Angel of the Lord appeared to her, and said: Thou art barren and without children: ‖ but thou shalt conceive and bear a son.

4 † Now therefore beware, and drink no wine nor strong drink, and eat not any unclean thing.

5 Because thou shalt conceive and bear a son, and no razor shall touch his head: for he shall be a Nazarite of God, from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines.

6 And when she was come to her husband she said to him: A man of God came to me, having the countenance of an Angel, very awful. And when I asked him whence he came, and by what name he was called, he would not tell me.

7 But he answered thus: Behold thou shalt conceive and bear a son: beware thou drink no wine, nor strong drink, nor eat any unclean thing: for the child shall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

8 Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child, that shall be born.

9 And the Lord heard the prayer of Manue, and the Angel of the Lord appeared again to his wife as she was sitting in the field. But Manue her husband was not with her. And when she saw the Angel,

10 She made haste and ran to her husband: and told him saying: Behold the man hath appeared to me, whom I saw before.

11 He rose up and followed his wife: and coming to the man, said to him: Art thou he that spoke to the woman? And he answered: I am.

12 And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?

13 And the Angel of the Lord said to Manue: From all the things I have spoken of to thy wife, let her refrain herself:

14 And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: and whatsoever I have commanded her, let her fulfil and observe.

15 And Manue said to the Angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

16 And the Angel answered him: If thou press me, I will not eat of thy bread: but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the Angel of the Lord.

17 And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee? ‖ Gen. 32. 29.

18 And he answered him: ‖ Why askest thou my name, which is wonderful?

19 Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on.

20 And when the flame from the altar went up towards heaven, the Angel of the Lord ascended also in the flame. And when Manue and his wife saw this, they fell flat on the ground.

21 And the Angel of the Lord appeared to them no more. And forthwith Manue understood that it was an Angel of the Lord,

22 And he said to his wife: we shall certainly die, because we have seen God.

23 And his wife answered him: If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands, neither would he have shewed

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CHAP. XIII. VER. 13. *Let her refrain, &c.* By the Latin text it is not clear whether this abstinence was prescribed to the mother, or to the child: But the Hebrew (in which the verbs relating thereto are of the feminine gender) determineth it to the mother. But then the child also was to refrain from the like things, because he was to be from his infancy a *Nazarite of God*, ver. 5. that is, one set aside, in a particular manner, and consecrated to God: now the Nazarites by the law were to abstain from all these things.

VER. 22. *Seen God.* Not in his own person, but in the person of his messenger. The Israelites in those days, imagined they should die if they saw an Angel, taking occasion perhaps from those words spoken by the Lord to Moses, *Ex.* xxxiii. 20. *No man shall see me and live.* But the event demonstrated that it was but a groundless imagination.

us all these things, nor have told us the things that are to come.

* A. M. 2849. 24 * And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

CHAP. XIV.

Samson desireth a wife of the Philistines. He killeth a lion. In whose mouth he afterwards findeth honey. His marriage feast, and riddle, which is discovered by his wife. He killeth, and strippeth thirty Philistines. His wife taketh another man.

A. M. 2867. Ante C. 1137. THEN Samson went down to Thamnatha, and seeing there a woman of the daughters of the Philistines,

2 He came up, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife.

3 And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me, for she hath pleased my eyes.

4 Now his parents knew not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him raging and roaring.

6 And the Spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother.

7 And he went down and spoke to the woman that had pleased his eyes.

8 And after some days returning to take her, he went aside to see the carcase of the lion, and behold there was a swarm of bees in the mouth of the lion and a honey-comb.

9 And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them, that he had taken the honey from the body of the lion.

10 So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do.

11 And when the citizens of that place saw him, they brought him thirty companions to be with him.

12 And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats:

13 But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle that we may hear it.

14 And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And when the seventh day came, they said to the wife of Samson: Sooth thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us?

16 So she wept before Samson and complained, saying: Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother, and how can I tell it to thee?

17 So she wept before him the seven days of the feast: and at length on the seventh day as she was troublesome to him, he expounded it. And she immediately told her countrymen.

18 And they on the seventh day before the sun went down said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away and gave to them that had declared the riddle. And being exceeding angry he went up to his father's house:

20 But his wife took one of his friends and bridal companions for her husband.

CHAP. XIV. VER. 3. *Is there no woman among the daughters of thy brethren.* This shews his parents were at first against his marriage with a Gentile, it being prohibited, *Deut*, vii. 3. but afterwards they consented, knowing it to be by the dispensation of God; which otherwise would have been sinful in acting contrary to the law.

CHAP. XV.

Samson is denied his wife: He burns the corn of the Philistines, and kills many of them.

A. M. 2868. Ante C. 1136. AND a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber as usual, her father would not suffer him, saying:

2 I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

3 And Samson answered him: From this day I shall be blameless *in what I do* against the Philistines: for I will do you evils.

4 And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails:

5 And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch, that the flame consumed also the vineyards and the olive-yards.

6 Then the Philistines said: Who hath done this thing? And it was answered: Samson the son-in-law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father.

7 But Samson said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet.

8 And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

9 Then the Philistines going up into the land of Juda, camped in the place which afterwards was called Lechi, that is, the Jaw-bone, where their army was spread.

10 And the men of the tribe of Juda said to them: Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us.

11 Wherefore three thousand men of Juda, went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

12 And they said to him, We are come to bind thee and to deliver thee into the hands of the Philistines. And Samson said to them: Swear to me, and promise me, that you will not kill me.

13 They said: We will not kill thee: but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

14 Now when he was come to the place of the Jaw-bone, and the Philistines shouting went to meet him, the Spirit of the Lord came strongly upon him: and as the flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

15 And finding a jaw-bone, even the jaw-bone of an ass which lay there, catching it up, he slew therewith a thousand men.

16 And he said: With the jaw-bone of an ass, with the jaw of the colt of asses I have destroyed them, and have slain a thousand men.

17 And when he had ended these words singing, he threw the jaw-bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jaw-bone.

18 And being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

19 Then the Lord opened a great tooth in the jaw of the ass, and waters issued out of it. And when he had drank them he refreshed his spirit, and recovered his strength. Therefore the name of that place was called, The Spring of him that invoked from the jaw-bone, until this present day.

20 And he judged Israel in the days of the Philistines twenty years. ‖ ‖ Infra 16. 31.

CHAP. XVI.

Samson is deluded by Dalila: and falls into the hands of the Philistines. His Death.

HE went also into Gaza, and saw there a woman a harlot, and went in unto her. A. M. Circiter 2880.

2 And when the Philistines had heard

CHAP. XV. VER. 4. *Foxes.* Being judge of the people he might have many to assist him to catch with nets or otherwise a number of these animals; of which there were great numbers in that country.

this, and it was noiſed about among them, that Samſon was come into the city, they ſurrounded him, ſetting guards at the gate of the city, and watching there all the night in ſilence, that in the morning they might kill him as he went out.

3 But Samſon ſlept till midnight, and then riſing he took both the doors of the gate, with the poſts thereof, and the bolt, and laying them on his ſhoulders, carried them up to the top of the hill, which looketh towards Hebron.

A. M. Circiter 2885. 4 After this he loved a woman, who dwelt in the valley of Sorec, and ſhe was called Dalila.

5 And the princes of the Philiſtines came to her, and ſaid: Deceive him, and learn of him, wherein his great ſtrength lieth, and how we may be able to overcome him, to bind and afflict him: which if thou ſhalt do, we will give thee every one of us eleven hundred pieces of ſilver.

6 And Dalila ſaid to Samſon: Tell me, I beſeech thee, wherein thy greateſt ſtrength lieth, and what it is wherewith if thou were bound thou couldſt not break looſe.

7 And Samſon anſwered her: If I ſhall be bound with ſeven cords made of ſinews not yet dry, but ſtill moiſt, I ſhall be weak like other men:

8 And the princes of the Philiſtines brought unto her ſeven cords, ſuch as he ſpoke of, with which ſhe bound him.

9 Men lying privately in wait with her, and in the chamber expecting the event of the thing, and ſhe cried out to him: The Philiſtines are upon thee Samſon. And he broke the bands, as a man would break a thread of tow, when it ſmelleth the fire: ſo it was not known wherein his ſtrength lay.

10 And Dalila ſaid to him: Behold thou haſt mocked me, and haſt told me a falſe thing: but now at leaſt tell me wherewith thou mayeſt be bound.

11 And he anſwered her: If I ſhall be bound with new ropes, that were never in work, I ſhall be weak and like other men.

12 Dalia bound him again with theſe, and cried out: The Philiſtines are upon thee Samſon, there being an ambuſh prepared for him in the chamber. But he broke the bands like threads of webs.

13 And Dalila ſaid to him again: How long doſt thou deceive me, and tell me lies? Shew me wherewith thou mayeſt be bound. And Samſon anſwered her: If thou platteſt the ſeven locks of my head with a lace, and tying them round about a nail, faſteneſt it in the ground, I ſhall be weak.

14 And when Dalila had done this, ſhe ſaid to him: The Philiſtines are upon thee Samſon. And awaking out of his ſleep he drew out the nail with the hairs and the lace.

15 And Dalila ſaid to him: How doſt thou ſay thou loveſt me, when thy mind is not with me? Thou haſt told me lies theſe three times, and wouldſt not tell me wherein thy great ſtrength lieth.

16 And when ſhe preſſed him much, and continually hung upon him for many days, giving him no time to reſt, his ſoul fainted away, and was wearied even until death.

17 Then opening the truth of the thing, he ſaid to her: The razor hath never come upon my head, for I am a Nazarite, that is to ſay, conſecrated to God from my mother's womb: If my head be ſhaven, my ſtrength ſhall depart from me, and I ſhall become weak, and ſhall be like other men.

18 Then ſeeing that he had diſcovered to her all his mind, ſhe ſent to the princes of the Philiſtines, ſaying: Come up this once more, for now he hath opened his heart to me. And they went up taking with them the money which they had promiſed.

19 But ſhe made him ſleep upon her knees, and lay his head in her boſom. And ſhe called a barber, and ſhaved his ſeven locks, and began to drive him away, and thruſt him from her: for immediately his ſtrength departed from him.

20 And ſhe ſaid: The Philiſtines are upon thee Samſon. And awaking from ſleep, he ſaid in his mind: I will go out as I did before, and ſhake myſelf, not knowing that the Lord was departed from him.

21 Then the Philiſtines ſeized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and ſhutting him up in priſon made him grind.

22 And now his hair began to grow again.

23 And the princes of the Philiſtines aſſembled together, to offer great ſacrifices to Dagon their god, and to make merry, ſaying: Our god hath delivered our enemy Samſon into our hands.

24 And the people alſo ſeeing this, praiſed their god, and ſaid the ſame: Our god hath

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CHAP. XVI. VER. 4. *Dalila.* Some are of opinion ſhe was married to Samſon; others that ſhe was his harlot. If the latter opinion be true, we cannot wonder that, in puniſhment of his luſt, the Lord delivered him up, by her means, into the hands of his enemies. However, if he was guilty, it is not to be doubted but that under his afflictions he heartily repented and returned to God, and ſo obtained forgiveneſs of his ſins.

delivered our adverſary into our hands, him that deſtroyed our country, and killed very many.

25 And rejoicing in their feaſts, when they had now taken their good cheer, they commanded that Samſon ſhould be called, and ſhould play before them. And being brought out of priſon he played before them, and they made him ſtand between two pillars.

26 And he ſaid to the lad that guided his ſteps: Suffer me to touch the pillars which ſupport the whole houſe, and let me lean upon them, and reſt a little.

27 Now the houſe was full of men and women, and all the princes of the Philiſtines were there. Moreover about three thouſand perſons of both ſexes from the roof and the higher part of the houſe, were beholding Samſon's play.

28 But he called upon the Lord, ſaying: O Lord God remember me, and reſtore to me now my former ſtrength, O my God, that I may revenge myſelf on my enemies, and for the loſs my two eyes I may take one revenge.

29 And laying hold on both the pillars on which the houſe reſted, and holding the one with his right hand, and the other with his left,

30 He ſaid: Let me die with the Philiſtines. And when he had ſtrongly ſhook the pillars, the houſe fell upon all the princes, and the reſt of the multitude, that was there: and he killed many more at his death, than he had killed before in his life.

31 And his brethren and all his kindred, going down took his body, and buried it between Saraa and Eſthaol in the burying-place of his father Manue: and he judged Iſrael twenty years.

CHAP. XVII.

The hiſtory of the idol of Michas, and the young Levite.

THERE was at that time a man of mount Ephraim whoſe name was Michas,

2 Who ſaid to his mother: The eleven hundred pieces of ſiver, which thou hadſt put aſide for thyſelf, and concerning which thou didſt ſwear in my hearing, behold I have, and they are with me. And ſhe ſaid to him: Bleſſed be my ſon by the Lord.

3 So he reſtored them to his mother, who ſaid to him: I have conſecrated and vowed this ſilver to the Lord, that my ſon may receive it at my hand, and make a graven and a molten *god*, ſo now I deliver it to thee.

4 And he reſtored them to his mother: and ſhe took two hundred pieces of ſilver and gave them to the ſilverſmith, to make of them a graven and a molten *god*, which was in the houſe of Michas.

5 And he ſeparated alſo therein a little temple for the god, and made an ephod, and theraphim, that is to ſay, a prieſtly garment, and idols: and he filled the hand of one of his ſons, and he became his prieſt.

6 In thoſe days there was no king in Iſrael, but every one did that which ſeemed right to himſelf.

7 There was alſo another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

8 Now he went out from the city of Bethlehem, and deſired to ſojourn whereſoever he ſhould find it convenient for him. And when he was come to mount Ephraim, as he was on his journey, and had turned aſide a little into the houſe of Michas,

9 He was aſked by him whence he came. And he anſwered: I am a Levite of Bethlehem Juda, and I am going to dwell where I can, and where I ſhall find a place to my advantage.

10 And Michas ſaid: Stay with me, and be unto me a father and a prieſt, and I will give thee every year ten pieces of ſilver, and a double ſuit of apparel, and thy victuals.

11 He was content, and abode with the man, and was unto him as one of his ſons.

12 And Michas filled his hand, and had the the young man with him, for his prieſt, ſaying:

13 Now I know God will do me good, ſince I have a prieſt of the race of the Levites.

CHAP. XVIII.

The expedition of the men of Dan againſt Lais: in their way they rob Michas of his prieſt and his gods.

IN thoſe days there was no king in Iſrael, and the tribe of Dan ſought them an inheritance to dwell in: for unto that

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VER. 28. *Revenge myſelf.* This deſire of revenge was out of zeal for juſtice againſt the enemies of God and his people; and not out of private rancour and malice of heart.

VER. 30. *Let me die.* Literally, *let my ſoul die.* Samſon did not ſin on this occaſion, though he was indirectly the cauſe of his own death. Becauſe he was moved to what he did, by a particular inſpiration of God, who alſo concurred with him by a miracle, in reſtoring his ſtrength upon the ſpot, in conſequence of his prayer. Samſon by dying in this manner was a figure of Chriſt, who by his death overcame all his enemies.

CHAP. XVII. VER. 5. *Filled the hand.* That is appointed and conſecrated him to the prieſtly office.

day they had not received their lot among the other tribes.

2 So the children of Dan ſent five moſt valiant men of their ſtock and family from Saraa and Eſthaol, to ſpy out the land, and to view it diligently: and they ſaid to them: Go, and view the land. They went on their way, and when they came to mount Ephraim, they went into the houſe of Michas, and reſted there:

3 And knowing the voice of the young man the Levite, and lodging with him, they ſaid to him: Who brought thee hither? what doſt thou here? why wouldſt thou come hither?

4 He anſwered them: Michas hath done ſuch and ſuch things for me, and hath hired me to be his prieſt.

5 Then they deſired him to conſult the Lord, that they might know whether their journey ſhould be proſperous, and the thing ſhould have effect.

6 He anſwered them: Go in peace: the Lord looketh on your way, and the journey that you go.

7 So the five men going on came to Lais: and they ſaw how the people dwelt therein without any fear, according to the cuſtom of the Sidonians, ſecure and eaſy, having no man at all to oppoſe them, being very rich, and living ſeparated, at a diſtance from Sidon and from all men.

8 And they returned to their brethren in Saraa and Eſthaol, who aſked them what they had done? to whom they anſwered:

9 Ariſe, and let us go up to them: for we have ſeen the land *which* is exceeding rich and fruitful: neglect not, loſe no time: let us go and poſſeſs it, there will be no difficulty.

10 We ſhall come to a people that is ſecure, into a ſpacious country, and the Lord will deliver the place to us, in which there is no want of any thing, that groweth on the earth.

11 There went therefore of the kindred of Dan, to wit, from Saraa and Eſthaol, ſix hundred men, furniſhed with arms for war,

12 And going up they lodged in Cariathiarim of Juda: which place from that time is called the camp of Dan, and is behind Cariathiarim.

13 From thence they paſſed into mount Ephraim. And when they were come to the houſe of Michas,

14 The five men, that before had been ſent to view the land of Lais, ſaid to the reſt of their brethren: You know that in theſe houſes there is an ephod, and theraphim, and a graven, and a molten *god*: ſee what you are pleaſed to do.

15 And when they had turned a little aſide, they went into the houſe of the young man the Levite, who was in the houſe of Michas: and they ſaluted him with words of peace.

16 And the ſix hundred men ſtood before the door, appointed with their arms.

17 But they that were gone into the houſe of the young man, went about to take away the graven *god*, and the ephod, and the theraphim, and the molten *god*, and the prieſt ſtood before the door, the ſix hundred valiant men waiting not far off.

18 So they that were gone in took away the graven thing, the ephod, and the idols, and the molten *god*. And the prieſt ſaid to them: What are you doing?

19 And they ſaid to him: Hold thy peace, and put thy finger on thy mouth and come with us, that we may have thee for a father, and a prieſt. Whether is better for thee, to be a prieſt in the houſe of one man, or in a tribe and family in Iſrael?

20 When he had heard this, he agreed to their words, and took the ephod, and the idols, and the graven *god*, and departed with them.

21 And when they were going forward, and had put before them the children and the cattle, and all that was valuable,

22 And were now at a diſtance from the houſe of Michas, the men that dwelt in the houſes of Michas gathering together followed them,

23 And began to ſhout out after them. They looked back, and ſaid to Michas: What aileth thee? Why doſt thou cry?

24 And he anſwered: You have taken away my gods which I have made me and the prieſt, and all that I have, and do you ſay: What aileth thee?

25 And the children of Dan ſaid to him: See thou ſay no more to us, leſt men enraged come upon thee, and thou periſh with all thy houſe.

26 And ſo they went on the journey they had begun. But Michas ſeeing that they were ſtronger than he, returned to his houſe.

27 And the ſix hundred men took the prieſt, and the things we ſpoke of before, and came to Lais to a people that was quiet and ſecure, and ſmote them with the edge of

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CHAP. XVIII. VER. 1. *Not received, &c.* They had their portions aſſigned them, *Joſue* xix. 40. But, through their own ſloth, poſſeſſed as yet but a ſmall part of it. See *Judges* i. 34.

the ſword: and the city was burnt with fire,

28 There being no man at all who brought them any ſuccour, becauſe they dwelt far from Sidon, and had no ſociety or buſineſs with any man. And the city was in the land of Rohob: and they rebuilt it and dwelt therein,

29 Calling the name of the city Dan after the name of their father, who was the ſon of Iſrael, which before was called Lais.

30 And they ſet up to themſelves the graven idol, and Jonathan the ſon of Gerſam the ſon of Moſes, *he* and his ſons *were* prieſts in the tribe of Dan, until the day of their captivity.

31 And the idol of Michas remained with them all the time, that the houſe of God was in Silo. In thoſe days there was no king in Iſrael.

CHAP. XIX.

A Levite bringing home his wife, is lodged by an old man at Gabaa in the tribe of Benjamin. His wife is there abuſed by wicked men, and in the morning found dead. Her huſband cutteth her body in pieces, and ſendeth to every tribe of Iſrael, requiring them to revenge the wicked fact.

THERE was a certain Levite, who dwelt on the ſide of mount Ephraim, who took a wife of Bethlehem Juda:

2 And ſhe left him and returned to her father's houſe in Bethlehem, and abode with him four months.

3 And her huſband followed her, willing to be reconciled with her, and to ſpeak kindly to her, and to bring her back with him, having with him a ſervant and two aſſes: and ſhe received him, and brought him into her father's houſe. And when his father-in-law had heard this, and had ſeen him, he met him with joy,

4 And embraced the man. And the ſon-in-law tarried in the houſe of his father-in-law three days, eating with him and drinking familiarly.

5 But on the fourth day ariſing early in the morning he deſired to depart. But his father-in-law kept him, and ſaid to him: Taſte firſt a little bread, and ſtrengthen thy ſtomach, and ſo thou ſhalt depart.

6 And they ſat down together, and eat and drank. And the father of the young woman ſaid to his ſon-in-law: I beſeech thee to ſtay here to-day, and let us make merry together.

7 But he riſing up began to be for departing. And nevertheleſs his father-in-law earneſtly preſſed him, and made him ſtay with him.

8 But when morning was come, the Levite prepared to go on his journey. And his father-in-law ſaid to him again: I beſeech thee to take a little meat, and ſtrengthening thyſelf, till the day be farther advanced, afterwards thou mayeſt depart. And they ate together.

9 And the young man aroſe to ſet forward with his wife and ſervant. And his father-in-law ſpoke to him again: Conſider that the day is declining, and draweth toward evening: tarry with me to-day alſo, and ſpend the day in mirth, and to-morrow thou ſhalt depart, that thou mayeſt go into thy houſe.

10 His ſon-in-law would not conſent to his words: but forthwith went forward and came over-againſt Jebus, which by another name is called Jeruſalem, leading with him two aſſes loaden, and his concubine.

11 And now they were come near Jebus, and the day was far ſpent: and the ſervant ſaid to his maſter: Come, I beſeech thee, let us turn into the city of the Jebuſites, and lodge there.

12 His maſter anſwered him: I will not go into the town of another nation, who are not of the children of Iſrael, but I will paſs over to Gabaa:

13 And when I ſhall come thither, we will lodge there, or at leaſt in the city of Rama.

14 So they paſſed by Jebus, and went on their journey, and the ſun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

15 And they turned into it, to lodge there. And when they were come in, they ſat in the ſtreet of the city, for no man would receive them to lodge.

16 And behold they ſaw an old man, returning out of the field and from his work in the evening, and he alſo was of mount Ephraim, and dwelt as a ſtranger in Gabaa; but the men of that country were the children of Jemini.

17 And the old man lifting up his eyes, ſaw the man ſitting with his bundles in the ſtreet of the city, and ſaid to him: Whence comeſt thou? and whither goeſt thou?

18 He anſwered him: We came out from Bethlehem Juda, and we are going to our home, which is on the ſide of mount Ephraim,

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CHAP. XIX. VER. 10. *Concubine.* She was his lawful wife: but even lawful wives are frequently in ſcripture called concubines. See above, chap. viii. ver. 31.

VER. 16. *Jemini.* That is, Benjamin.

from whence we went to Bethlehem: and now we go to the houſe of God, and none will receive us under his roof:

19 We have ſtraw and hay for provender of the aſſes, and bread and wine for the uſe of myſelf and of thy handmaid, and of the ſervant that is with me: we want nothing but lodging.

20 And the old man anſwered him: Peace be with thee: I will furniſh all things that are neceſſary: only I beſeech thee, ſtay not in the ſtreet.

21 And he brought him into his houſe, and gave provender to his aſſes: and after they had waſhed their feet, he entertained them with a feaſt.

22 While they were making merry, and refreſhing their bodies with meat and drink, after the labour of the journey, the men of that city, ſons of Belial (that is, without yoke), came and beſet the old man's houſe, and began to knock at the door, calling to the maſter of the houſe, and ſaying: ‖ Bring forth the man that came into thy houſe, that we may abuſe him.

‖ Gen. 19. 5.

23 And the old man went out to them, and ſaid: Do not ſo, my brethren, do not ſo wickedly: becauſe this man is come into my lodging, and ceaſe I pray you from this folly.

24 I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and ſatisfy your luſt: only, I beſeech you, commit not this crime againſt nature on the man.

25 They would not be ſatisfied with his words; which the man ſeeing, brought out his concubine to them, and abandoned her to their wickedneſs: And when they had abuſed her all the night, they let her go in the morning.

26 But the woman, at the dawning of the day, came to the door of the houſe where her lord lodged, and there fell down.

27 And in the morning the man aroſe, and opened the door, that he might end the journey he had begun: and behold his concubine lay before the door with her hands ſpread on the threſhold.

28 He thinking ſhe was taking her reſt, ſaid to her: Ariſe, and let us be going. But as ſhe made no anſwer, perceiving ſhe was dead, he took her up, and laid her upon his aſs, and returned to his houſe.

29 And when he was come home, he took a ſword, and divided the dead body of his wife with her bones into twelve parts, and ſent the pieces into all the borders of Iſrael.

30 And when every one had ſeen this, they all cried out: There was never ſuch a thing done in Iſrael from the day that our fathers came up out of Egypt, until this day: give ſentence, and decree in common what ought to be done.

CHAP. XX.

The Iſraelites warring againſt Benjamin are twice defeated; but in the third battle the Benjaminites are all ſlain, ſaving ſix hundred men.

THEN all the children of Iſrael went out, and gathered together, as one man ‖ from Dan to Berſabee, with the land of Galaad, to the Lord in Maſpha: ‖ Oſee 9. 9.

2 And all the chiefs of the people, and all the tribes of Iſrael met together in the aſſembly of the people of God, four hundred thouſand foot-men fit for war.

3 (Nor were the children of Benjamin ignorant that the children of Iſrael were come up to Maſpha.) And the Levite the huſband of the woman that was killed, being aſked, how ſo great a wickedneſs had been committed,

4 Anſwered: I came into Gabaa of Benjamin with my wife, and there I lodged:

5 And behold the men of that city in the night beſet the houſe wherein I was, intending to kill me, and abuſed my wife with an incredible fury of luſt, ſo that at laſt ſhe died.

6 And I took her and cut her in pieces, and ſent the parts into all the borders of your poſſeſſion: becauſe there never was ſo heinous a crime, and ſo great an abomination committed in Iſrael.

7 You are all here, O children of Iſrael, determine what you ought to do.

8 And all the people ſtanding, anſwered as by the voice of one man: We will not return to our tents, neither ſhall any one of us go into his own houſe:

9 But this we will do in common againſt Gabaa:

10 We will take ten men of a hundred out of all the tribes of Iſrael, and a hundred out of a thouſand, and a thouſand out of ten thouſand; to bring victuals for the army, that we may fight againſt Gabaa of Benjamin, and render to it for its wickedneſs, what it deſerveth.

11 And all Iſrael were gathered together againſt the city, as one man, with one mind, and one counſel:

12 And they ſent meſſengers to all the tribe of Benjamin to ſay to them: Why

hath so great an abomination been found among you?

13 Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not hearken to the proposition of their brethren the children of Israel:

14 But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

15 And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

16 Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords, and were prepared to fight.

18 And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

19 And forthwith the children of Israel rising in the morning, camped by Gabaa:

20 And going out from thence to fight against Benjamin, began to assault the city.

21 And the children of Benjamin coming out of Gabaa, slew of the children of Israel that day two and twenty thousand men.

22 Again Israel trusting in their strength and their number, set their army in array in the same place, where they had fought before:

23 Yet so that they first went up and wept before the Lord until night: and consulted him, and said: Shall I go out any more to fight against the children of Benjamin my brethren, or no? And he answered them: Go up against them, and join battle.

24 And when the children of Israel went out the next day to fight against the children of Benjamin,

25 The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

26 Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace-offerings,

27 And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

28 And Phinees the son of Eleazar the son of Aaron was over the house. So they consulted the Lord, and said: Shall we go out any more to fight against the children of Benjamin our brethren, or shall we cease? And the Lord, said to them: Go up, for to-morrow I will deliver them into your hands.

29 And the children of Israel set ambushes round about the city of Gabaa:

30 And they drew up their army against Benjamin the third time, as they had done the first and second.

31 And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel, and the other to Gabaa, and they slew about thirty men:

32 For they thought to cut them off, as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee to bring them to the high ways aforesaid.

33 Then all the children of Israel rising up out of the places where they were, set their army in battle array, in the place which is called Baalthamar. The ambushes also which were about the city, began by little and little to come forth,

34 And to march from the west side of the city. And other ten thousand men chosen out of all Israel attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

35 And the Lord defeated them before the children of Israel, and they slew of them in that day five and twenty thousand, and one hundred, all fighting men and that drew the sword.

36 But the children of Benjamin when they saw themselves to be too weak, began to flee. Which the children of Israel seeing, gave them place to flee, that they might

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CHAP. XX. VER. 22. *Trusting in their strength.* The Lord suffered them to be overthrown and many of them to be slain, though their cause was just; partly in punishment of the idolatry which they exercised or tolerated in the tribe of Dan, and elsewhere; and partly because they trusted in their own strength: and therefore though he bid them fight, he would not give them the victory, till they were thoroughly humbled and had learned to trust in him alone.

come to the ambuſhes that were prepared, which they had ſet near the city.

37 And they that were in ambuſh aroſe on a ſudden out of their coverts, and whilſt Benjamin turned their backs to the ſlayers, went into the city, and ſmote it with the edge of the ſword.

38 Now the children of Iſrael had given a ſign to them, whom they had laid in ambuſhes, that after they had taken the city, they ſhould make a fire: that by the ſmoke riſing on high, they might ſhew that the city was taken.

39 And when the children of Iſrael ſaw this in the battle (for the children of Benjamin thought they fled, and purſued them vigorouſly, killing thirty men of their army)

40 And perceived as it were a pillar of ſmoak riſe up from the city; and Benjamin looking back, ſaw that the city was taken, and that the flames aſcended on high:

41 They that before had made as if they fled, turning their faces ſtood bravely againſt them. Which the children of Benjamin ſeeing, turned their backs.

42 And began to go towards the way of the deſert, the enemy purſuing them thither alſo. And they that fired the city came alſo out to meet them.

43 And ſo it was, that they were ſlain on both ſides by the enemies, and there was no reſt of their men dying. They fell and were beaten down on the eaſt ſide of the city Gabaa.

44 And they that were ſlain in the ſame place, were eighteen thouſand men, all moſt valiant ſoldiers.

45 And when they that remained of Benjamin ſaw this, they fled into the wilderneſs, and made towards the rock that is called Remmon. In that flight alſo as they were ſtraggling, and going different ways, they ſlew of them five thouſand men. And as they went farther, they ſtill purſued them, and ſlew alſo other two thouſand.

46 And ſo it came to paſs, that all that were ſlain of Benjamin in divers places, were five and twenty thouſand fighting men, moſt valiant for war.

47 And there remained of all the number of Benjamin *only* ſix hundred men that were able to eſcape, and flee to the wilderneſs: and they abode in the rock Remmon four months.

48 But the children of Iſrael returning, put all the remains of the city to the ſword, both men and beaſts, and all the cities and villages of Benjamin were conſumed with devouring flames.

CHAP. XXI.

The tribe of Benjamin is ſaved from being utterly extinct, by providing wives for the ſix hundred that remained.

NOW the children of Iſrael had alſo ſworn in Maſpha, ſaying: None of us ſhall give of his daughters to the children of Benjamin to wife.

2 And they all came to the houſe of God in Silo, and abiding before him till the evening, lifted up their voices, and began to lament and weep, ſaying:

3 O Lord God of Iſrael, why is ſo great an evil come to paſs in thy people, that this day one tribe ſhould be taken away from among us?

4 And riſing early the next day, they built an altar: and offered there holocauſts, and victims of peace, and they ſaid:

5 Who is there among all the tribes of Iſrael that came not up with the army of the Lord? for they had bound themſelves with a great oath, when they were in Maſpha, that whoſoever were wanting ſhould be ſlain.

6 And the children of Iſrael being moved with repentance for their brother Benjamin, began to ſay: One tribe is taken away from Iſrael,

7 Whence ſhall they take wives? For we have all in general ſworn, not to give our daughters to them.

8 Therefore they ſaid: Who is there of all the tribes of Iſrael, that came not up to the Lord to Maſpha? And behold the inhabitants of Jabes Galaad were found not to have been in that army.

9 (At that time alſo when they were in Silo, no one of them was found there.)

10 So they ſent ten thouſand of the moſt valiant men, and commanded them, ſaying: Go and put the inhabitants of Jabes Galaad to the ſword, with their wives and their children.

11 And this is what you ſhall obſerve: ‖ Every male, and all women that have known men, you ſhall kill, but the virgins you ſhall ſave. ‖ Num. 31. 17, 18.

12 And there were found of Jabes Galaad four hundred virgins, that had not known the bed of a man, and they brought them to the camp in Silo, into the land of Chanaan.

13 And they ſent meſſengers to the children of Benjamin, that were in the rock Remmon, and commanded them to receive them in peace.

14 And the children of Benjamin came at

that time, and wives were given them of Jabes Galaad: but they found no others, whom they might give in like manner.

15 And all Iſrael was very ſorry, and repented for the deſtroying of one tribe out of Iſrael.

16 And the ancients ſaid: What ſhall we do with the reſt, that have not received wives? for all the women in Benjamin are dead.

17 And we muſt uſe all care, and provide with great diligence, that one tribe be not deſtroyed out of Iſrael.

18 For as to our own daughters we cannot give them, being bound with an oath and a curſe, whereby we ſaid: Curſed be he that ſhall give Benjamin any of his daughters to wife.

19 So they took counſel, and ſaid: Behold there is a yearly ſolemnity of the Lord in Silo, which is ſituate on the north of the city of Bethel, and on the eaſt ſide of the way, that goeth from Bethel to Sichem, and on the ſouth of the town of Lebona.

20 And they commanded the children of Benjamin, and ſaid: Go, and lie hid in the vineyards,

21 And when you ſhall ſee the daughters of Silo come out, as the cuſtom is to dance, come ye on a ſudden out of the vineyards, and catch you every man his wife among them, and go into the land of Benjamin.

22 And when their fathers and their brethren ſhall come, and ſhall begin to complain againſt you, and to chide, we will ſay to them: Have pity on them: for they took them not away as by the right of war or conqueſt, but when they aſked to have them, you gave them not, and the fault was committed on your part.

23 And the children of Benjamin did, as they had been commanded: and according to their number, they carried off for themſelves every man his wife of them that were dancing: and they went into their poſſeſſion and built up their cities, and dwelt in them.

24 The children of Iſrael alſo returned by their tribes, and families, to their dwellings. In thoſe days there was no king in Iſrael: but every one did that which ſeemed right to himſelf.

THE BOOK OF RUTH.

This book is called RUTH, *from the name of the perſon whoſe hiſtory is here recorded: who, being a gentile, became a convert to the true faith, and marrying Booz the great-grandfather of David, was one of thoſe from whom Chriſt ſprung according to the fleſh, and an illuſtrious figure of the gentile church. It is thought this book was written by the prophet Samuel.*

CHAP. I.

Elimelech of Bethlehem going with his wife Noemi, and two ſons, into the land of Moab, dieth there. His ſons marry wives of that country and die without iſſue. Noemi returneth home with her daughter-in-law Ruth, who refuſeth to part with her.

A. M. circiter 2706. Ante C. 1298.

IN the days of one of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to ſojourn in the land of Moab with his wife and his two ſons.

2 He was named Elimelech, and his wife, Noemi: and his two ſons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.

3 And Elimelech the huſband of Noemi died: and ſhe remained with her ſons.

4 And they took wives of the women of Moab, of which one was called Orpha, and the other Ruth. And they dwelt there ten years,

5 And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having loſt both her ſons and her huſband.

6 And ſhe aroſe to go from the land of Moab to her own country with both her daughters-in-law: for ſhe had heard that the Lord had looked upon his people, and had given them food.

7 Wherefore ſhe went forth out of the place of her ſojournment, with both her daughters-in-law: and being now in the way to return into the land of Juda,

8 She ſaid to them: Go ye home to your mothers, the Lord deal mercifully with you, as you have dealt with the dead and with me.

9 May he grant you to find reſt in the houſes of the huſbands which you ſhall take. And ſhe kiſſed them. And they lifted up their voice and began to weep,

10 And to ſay: We will go on with thee to thy people.

11 But ſhe anſwered them: Return, my daughters, why come ye with me? have I any more ſons in my womb, that you may hope for huſbands of me?

12 Return again, my daughters, and go your ways: for I am now ſpent with age, and not fit for wedlock. Although I might conceive this night, and bear children,

13 If you would wait till they were grown up, and come to man's eſtate, you would be old women before you marry. Do not ſo, my daughters, I beſeech you: for I am grieved the more for your diſtreſs, and the hand of the Lord is gone out againſt me.

14 And they lifted up their voice, and began to weep again: Orpha kiſſed her mother-in-law and returned: Ruth ſtuck cloſe to her mother-in-law.

15 And Noemi ſaid to her: Behold thy kinſwoman is returned to her people, and to her gods, go thou with her.

16 She anſwered: Be not againſt me, to deſire that I ſhould leave thee and depart: for whitherſoever thou ſhalt go, I will go: and where thou ſhalt dwell, I alſo will dwell. Thy people *ſhall be* my people, and thy God my God.

17 The land that ſhall receive thee dying, in the ſame will I die: and there will I be buried. The Lord do ſo and ſo to me, and add more alſo, if ought but death part me and thee.

18 Then Noemi ſeeing, that Ruth was ſteadfaſtly determined to go with her, would not be againſt it, nor perſuade her any more to return to her friends:

19 So they went together and came to Bethlehem. And when they were come into the city, the report was quickly ſpread among all: and the women ſaid: This is that Noemi.

20 But ſhe ſaid to them: Call me not Noemi (that is, beautiful), but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterneſs.

21 I went out full, and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled, and the Almighty hath afflicted?

22 So Noemi came with Ruth the Moabiteſs her daughter-in-law, from the land of her ſojournment: and returned into Bethlehem, in the beginning of the barley harveſt.

CHAP. II.

Ruth gleaneth in the field of Booz: who ſheweth her favour.

NOW her huſband Elimelech had a kinſman, a powerful man, and very rich, whoſe name was Booz.

2 And Ruth the Moabiteſs ſaid to her mother-in-law: If thou wilt, I will go into the field, and glean the ears of corn that eſcape the hands of the reapers, whereſoever I ſhall find grace with a houſeholder that will be favourable to me. And ſhe anſwered her: Go, my daughter.

3 She went therefore and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

4 And behold, he came out of Bethlehem, and ſaid to the reapers: The Lord be with you. And they anſwered him: The Lord bleſs thee.

5 And Booz ſaid to the young man that was ſet over the reapers: Whoſe maid is this?

6 And he anſwered him: This is the

CHAP. I. VER. 15. *To her gods, &c.* Noemi did not mean to perſuade Ruth to return to her falſe gods ſhe had formerly worſhipped: but by this manner of ſpeech, inſinuated to her, that if ſhe would go with her, ſhe muſt renounce her falſe gods, and return to the Lord the God of Iſrael.

VER. 17. *The Lord do ſo and ſo, &c.* A form of ſwearing uſual in the hiſtory of the Old Teſtament, by which the perſon wiſhed ſuch and ſuch evils to fall upon them, if they did not do what they ſaid.

Moabiteſs who came with Noemi, from the land of Moab,

7 And ſhe deſired leave to glean the ears of corn that remain, following the ſteps of the reapers: and ſhe hath been in the field from morning till now, and hath not gone home for one moment.

8 And Booz ſaid to Ruth: Hear me daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

9 And follow where they reap. For I have charged my young men, not to moleſt thee: and if thou art thirſty, go to the veſſels, and drink of the waters whereof the ſervants drink.

10 She fell on her face and worſhipping upon the ground, ſaid to him: Whence cometh this to me, that I ſhould find grace before thy eyes, and that thou ſhouldſt vouchſafe to take notice of me a woman of another country?

11 And he anſwered her: All hath been told me, that thou haſt done to thy mother-in-law after the death of thy huſband: and how thou haſt left thy parents, and the land wherein thou waſt born, and art come to a people which thou kneweſt not heretofore.

12 The Lord render unto thee for thy work, and mayſt thou receive a full reward of the Lord the God of Iſrael, to whom thou art come, and under whoſe wings thou art fled.

13 And ſhe ſaid: I have found grace in thy eyes, my lord, who haſt comforted me, and haſt ſpoken to the heart of thy handmaid, who am not like to one of thy maids.

14 And Booz ſaid to her: At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar. So ſhe ſat at the ſide of the reapers, and ſhe heaped to herſelf frumenty, and ate and was filled, and took the leavings.

15 And ſhe aroſe from thence, to glean the ears of corn as before. And Booz commanded his ſervants, ſaying: If ſhe would even reap with you, hinder her not:

16 And let fall ſome of your handfuls of purpoſe, and leave them, that ſhe may gather them without ſhame, and let no man rebuke her when ſhe gathereth them.

17 She gleaned therefore in the field till evening: and beating out with a rod and threſhing what ſhe had gleaned, ſhe found about the meaſure of an ephi of barley, that is, three buſhels:

18 Which ſhe took up and returned into the city, and ſhewed it to her mother-in-law: moreover ſhe brought out, and gave her of the remains of her meat, wherewith ſhe had been filled.

19 And her mother-in-law ſaid to her: Where haſt thou gleaned to-day, and where haſt thou wrought? bleſſed be he that hath had pity on thee. And ſhe told her with whom ſhe had wrought: and ſhe told the man's name, that he was called Booz.

20 And Noemi anſwered her: Bleſſed be he of the Lord: becauſe the ſame kindneſs which he ſhewed to the living, he hath kept alſo to the dead. And again ſhe ſaid: The man is our kinſman.

21 And Ruth ſaid, He alſo charged me, that I ſhould keep cloſe to his reapers, till all the corn ſhould be reaped.

22 And her mother-in-law ſaid to her: It is better for thee, my daughter, to go out to reap with his maids, leſt in another man's field ſome one may reſiſt thee.

23 So ſhe kept cloſe to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

CHAP. III.

Ruth inſtructed by her mother-in-law lieth at Booz's feet, claiming him for her huſband by the law of affinity: ſhe receiveth a good anſwer, and ſix meaſures of barley.

AFTER ſhe was returned to her mother-in-law, Noemi ſaid to her: My daughter, I will ſeek reſt for thee, and will provide that it may be well with thee.

2 This Booz, with whoſe maids thou waſt joined in the field, is our near kinſman, and behold this night he winnoweth barley in the threſhing-floor.

3 Waſh thyſelf therefore and anoint thee, and put on thy beſt garments, and go down to the barn-floor: but let not the man ſee thee, till he ſhall have done eating and drinking.

4 And when he ſhall go to ſleep, mark the place wherein he ſleepeth: and thou ſhalt go in, and lift up the cloaths wherewith he is covered towards his feet, and ſhalt lay thyſelf down there: and he will tell thee what thou muſt do.

5 She anſwered: Whatſoever thou ſhalt command, I will do.

6 And ſhe went down to the barn-floor, and did all that her mother-in-law had bid her.

7 And when Booz had eaten, and drunk, and was merry, he went to ſleep by the heap of ſheaves and ſhe came ſoftly, and uncovering his feet, laid herſelf down.

8 And behold, when it was now mid-

night the man was afraid, and troubled: and he saw a woman lying at his feet,

9 And he said to her: Who art thou? And she answered: I am Ruth thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

10 And he said: Blessed art thou of the Lord, my daughter, and thy latter kindness has surpassed the former: because thou hast not followed young men either poor or rich.

11 Fear not therefore, but whatsoever thou shalt say to me I will do to thee. For all the people that dwell within the gates of my city, know that thou art a virtuous woman.

12 Neither do I deny myself to be near of kin, but there is another nearer than I.

13 Rest thou this night: and when morning is come, if he will take thee by the right of kindred, all is well: but if he will not, I will undoubtedly take thee, *as* the Lord liveth: sleep till the morning.

14 So she slept at his feet till the night was going off. And she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

15 And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it and went into the city,

16 And came to her mother-in-law. Who said to her: What hast thou done, daughter? And she told her all that the man had done to her.

17 And she said: Behold he hath given me six measures of barley: for he said: I will not have thee return empty to thy mother-in-law.

18 And Noemi said: Wait, my daughter, till we see what end the thing will have. For the man will not rest until he have accomplished what he hath said.

CHAP. IV.

Upon the refusal of the nearer kinsman, Booz marrieth Ruth, who brings forth Obed, the grandfather of David.

THEN Booz went up to the gate, and sat there. And when he had seen the kinsman going by, of whom he had spoken before, he said to him, calling him by his name: Turn aside for a little while, and sit down here. He turned aside, and sat down.

2 And Booz taking ten men of the ancients of the city, said to them: Sit ye down here.

3 They sat down, and he spoke to the kinsman: Noemi, who is returned from the country of Moab, will sell a parcel of land that belonged to our brother Elimelech.

4 I would have thee to understand this, and would tell thee before all that sit *here*, and before the ancients of my people. If thou wilt take possession of it by the right of kindred: buy it and possess it: But if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art first, and me, who am second. But he answered: I will buy the field.

5 And Booz said to him: When thou shalt buy the field at the woman's hand, thou must take also Ruth the Moabitess, who was the wife of the deceased: to raise up the name of thy kinsman in his inheritance.

6 He answered: I yield up my right of next akin: for I must not cut off the posterity of my own family. Do thou make use of my privilege, which I profess I do willingly forego.

7 ‖ Now this in former times was the manner in Israel between kinsmen, that if at any time one yielded his right to another: that the grant might be sure, the man put off his shoe, and gave it to his neighbour, this was a testimony of cession of right in Israel. ‖ Deut. 25. 7.

8 So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot.

9 And he said to the ancients and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi:

10 And have taken to wife Ruth the Moabitess, the wife of Mahalon, to raise up the name of the deceased in his inheritance, lest his name be cut off, from among his family and his brethren and his people. You, I say, are witnesses of this thing.

11 Then all the people that were in the gate, and the ancients answered: We are witnesses: The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem:

CHAP. III. VER. 10. *Thy latter kindness*, viz. to thy husband deceased in seeking to keep up his name and family, by marrying his relation according to the law, and not following after young men. For Booz, it seems, was then in years.

CH. IV. V. 11. *Ephrata.* Another name of Bethlehem.

12 And that the houſe may be, as the houſe of Phares, ‖ whom Thamar bore unto Juda, of the ſeed which the Lord ſhall give thee of this young woman.

‖ Gen. 38. 29.

13 Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive and to bear a ſon.

14 And the women ſaid to Noemi: Bleſſed be the Lord, who hath not ſuffered thy family to want a ſucceſſor: that his name ſhould be preſerved in Iſrael.

15 And thou ſhouldſt have one to comfort thy ſoul, and cheriſh thy old age. For he is born of thy daughter-in-law: who loveth thee: and is much better to thee, than if thou hadſt ſeven ſons.

16 And Noemi taking the child laid it in her boſom, and ſhe carried it, and was a nurſe unto it.

17 And the women her neighbours, congratulating with her and ſaying: There is a ſon born to Noemi: called his name Obed: he is the father of Iſai, the father of David.

18 Theſe are the generations of Phares: ‖ Phares begot Eſron,

‖ 1 Par. 2. 5. & 11. 15. Mat. 1. 3.

19 Eſron begot Aram, Aram begot Aminadab,

20 Aminadab begot Nahaſſon, Nahaſſon begot Salmon,

21 Salmon begot Booz, Booz begot Obed,

22 Obed begot Iſai, Iſai begot David.

THE FIRST BOOK OF SAMUEL, OTHERWISE CALLED THE FIRST BOOK OF KINGS.

This and the following book are called by the Hebrews the books of Samuel, becauſe they contain the hiſtory of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers the firſt and ſecond book of kings. As to the writer of them, it is the common opinion that Samuel compoſed the firſt book, as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finiſhed the firſt, and wrote the ſecond book. See 1 *Paralipomenon, alias* 1 *Chronicles* xix. 19.

CHAP. I.

Anna the wife of Elcana being barren, by vow and prayer obtaineth a ſon: whom ſhe calleth Samuel: and preſenteth him to the ſervice of God in Silo, according to her vow.

THERE was a man of Ramathaimſophim, of mount Ephraim, and his name was Elcana, the ſon of Jeroham, the ſon of Eliu, the ſon of Thohu, the ſon of Suph, an Ephraimite:

2 And he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children: but Anna had no children.

3 And this man went up out of his city upon the appointed days, to adore and to offer ſacrifice to the Lord of hoſts in Silo.

CHAP. I. VER. 1. *An Ephraimite.* He was of the Ephraimite from dwelling tribe of Levi, 1 *Paralip.* vi. 34. but is called an in mount Ephraim.

And the two ſons of Heli, Ophni and Phinees, were there prieſts of the Lord.

4 Now the day came, and Elcana offered ſacrifice, and gave to Phenenna his wife, and to all her ſons and daughters, portions:

5 But to Anna he gave one portion with ſorrow, becauſe he loved Anna. And the Lord had ſhut up her womb.

6 Her rival alſo afflicted her, and troubled her exceedingly, inſomuch that ſhe upbraided her, that the Lord had ſhut up her womb:

7 And thus ſhe did every year, when the time returned, that they went up to the temple of the Lord: and thus ſhe provoked her: but Anna wept, and did not eat.

8 Then Elcana her huſband ſaid to her: Anna, why weepeſt thou? and why doſt thou not eat? And why doſt thou afflict thy heart? Am not I better to thee, than ten children?

9 So Anna aroſe after ſhe had eaten and drunk in Silo: * And Heli the prieſt ſitting upon a ſtool before the door of the temple of the Lord:

* A. M. 2848. Ante C. 1156.

10 As Anna had her heart full of grief, ſhe prayed to the Lord, ſhedding many tears,

11 And ſhe made a vow, ſaying: O Lord of hoſts, if thou wilt look down and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy ſervant a man-child: I will give him to the Lord all the days of his life, and no razor ſhall come upon his head.

12 And it came to paſs, as ſhe multiplied prayers before the Lord, that Heli obſerved her mouth.

13 Now Anna ſpoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk,

14 And ſaid to her: How long wilt thou be drunk? digeſt a little the wine, of which thou haſt taken too much.

15 Anna anſwering, ſaid: Not ſo, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any ſtrong drink, but I have poured out my ſoul before the Lord.

16 Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my ſorrow and grief have I ſpoken till now.

17 Then Heli ſaid to her: Go in peace: and the God of Iſrael grant thee thy petition, which thou haſt aſked of him.

18 And ſhe ſaid: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed.

19 And they roſe in the morning, and worſhipped before the Lord: and they returned, and came into their houſe at Ramatha. And Elcana knew Anna his wife: And the Lord remembered her.

20 And it came to paſs when the time was come about, Anna conceived and bore a ſon, * and called his name Samuel: becauſe ſhe had aſked him of the Lord.

* A. M. 2849. Ante C. 1155.

21 And Elcana her huſband went up, and all his houſe, to offer to the Lord the ſolemn ſacrifice, and his vow.

22 But Anna went not up: for ſhe ſaid to her huſband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there.

23 And Elcana her huſband ſaid to her: Do what ſeemeth good to thee, and ſtay till thou wean him: and I pray that the Lord may fulfil his word. So the woman ſtaid at home, and gave her ſon ſuck, till ſhe weaned him.

24 And after ſhe had weaned him, ſhe carried him with her, with three calves, and three buſhels of flour, and a bottle of wine, and ſhe brought him to the houſe of the Lord in Silo. Now the child was as yet very young:

25 And they immolated a calf, and offered the child to Heli.

26 And Anna ſaid: I beſeech thee, my lord, as thy ſoul liveth, my lord: I am that woman who ſtood before thee here praying to the Lord.

27 For this child did I pray, and the Lord hath granted me my petition, which I aſked of him.

28 Therefore I alſo have lent him to the Lord all the days of his life, he ſhall be lent to the Lord. And they adored the Lord there. And Anna prayed, and ſaid:

CHAP. II.

The canticle of Anna. The wickedneſs of the ſons of Heli: for which they are not duly corrected by their father. A prophecy againſt the houſe of Heli.

MY heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: becauſe I have joyed in thy ſalvation.

VER. 20. *Samuel.* This name imports, *Aſked of God.*

CHAP. II. VER. 1. *My horn.* The *horn* in the ſcriptures ſignifies ſtrength, power and glory: ſo the horn is ſaid to be exalted, when a perſon receives an increaſe of ſtrength or glory.

2 There is none holy as the Lord is: for there is no other beſide thee, and there is none ſtrong like our God.

3 Do not multiply to ſpeak lofty things, boaſting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared.

4 The bow of the mighty is overcome, and the weak are girt with ſtrength.

5 They that were full before have hired out themſelves for bread: and the hungry are filled, ſo that the barren hath borne many: and ſhe that had many children is weakened.

‖ Deut. 32. 39. Tobias 13. 2. Wiſd. 16. 13.

6 ‖ The Lord killeth and maketh alive, he bringeth down to hell and bringeth back again.

7 The Lord maketh poor and maketh rich, he humbleth and he exalteth.

8 He raiſeth up the needy from the duſt, and lifteth up the poor from the dunghill: that he may ſit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath ſet the world.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs, becauſe no man ſhall prevail by his own ſtrength.

10 The adverſaries of the Lord ſhall fear him: and upon them ſhall he thunder in the heavens: The Lord ſhall judge the ends of the earth, and he ſhall give empire to his king, and ſhall exalt the horn of his Chriſt.

11 And Elcana went to Ramatha, to his houſe: but the child miniſtered in the ſight of the Lord before the face of Heli the prieſt.

12 Now the ſons of Heli, were children of Belial, not knowing the Lord,

13 Nor the office of the prieſts to the people: but whoſoever had offered a ſacrifice, the ſervant of the prieſt came, while the fleſh was in boiling, with a fleſh-hook of three teeth in his hand,

14 And thruſt it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the fleſh-hook brought up, the prieſt took to himſelf. Thus did they to all Iſrael that came to Silo.

15 Alſo before they burnt the fat, the ſervant of the prieſt came, and ſaid to the man that ſacrificed: Give me fleſh to boil for the prieſt: for I will not take of thee ſodden fleſh, but raw.

16 And he that ſacrificed ſaid to him: Let the fat firſt be burnt to-day according to the cuſtom, and then take as much as thy ſoul deſireth. But he anſwered and ſaid to him: Not ſo: but thou ſhalt give it me now, or elſe I will take it by force.

17 Wherefore the ſin of the young men was exceeding great before the Lord: becauſe they withdrew men from the ſacrifice of the Lord.

18 But Samuel miniſtered before the face of the Lord: being a child girded with a linen ephod.

19 And his mother made him a little coat, which ſhe brought to him on the appointed days, when ſhe went up with her huſband, to offer the ſolemn ſacrifice.

20 And Heli bleſſed Elcana and his wife: and he ſaid to him: The Lord give thee ſeed of this woman, for the loan thou haſt lent to the Lord. And they went to their own home.

21 And the Lord viſited Anna, and ſhe conceived, and bore three ſons, and two daughters: and the child Samuel became great before the Lord.

22 Now Heli was very old, and he heard all that his ſons did to all Iſrael: and how they lay with the women that waited at the door of the tabernacle:

23 And he ſaid to them: Why do ye theſe kind of things, which I hear, very wicked things, from all the people?

24 Do not ſo, my ſons: for it is no good report that I hear, that you make the people of the Lord to tranſgreſs.

25 If one man ſhall ſin againſt another, God may be appeaſed in his behalf: but if a man ſhall ſin againſt the Lord, who ſhall pray for him? And they hearkened not to the voice of their father, becauſe the Lord would ſlay them.

26 But the child Samuel advanced, and grew on, and pleaſed both the Lord and men.

27 And there came a man of God to Heli, and ſaid to him: Thus ſaith the Lord: Did I not plainly appear to thy father's houſe, when they were in Egypt in the houſe of Pharao?

28 And I choſe him out of all the tribes of Iſrael to be my prieſt, to go up to my altar, and burn incenſe to me, and to wear

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VER. 25. *Who ſhall pray for him.* By theſe words Heli would have his ſons underſtand, that by their wicked abuſe of ſacred things, and of the very ſacrifices which were appointed to appeaſe the Lord, they deprived themſelves of the ordinary means of reconciliation with God; which was by ſacrifices. The more, becauſe as they were the *chief prieſts*, whoſe buſineſs it was to intercede for all others, they had no other to offer ſacrifice and to make atonement for them.

Ibid. *Becauſe the Lord would ſlay them.* In conſequence of their manifold ſacrileges, he would not ſoften their hearts with his efficacious grace, but was determined to deſtroy them.

the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel.

29 Why have you kicked away my victims, and my gifts which I commanded to be offered in the temple: and thou hast rather honoured thy sons than me, to eat the first-fruits of every sacrifice of my people Israel?

30 Wherefore thus saith the Lord the God of Israel: ‖ I said indeed that thy house, and the house of thy father should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised.

‖ 3 Kings 2. 27.

31 Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see thy rival in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever.

33 However I will not altogether take away a man of thee from my altar: but that thy eyes may faint, and thy soul be spent: and a great part of thy house shall die when they come to man's estate.

34 And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: In one day they shall both of them die.

35 And I will raise me up a faithful priest, who shall do according to my heart, and my soul: and I will build him a faithful house, and he shall walk all days before my anointed.

36 And it shall come to pass, that whosoever shall remain in thy house, shall come that he may be prayed for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to somewhat of the priestly office, that I may eat a morsel of bread.

CHAP. III.

Samuel is four times called by the Lord: who revealeth to him the evil that shall fall on Heli, and his house.

A. M. 2861. Ante C. 1143. NOW the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision.

2 And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see:

3 Before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was.

4 And the Lord called Samuel. And he answered: Here am I.

5 And he ran to Heli and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep. And he went and slept.

6 And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I: for thou calledst me. He answered: I did not call thee, my son: return and sleep.

7 Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him.

8 And the Lord called Samuel again the third time. And he arose up and went to Heli,

9 And said: Here am I: for thou didst call me: Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep: and if he shall call thee any more, thou shalt say: Speak Lord, for thy servant heareth. So Samuel went and slept in his place.

10 And the Lord came, and stood: and he called, as he had called the other times, Samuel, Samuel. And Samuel, said: Speak Lord, for thy servant heareth.

11 And the Lord said to Samuel: Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle.

12 In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end.

13 For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them.

14 Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever.

15 And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli.

16 Then Heli called Samuel: and said: Samuel, my son: And he answered: Here am I.

VER. 32. *Thy rival.* A priest of another race. This was partly fulfilled, when Abiathar, of the race of Heli, was removed from the priesthood, and *Sadoc*, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that of Christ.

CHAP. III. VER. 1. *Precious.* That is, rare.

17 And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee.

18 So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight.

19 And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.

20 And all Israel from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

21 And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

CHAP. IV.

The Israelites being overcome by the Philistines, send for the ark of God: but they are beaten again, the sons of Heli are killed, and the ark taken: upon the hearing of the news, Heli falleth backward and dieth.

A. M. 2888. Ante C. 1116. AND it came to pass in those days, that the Philistines gathered themselves together to fight: and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec,

2 And put their army in array against Israel. And when they had joined battle, Israel turned their backs to the Philistines: and there were slain in that fight here and there in the fields about four thousand men.

3 And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to-day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

4 So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of hosts sitting upon the Cherubims: and the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord was come into the camp all Israel shouted with a great shout, and the earth rang again.

6 And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, saying: God is come into the camp. And sighing, they said:

8 Wo to us: for there was no such great joy yesterday and the day before: Wo to us. Who shall deliver us from the hand of these high Gods? these are the Gods that struck Egypt with all the plagues in the desert.

9 Take courage and behave like men, ye Philistines: lest you come to be servants to the Hebrews, as they have served you: take courage and fight.

10 So the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain.

12 And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust.

13 And when he was come, Heli sat upon a stool over-against the way watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out.

14 And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli.

15 Now Heli was ninety and eight years old, and his eyes were dim, and he could not see.

16 And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son?

17 And he that brought the news answered, and said: Israel is fled before the Philistines, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phinees, are dead: and the ark of God is taken.

18 And when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck and died. For he was an old man, and far advanced

CHAP. IV. VER. 1. *The Stone of help.* In Hebrew, *Eben-ezer;* so called from the *help* which the Lord was pleased afterwards to give to his people Israel in that place, by the prayers of Samuel, chap. vii. 12.

VER. 18. *Named the ark, &c.* There is great reason, by all these circumstances, to hope that Heli died in the state of grace; and by his temporal punishments escaped the eternal.

in years: And he judged Iſrael forty years.

19 And his daughter-in-law the wife of Phinees, was big with child, and near her time: and hearing the news that the ark of God was taken, and her father-in-law, and her huſband, were dead, ſhe bowed herſelf and fell in labour: for her pains came upon her on a ſudden.

20 And when ſhe was upon the point of death, they that ſtood about her ſaid to her: Fear not, for thou haſt borne a ſon. She anſwered them not, nor gave heed to them.

21 And ſhe called the child Ichabod, ſaying: The glory is gone from Iſrael, becauſe the ark of God was taken, and for her father-in-law, and for her huſband:

22 And ſhe ſaid: The glory is departed from Iſrael, becauſe the ark of God was taken.

CHAP. V.

Dagon twice falleth down before the ark. The Philiſtines are grievouſly afflicted, wherever the ark cometh.

A. M. 2888. AND the Philiſtines took the ark of God, and carried it from the Stone of help into Azotus.

2 And the Philiſtines took the ark of God, and brought it into the temple of Dagon, and ſet it by Dagon.

3 And when the Azotians aroſe early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord: and they took Dagon, and ſet him again in his place.

4 And the next day again, when they roſe in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands were cut off upon the threſhold:

5 And only the ſtump of Dagon remained in its place. For this cauſe neither the prieſts of Dagon, nor any that go into the temple tread on the threſhold of Dagon in Azotus unto this day.

6 And the hand of the Lord was heavy upon the Azotians, and he deſtroyed them, ‖ and afflicted Azotus and the coaſts thereof with emerods. And in the villages and fields in the midſt of that country, there came forth a multitude of mice, and there was the confuſion of a great mortality in the city. ‖ Pſal. 77. 66.

7 And the men of Azotus ſeeing this kind of plague, ſaid: The ark of the God of Iſrael ſhall not ſtay with us: for his hand is heavy upon us, and upon Dagon our god.

8 And ſending, they gathered together all the lords of the Philiſtines to them, and ſaid: What ſhall we do with the ark of the God of Iſrael? And the Gethites anſwered: Let the ark of the God of Iſrael be carried about. And they carried the ark of the God of Iſrael about.

9 And while they were carrying it about, the hand of the Lord came upon every city with an exceeding great ſlaughter: and he ſmote the men of every city, both ſmall and great, and they had emerods in their ſecret parts. And the Gethites conſulted together, and made themſelves ſeats of ſkins.

10 Therefore they ſent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, ſaying: They have brought the ark of the God of Iſrael to us, to kill us and our people.

11 They ſent therefore and gathered together all the lords of the Philiſtines: and they ſaid: Send away the ark of the God of Iſrael, and let it return into its own place, and not kill us and our people.

12 For there was the fear of death in every city, and the hand of God was exceeding heavy. The men alſo that did not die, were afflicted with the emerods: and the cry of every city went up to heaven.

CHAP. VI.

The ark is ſent back to Bethſames: where many are ſlain for looking through curioſity into it.

NOW the ark of God was in the land of the Philiſtines ſeven months. A. M. 2888.

2 And the Philiſtines called for the prieſts and the diviners, ſaying: What ſhall we do with the ark of the Lord? tell us how we are to ſend it back to its place. And they ſaid:

3 If you ſend back the ark of the God of Iſrael, ſend it not away empty, but render unto him what you owe for ſin, and then you ſhall be healed: and you ſhall know why his hand departeth not from you.

4 They anſwered: What is it we ought to render unto him for ſin? and they anſwered:

5 According to the number of the pro-

VER. 21. *Ichabod.* That is, *Where is the glory?* or, *there is no glory.* We ſee how much the Iſraelites lamented the loſs of the ark, which was but the ſymbol of God's preſence amongſt them: How much more ought chriſtians to lament the loſs of God himſelf, when by ſin they have drove him out of their ſouls?

vinces of the Philiſtines you ſhall make five golden emerods, and five golden mice: for the ſame plague hath been upon you all, and upon your lords. And you ſhall make the likeneſs of your emerods, and the likeneſs of the mice, that have deſtroyed the land, and you ſhall give glory to the God of Iſrael: to ſee if he will take off his hand from you, and from your gods, and from your land.

6 Why do you harden your hearts, as Egypt and Pharao hardened their hearts? ‖ did not he, after he was ſtruck, then let them go, and they departed?

‖ Exod. 12. 31.

7 Now therefore take and make a new cart: and two kine that have calved, on which there hath come no yoke, tie to the cart, and ſhut up their calves at home.

8 And you ſhall take the ark of the Lord, and lay it on the cart, and the veſſels of gold, which you have paid him for ſin, you ſhall put into a little box, at the ſide thereof: and ſend it away that it may go.

9 And you ſhall look: and if it go up by the way of his own coaſts towards Bethſames, then he hath done us this great evil: but if not, we ſhall know that it is not his hand hath touched us, but it hath happened by chance.

10 They did therefore in this manner: and taking two kine, that had ſucking calves, they yoked them to the cart, and ſhut up their calves at home.

11 And they laid the ark of God upon the cart, and the little box that had in it the golden mice and the likeneſs of the emerods.

12 And the kine took the ſtraightway that leadeth to Bethſames, and they went along the way, lowing as they went: and turned not aſide neither to the right hand nor to the left: and the lords of the Philiſtines followed them as far as the borders of Bethſames.

13 Now the Bethſamites were reaping wheat in the valley: and lifting up their eyes they ſaw the ark, and rejoiced to ſee it.

14 And the cart came into the field of Joſue a Bethſamite, and ſtood there. And there was a great ſtone, and they cut in pieces the wood of the cart, and laid the kine upon it a holocauſt to the Lord.

15 And the Levites took down the ark of God, and the little box that was at the ſide of it, wherein were the veſſels of gold, and they put them upon the great ſtone. The men alſo of Bethſames offered holocauſts and ſacrificed victims that day to the Lord.

16 And the five princes of the Philiſtines ſaw, and they returned to Accaron the ſame day.

17 And theſe are the golden emerods, which the Philiſtines returned for ſin to the Lord: For Azotus one, for Gaza one, for Aſcalon one, for Geth one, for Accaron one:

18 And the golden mice according to the number of the cities of the Philiſtines, of the five provinces, from the fenced city to the village that was without wall, and to the great Abel (*the ſtone*) whereon they ſet down the ark of the Lord, which was till that day in the field of Joſue the Bethſamite.

19 But he ſlew of the men of Bethſames, becauſe they had ſeen the ark of the Lord: and he ſlew of the people ſeventy men, and fifty thouſand of the common people. And the people lamented, becauſe the Lord had ſmitten the people with a great ſlaughter.

20 And the men of Bethſames ſaid: Who ſhall be able to ſtand before the Lord this holy God? and to whom ſhall he go up from us?

21 And they ſent meſſengers to the inhabitants of Cariathiarim, ſaying: The Philiſtines have brought back the ark of the Lord, come ye down and fetch it up to you.

CHAP. VII.

The ark is brought to Cariathiarim. By Samuel's exhortation, the people caſt away their idols and ſerve God alone. The Lord defeateth the Philiſtines, while Samuel offereth ſacrifice.

AND the men of Cariathiarim came, and fetcht up the ark of the Lord, and carried it into the houſe of Abinadab in Gabaa: and they ſanctified Eleazar his ſon, to keep the ark of the Lord. A. M. 2888.

2 And it came to paſs, that from the day the ark of the Lord abode in Cariathiarim days were multiplied (for it was now the twentieth year) and all the houſe of Iſrael reſted following the Lord.

3 And Samuel ſpoke to all the houſe of Iſrael, ſaying: ‖ If you turn to the Lord with all your heart, put away the ſtrange gods from among you, Baalim and Aſtaroth: and prepare your hearts unto the Lord, and ſerve him only, and he will deliver you out of the hand of the Philiſtines.

‖ Deut. 6. 13. Mat. 4. 10.

CHAP. VI. VER. 19. *Seen;* and curiouſly looked into. It is likely this plague reached to all the neighbouring country, as well as the city of Bethſames.

CHAP. VII. VER. 1. *In Gabaa.* That is, on the hill, for Gabaa ſignifieth a hill.

4 Then the children of Iſrael put away Baalim and Aſtaroth, and ſerved the Lord only.

5 And Samuel ſaid: Gather all Iſrael to Maſphath, that I may pray to the Lord for you.

6 And they gathered together to Maſphath: and they drew water, and poured it out before the Lord, and they faſted on that day, and they ſaid there: We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Maſphath.

7 And the Philiſtines heard that the children of Iſrael were gathered together to Maſphath, and the lords of the Philiſtines went up againſt Iſrael. And when the children of Iſrael heard this, they were afraid of the Philiſtines.

8 And they ſaid to Samuel: Ceaſe not to cry to the Lord our God for us, that he may ſave us out of the hand of the Philiſtines.

9 And Samuel took a ſucking lamb, and offered it whole for a holocauſt to the Lord: and Samuel cried to the Lord for Iſrael, and the Lord heard him.

10 And it came to paſs, when Samuel was offering the holocauſt, the Philiſtines began the battle againſt Iſrael: ‖ but the Lord thundered with a great thunder on that day upon the Philiſtines, and terrified them, and they were overthrown before the face of Iſrael. ‖ Eccli. 46. 21.

11 And the men of Iſrael going out of Maſphath purſued after the Philiſtines, and made ſlaughter of them till they came under Bethchar.

12 And Samuel took a ſtone, and laid it between Maſphath and Sen: and he called the place, The ſtone of help. And he ſaid: Thus far the Lord hath helped us.

13 And the Philiſtines were humbled, and they did not come any more into the borders of Iſrael. And the hand of the Lord was againſt the Philiſtines, all the days of Samuel.

14 And the cities, which the Philiſtines had taken from Iſrael, were reſtored to Iſrael, from Accaron to Geth, and their borders: and he delivered Iſrael from the hand of the Philiſtines, and there was peace between Iſrael and the Amorrhites.

15 And Samuel judged Iſrael all the days of his life:

16 And he went every year about to Bethel and to Galgal and to Maſphath, and he judged Iſrael in the foreſaid places.

17 And he returned to Ramatha: for there was his houſe, and there he judged Iſrael: he built alſo there an altar to the Lord.

CHAP. VIII.

Samuel growing old, and his ſons not walking in his ways, the people deſire a king.

AND it came to paſs when Samuel was old, that he appointed his ſons to be judges over Iſrael. A. M. 2908. Ante C. 1096.

2 Now the name of his firſt born ſon was Joel: and the name of the ſecond was Abia, judges in Berſabee.

3 And his ſons walked not in his ways: but they turned aſide after lucre, and took bribes, and perverted judgment.

4 Then all the ancients of Iſrael being aſſembled, came to Samuel to Ramatha.

5 And they ſaid to him: Behold thou art old, and thy ſons walk not in thy ways: ‖ make us a king, to judge us, as all nations have. ‖ Oſee 13. 10. Acts 13. 21.

6 And the word was diſpleaſing in the eyes of Samuel, that they ſhould ſay: Give us a king, to judge us. And Samuel prayed to the Lord.

7 And the Lord ſaid to Samuel: Hearken to the voice of the people in all that they ſay to thee. For they have not rejected thee, but me, that I ſhould not reign over them.

8 According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forſaken me, and ſerved ſtrange gods, ſo do they alſo unto thee.

9 Now therefore hearken to their voice: but yet teſtify to them, and foretell them the right of the king, that ſhall reign over them.

10 Then Samuel told all the words of the Lord to the people that had deſired a king of him,

11 And ſaid: This will be the right of the king, that ſhall reign over you: He will take your ſons, and put them in his chariots, and will make them his horſemen, and his running footmen to run before his chariots,

12 And he will appoint of them to be his tribunes, and centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots.

CHAP. VIII. VER. 7. *Rejected*, &c. The government of Iſrael hitherto had been a theocracy; in which God himſelf immediately ruled, by laws which he had enacted, and by judges extraordinarily raiſed up by himſelf: and therefore he complains that his people rejected him, in deſiring a change of government.

VER. 9. *The right*. That is, the *manner (miſphat)* after which he ſhall proceed, having no one to control him, when he has the power in his hands.

13 Your daughters alſo he will take to make him ointments, and to be his cooks, and bakers.

14 And he will take your fields, and your vineyards, and your beſt olive-yards, and give them to his ſervants.

15 Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give to his eunuchs and ſervants.

16 Your ſervants alſo and handmaids, and your goodlieſt young men, and your aſſes he will take away, and put them to his work.

17 Your flocks alſo he will tithe, and you ſhall be his ſervants.

18 And you ſhall cry out in that day from the face of the king, whom you have choſen to yourſelves: and the Lord will not hear you in that day, becauſe you deſired unto yourſelves a king.

19 But the people would not hear the voice of Samuel, and they ſaid: Nay: but there ſhall be a king over us,

20 And we alſo will be like all nations: and our king ſhall judge us, and go out before us, and fight our battles for us.

21 And Samuel heard all the words of the people, and rehearſed them in the ears of the Lord.

22 And the Lord ſaid to Samuel: Hearken to their voice, and make them a king. And Samuel ſaid to the men of Iſrael: Let every man go to his city.

CHAP. IX.

Saul ſeeking his father's aſſes, cometh to Samuel, by whom he is entertained.

A. M. 2909. Ante C. 1095. NOW there was a man of Benjamin whoſe name was Cis, the ſon of Abiel, the ſon of Seror, the ſon of Bechorath, the ſon of Aphia, the ſon of a man of Jemini, valiant and ſtrong.

2 And he had a ſon whoſe name was Saul, a choice and goodly man, and there was not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward he appeared above all the people.

3 And the aſſes of Cis Saul's father were loſt: and Cis ſaid to his ſon Saul: Take one of the ſervants with thee, and ariſe, go, and ſeek the aſſes. And when they had paſſed through mount Ephraim,

4 And through the land of Saliſa, and had not found them, they paſſed alſo through the land of Salim, and they were not there: and through the land of Jemini, and found them not.

5 And when they were come to the land of Suph, Saul ſaid to the ſervant that was with him: Come let us return, leſt perhaps my father forget the aſſes, and be concerned for us.

6 And he ſaid to him: Behold there is a man of God in this city, a famous man: all that he ſaith, cometh certainly to paſs. Now therefore let us go thither, perhaps he may tell us of our way, for which we are come.

7 And Saul ſaid to his ſervant: Behold we will go: *but* what ſhall we carry to the man of God? the bread is ſpent in our bags: and we have no preſent to make to the man of God, nor any thing at all.

8 The ſervant anſwered Saul again, and ſaid: Behold there is found in my hand the fourth part of a ſicle of ſilver, let us give it to the man of God, that he may tell us our way.

9 Now in time paſt in Iſrael when a man went to conſult God, he ſpoke thus: Come, let us go to the ſeer. For he that is now called a prophet, in time paſt was called a ſeer.

10 And Saul ſaid to his ſervant: Thy word is very good, come let us go. And they went into the city, where the man of God was.

11 And when they went up the aſcent to the city, they found maids coming out to draw water, and they ſaid to them: Is the ſeer here?

12 They anſwered and ſaid to them: He is: behold he is before you, make haſte now: for he came to-day into the city, for there is a ſacrifice of the people to-day in the high place.

CHAP. IX. VER. 9. *A ſeer.* Becauſe of his *ſeeing* by divine light hidden things and things to come.

VER. 12. *A ſacrifice.* The law did not allow of ſacrifices in any other place, but at the tabernacle, or temple, in which the ark of the covenant was kept; but Samuel, by divine diſpenſation, offered ſacrifices in other places. For which diſpenſation this reaſon may be alleged, that the houſe of God in Silo, having loſt the ark, was now caſt off; as a figure of the reprobation of the Jews, *Pſal.* lxxvii. 60, 67. And in Cariathiarim where the ark was, there was neither tabernacle, nor altar.

Ibid. *The high place. Excelſum.* The *excelſa*, or *high places*, ſo often mentioned in ſcripture, were places of worſhip, in which were altars for ſacrifice. Theſe were ſometimes employed in the ſervice of the true God, as in the preſent caſe: but more frequently in the ſervice of idols. And were called *Excelſa*, which is commonly (though perhaps not ſo accurately) rendered *high places*; not becauſe they were always upon hills, for the very worſt of all, which was that of *Topheth* or *Geennom* (*Jeremiah* xix.) was in a valley; but becauſe of the *high altars*, and *pillars*, or *monuments* erected there, on which were ſet up the idols, or images of their deities.

13 As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come: because he blesseth the victim, and afterwards they eat that are invited. Now therefore go up, for to-day you shall find him.

14 And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over-against them, to go up to the high place.

15 ‖ Now the Lord had revealed to the ear of Samuel the day before Saul came, saying: ‖ Acts 13. 21.

16 To-morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel: and he shall save my people out of the hand of the Philistines: for I have looked down upon my people, because their cry is come to me.

17 And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee, this man shall reign over my people.

18 And Saul came to Samuel in the midst of the gate, and said: Tell me, I pray thee, where is the house of the seer?

19 And Samuel answered Saul, saying: I am the seer, go up before me to the high place, that you may eat with me to-day, and I will let thee go in the morning: and tell thee all that is in thy heart.

20 And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house?

21 And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me?

22 Then Samuel taking Saul and his servant, brought them into the parlour, and gave them a place at the head of them that were invited. For there were about thirty men.

23 And Samuel said to the cook: Bring the portion, which I gave thee, and commanded thee to set it apart by thee.

24 And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat: because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day.

25 And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house, and he slept.

26 And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose: and they went out both of them, to wit, he and Samuel.

27 And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on: but stand thou still a while, that I may tell thee the word of the Lord.

CHAP. X.

Saul is anointed. He propheſieth, and is changed into another man. Samuel calleth the people together, to make a king: the lot falleth on Saul.

AND Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said: Behold, the Lord hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince. A. M. 2909. Acts 13. 22.

2 When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father thinking no more of the asses is concerned for you, and saith: What shall I do for my son?

3 And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

5 After that thou shalt come to the hill of God, where the garrison of the Philistines is: and when thou shalt be come there into

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CHAP. X. VER. 3. *Bethel.* Where there was at that time an altar of God; it being one of the places where Samuel judged Israel.

VER. 5. *The hill of God.* Gabaa, in which there was also at that time, a *high place* or *altar*.

the city, thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery and a timbrel, and a pipe, and a harp before them, and they ſhall be prophesying.

6 And the Spirit of the Lord ſhall come upon thee, and thou ſhalt prophesy with them, and ſhalt be changed into another man.

7 When therefore theſe ſigns ſhall happen to thee, do whatſoever thy hand ſhall find, for the Lord is with thee.

8 And thou ſhalt go down before me to Galgal (for I will come down to thee), that thou mayſt offer an oblation, and ſacrifice victims of peace: ſeven days ſhalt thou wait, ‖ till I come to thee, and I will ſhew thee what thou art to do.

‖ Infra 13. 8.

9 So when he had turned his back to go from Samuel, God gave unto him another heart, and all theſe things came to paſs that day.

10 And they came to the foreſaid hill, and behold a company of prophets met him: and the Spirit of the Lord came upon him, and he propheſied in the midſt of them.

11 And all that had known him yeſterday and the day before, ſeeing that he was with the prophets, and propheſied, ſaid to each other: What is this that hath happened to the ſon of Cis? *is* Saul alſo among the prophets?

12 And one anſwered another, ſaying: And who is their father? therefore it became a proverb: ‖ Is Saul alſo among the prophets?

‖ Infra 19. 24.

13 And when he had made an end of propheſying, he came to the high place.

14 And Saul's uncle ſaid to him, and to his ſervant: Whither went you? They anſwered: To ſeek the aſſes: and not finding them we went to Samuel.

15 And his uncle ſaid to him: Tell me what Samuel ſaid to thee.

16 And Saul ſaid to his uncle: He told us that the aſſes were found. But of the matter of the kingdom of which Samuel had ſpoken to him, he told him not.

17 And Samuel called together the people to the Lord in Maſpha:

18 And he ſaid to the children of Iſrael: Thus ſaith the Lord the God of Iſrael: I brought up Iſrael out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you.

19 But you this day have rejected your God, who only hath ſaved you out of all your evils and your tribulations: and you have ſaid: ‖ Nay: but ſet a king over us. Now therefore ſtand before the Lord by your tribes, and by your families.

‖ Supra 8. 19.

20 And Samuel brought to him all the tribes of Iſrael, and the lot fell on the tribe of Benjamin.

21 And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul the ſon of Cis. They ſought him therefore and he was not found.

22 And after this they conſulted the Lord whether he would come thither. And the Lord anſwered: Behold he is hidden at home.

23 And they ran and fetched him thence: and he ſtood in the midſt of the people, and he was higher than any of the people from the ſhoulders and upward.

24 And Samuel ſaid to all the people: Surely you ſee him whom the Lord hath choſen, that there is none like him among all the people. And all the people cried and ſaid: God ſave the king.

25 And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord: and Samuel ſent away all the people, every one to his own houſe.

26 Saul alſo departed to his own houſe in Gabaa: and there went with him a part of the army, whoſe hearts God had touched.

27 But the children of Belial ſaid: Shall this fellow be able to ſave us? And they deſpiſed him, and brought him no preſents; but he diſſembled as though he heard not.

CHAP. XI.

Saul defeateth the Ammonites, and delivereth Jabes Galaad.

A. M. 2909. AND it came to paſs about a month after this that Naas the Ammonite came up, and began to fight againſt Jabes Galaad. And all the men of Jabes ſaid to Naas: Make a covenant with us, and we will ſerve thee.

2 And Naas the Ammonite anſwered

VER. 5. *Prophets.* Theſe were men whoſe office it was to ſing hymns and praiſes to God: for ſuch in holy writ are called *prophets*, and their ſinging praiſes to God is called *propheſying*. See 1 *Paralipom.* alias 1 *Chronic.* xv. 22. and xxv. 1. Now there were in thoſe days colleges, or ſchools for training up theſe prophets; and it ſeems there was one of theſe ſchools at this *hill of God*; and another at Naioth in Ramatha. See 1 *Samuel* xix. 20, 21, &c.

VER. 8. *Galgal.* Here alſo by diſpenſation was an altar of God.

VER. 12. *Their father.* That is, their teacher or ſuperior. As much as to ſay, Who could bring about ſuch a wonderful change as to make Saul a prophet?

them: On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel.

3 And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of Israel: and if there be no one to defend us, we will come out to thee.

4 The messengers therefore came to Gabaa of Saul: and they spoke these words in the hearing of the people: and all the people lifted up their voices, and wept.

5 And behold Saul came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the men of Jabes.

6 And the Spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled.

7 And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man.

8 And he numbered them in Bezec: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand.

9 And they said to the messengers that came: Thus shall you say to the men of Jabes Galaad: To-morrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the men of Jabes: and they were glad.

10 And they said: In the morning we will come out to you: and you shall do what you please with us.

11 And it came to pass, when the morrow was come that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together.

‖ Wisd. 10. 27. 12 And the people said to Samuel: ‖ Who is he that said: Shall Saul reign over us? Bring the men and we will kill them.

13 And Saul said: No man shall be killed this day, because the Lord this day hath wrought salvation in Israel:

14 And Samuel said to the people: Come and let us go to Galgal, and let us renew the kingdom there.

15 And all the people went to Galgal, and there they made Saul king before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly.

CHAP. XII.

Samuel's integrity is acknowledged. God sheweth by a sign from heaven that they had done ill in asking for a king.

AND Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you. A. M. 2909.

2 And now the king goeth before you: but I am old and grey-headed: and my sons are with you: having then conversed with you from my youth until this day, behold here I am.

3 ‖ Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: If I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you. ‖ Eccli. 46. 22.

4 And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand.

5 And he said to them: The Lord is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness.

6 And Samuel said to the people: *It is* the Lord, who made Moses and Aaron, and brought our fathers out of the land of Egypt.

7 Now therefore stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shewn to you, and to your fathers:

8 ‖ How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt: and made them dwell in this place. ‖ Gen. 46. 5.

9 And they forgot the Lord their God, ‖ and he delivered them into the hands of Sisara captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them. ‖ Judges 4. 2.

10 But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Astaroth: but now deliver us from the hand of our enemies, and we will serve thee.

‖ Judges 6. 14.

11 ‖ And the Lord ſent Jerobaal, and Badan, and Jephte, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt ſecurely.

12 But ſeeing that Naas king of the children of Ammon was come againſt you, you ſaid to me: ‖ Nay, but a king ſhall reign over us: whereas the Lord your God was your king.

‖ Supra 8. 19.& 10.19.

13 Now therefore your king is here, whom you have choſen and deſired: Behold the Lord hath given you a king.

14 If you will fear the Lord, and ſerve him, and hearken to his voice, and not provoke the mouth of the Lord: then ſhall both you, and the king who reigneth over you, be followers of the Lord your God.

15 But if you will not hearken to the voice of the Lord, but will rebel againſt his words, the hand of the Lord ſhall be upon you, and upon your fathers.

16 Now then ſtand, and ſee this great thing which the Lord will do in your ſight.

17 Is it not wheat-harveſt to-day? I will call upon the Lord, and he ſhall ſend thunder and rain: and you ſhall know and ſee that you yourſelves have done a great evil in the ſight of the Lord, in deſiring a king over you.

18 And Samuel cried unto the Lord, and the Lord ſent thunder and rain that day.

19 And all the people greatly feared the Lord and Samuel. And all the people ſaid to Samuel: Pray for thy ſervants to the Lord thy God, that we may not die, for we have added to all our ſins this evil, to aſk for a king.

20 And Samuel ſaid to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but ſerve the Lord with all your heart.

21 And turn not aſide after vain things, which ſhall never profit you, nor deliver you, becauſe they are vain.

22 And the Lord will not forſake his people for his great name's ſake: becauſe the Lord hath ſworn to make you his people.

23 And far from me be this ſin againſt the Lord, that I ſhould ceaſe to pray for you, and I will teach you the good and right way.

24 Therefore fear the Lord, and ſerve him in truth and with your whole heart, for you have ſeen the great works which he hath done among you.

25 But if you will ſtill do wickedly: both you and your king ſhall periſh together.

CHAP. XIII.

The war between Saul and the Philiſtines. The diſtreſs of the Iſraelites. Saul offereth ſacrifice before the coming of Samuel: for which he is reproved.

SAUL was a child of one year when he began to reign, and he reigned two years over Iſrael. A. M. 2911. Ante C. 1093.

2 And Saul choſe him three thouſand men of Iſrael: and two thouſand were with Saul in Machmas, and in mount Bethel: and a thouſand with Jonathan in Gabaa of Benjamin, and the reſt of the people he ſent back every man to their dwellings.

3 And Jonathan ſmote the garriſon of the Philiſtines which was in Gabaa. And when the Philiſtines had heard of it, Saul ſounded the trumpet over all the land, ſaying: Let the Hebrews hear.

4 And all Iſrael heard this report: Saul hath ſmitten the garriſon of the Philiſtines: and Iſrael took courage againſt the Philiſtines. And the people were called together after Saul to Galgal.

5 The Philiſtines alſo were aſſembled to fight againſt Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and a multitude of people beſides, like the ſand on the ſeaſhore for number. And going up they camped in Machmas at the eaſt of Bethaven.

6 And when the men of Iſrael ſaw that they were ſtraitened (for the people were diſtreſſed), they hid themſelves in caves, and in thickets, and in rocks, and in dens, and in pits.

7 And *ſome of* the Hebrews paſſed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed him were greatly afraid.

8 And he waited ſeven days according to the appointment of Samuel, ‖ and Samuel came not to Galgal, and the people ſlipt away from him. ‖ Supra 10. 8.

9 Then Saul ſaid: Bring me the holocauſt, and the peace offerings. And he offered the holocauſt.

10 And when he had made an end of offering the holocauſt, behold Samuel came:

CHAP. XII. VER. 11. *Jerobaal and Badan.* That is, Gedeon and Samſon called here Badan or Bedan, becauſe he was of Dan.

VER. 17. *Wheat-harveſt.* At which time of the year, it never thunders or rains in thoſe countries.

CHAP. XIII. VER. 1. *Of one year.* That is, he was good and like an innocent child, and for two years continued in that innocency.

and Saul went forth to meet him and salute him.

11 And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas,

12 I said: Now will the Philistines come down upon me to Galgal, and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust.

13 And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever.

14 But thy kingdom shall not continue. ‖ The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

‖ Acts 13. 22.

15 And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa in the hill of Benjamin. And Saul numbered the people, that were found with him, about six hundred men.

16 And Saul and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin: But the Philistines encamped in Machmas.

17 And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual.

18 And another went by the way of Bethhoron, and the third turned to the way of the border, above the valley of Seboim towards the desert.

19 Now there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears.

20 So all Israel went down to the Philistines, to sharpen every man his ploughshare, and his spade, and his ax, and his rake.

21 So that their shares, and their spades, and their forks, and their axes were blunt, even to the goad, which was to be mended.

22 And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son.

23 And the army of the Philistines went out in order to advance further in Machmas.

CHAP. XIV.

Jonathan attacketh the Philistines. A miraculous victory. Saul's unadvised oath, by which Jonathan is put in danger of his life, but is delivered by the people.

NOW it came to pass one day that Jonathan the son of Saul said to the young man that bore his armour: Come, and let us go over to the garrison of the Philistines, which is on the other side of yonder place. But he told not this to his father.

2 And Saul abode in the uttermost part of Gabaa under the pomegranate-tree, which was in Magron: and the people with him were about six hundred men.

3 And Achias the son of Achitob brother of Ichabod the son of Phinees, ‖ the son of Heli the priest of the Lord in Silo, wore the ephod. And the people knew not whither Jonathan was gone.

‖ Supra 4. 21.

4 Now there were between the ascents, by which Jonathan sought to go over to the garrison of the Philistines, rocks standing up on both sides, and steep cliffs like teeth on the one side, and on the other, the name of the one was Boses, and the name of the other was Sene:

5 One rock stood out toward the north over-against Machmas, and the other to the south over-against Gabaa.

6 And Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised, it may be the Lord will do for us: because it is easy for the Lord to save either by many, or by few.

7 And his armour-bearer said to him: Do all that pleaseth thy mind: go whither thou wilt, and I will be with thee wheresoever thou hast a mind.

8 And Jonathan said: Behold we will go over to these men. And when we shall be seen by them,

9 If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them.

10 But if they shall say: Come up to us: let us go up, because the Lord hath delivered them into our hands, this shall be a sign unto us.

CHAP. XIV. VER. 10. *This shall be a sign.* It is likely Jonathan was instructed by divine inspiration to make choice of this sign: otherwise the observation of *omens* is superstitious and sinful.

11 So both of them discovered themselves to the garrison of the Philistines: and the Philistines said: Behold the Hebrews come forth out of the holes wherein they were hid.

12 And the men of the garrison spoke to Jonathan, and to his armour-bearer, and said: Come up to us, and we will shew you a thing. And Jonathan said to his armour-bearer: Let us go up, follow me: ‖ for the Lord hath delivered them into the hands of Israel.

‖ 1 Mac. 4. 30.

13 And Jonathan went up creeping on his hands and feet, and his armour-bearer after him. And some fell before Jonathan, others his armour-bearer slew as he followed him.

14 And the first slaughter which Jonathan and his armour-bearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day.

15 And there was a miracle in the camp, through the fields: yea and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a miracle from God.

16 And the watchmen of Saul, who were in Gabaa of Benjamin looked, and behold a multitude overthrown, and fleeing this way and that.

17 And Saul said to the people that were with him: Look, and see who is gone from us. And when they had fought, it was found that Jonathan and his armour-bearer were not there.

18 And Saul said to Achias: Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.)

19 And while Saul spoke to the priest, there arose a great uproar in the camp of the Philistines: and it increased by degrees, and was heard more clearly. And Saul said to the priest: Draw in thy hand.

20 Then Saul and all the people that were with him, shouted together, and they came to the place of the fight: and behold every man's sword was turned upon his neighbour, and there was a very great slaughter.

21 Moreover the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan.

22 And all the Israelites that had hid themselves in mount Ephraim, hearing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men.

23 And the Lord saved Israel that day. And the fight went on as far as Bethaven.

24 And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food:

25 And all the common people came into a forest, in which there was honey upon the ground.

26 And when the people came into the forest, behold the honey dropped, but no man put his hand to his mouth. For the people feared the oath.

27 But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honey-comb: and he carried his hand to his mouth, and his eyes were enlightened.

28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day. (And the people were faint.)

29 And Jonathan said: My father hath troubled the land: you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey:

30 How much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater slaughter among the Philistines?

31 So they smote that day the Philistines from Machmas to Aialon. And the people were wearied exceedingly.

32 And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood.

33 And they told Saul that the people had sinned against the Lord, eating with the blood. And he said: You have transgressed: Roll here to me now a great stone.

34 And Saul said: Disperse yourselves among the people, and tell them to bring me every man his ox and his ram, and slay them upon this stone, and eat, and you shall not sin against the Lord in eating with the blood. So all the people brought every man his ox with him till the night: and slew them there.

35 And Saul built an altar to the Lord; and he then first began to build an altar to the Lord.

36 And Saul said: Let us fall upon the Philistines by night, and destroy them till the morning light, and let us not leave a man of them. And the people said: Do

all that ſeemeth good in thy eyes. And the prieſt ſaid: Let us draw near hither unto God.

37 And Saul conſulted the Lord: Shall I purſue after the Philiſtines? wilt thou deliver them into the hands of Iſrael? And he anſwered him not that day.

38 And Saul ſaid: Bring hither all the corners of the people: and know, and ſee by whom this ſin hath happened to-day.

39 As the Lord liveth who is the ſaviour of Iſrael, if it was done by Jonathan my ſon, he ſhall ſurely die. In this none of the people gain-ſaid him.

40 And he ſaid to all Iſrael: Be you on one ſide, and I with Jonathan my ſon will be on the other ſide. And the people anſwered Saul: Do what ſeemeth good in thy eyes.

41 And Saul ſaid to the Lord: O Lord God of Iſrael, give a ſign, by *which we may know*, what the meaning is, that thou anſwereſt not thy ſervant to-day: If this iniquity be in me, or in my ſon Jonathan, give a proof: or if this iniquity be in thy people, give holineſs. And Jonathan and Saul were taken, and the people eſcaped.

42 And Saul ſaid: Caſt lots between me, and Jonathan my ſon. And Jonathan was taken.

43 And Saul ſaid to Jonathan: Tell me what thou haſt done. And Jonathan told him, and ſaid: I did but taſte a little honey with the end of the rod, which was in my hand, and behold I *muſt* die.

44 And Saul ſaid: May God do ſo and ſo to me, and add ſtill more: for dying thou ſhalt die, O Jonathan.

45 And the people ſaid to Saul: Shall Jonathan then die, who hath wrought this great ſalvation in Iſrael? this muſt not be: As the Lord liveth, there ſhall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he ſhould not die.

46 And Saul went back, and did not purſue after the Philiſtines: and the Philiſtines went to their own places.

47 And Saul having his kingdom eſtabliſhed over Iſrael, fought againſt all his enemies round about, againſt Moab, and againſt the children of Ammon, and Edom, and the kings of Soba, and the Philiſtines: and whitherſoever he turned himſelf, he overcame.

48 And gathering together an army, he defeated Amalec, and delivered Iſrael from the hand of them that ſpoiled them.

49 And the ſons of Saul, were Jonathan, and Jeſſui, and Melchiſua: and the names of his two daughters, the name of the firſt-born *was* Merob, and the name of the younger Michol.

50 And the name of Saul's wife, was Achinoam the daughter of Achimaas; and the name of the captain of his army was Abner, the ſon of Ner, the couſin german of Saul.

51 For Cis was the father of Saul, and Ner the father of Abner, was ſon of Abiel.

52 And there was a great war againſt the Philiſtines all the days of Saul. For whomſoever Saul ſaw to be a valiant man, and fit for war, he took him to himſelf.

CHAP. XV.

Saul is ſent to deſtroy Amalec: he ſpareth their king and the beſt of their cattle: for which diſobedience he is caſt off by the Lord.

AND Samuel ſaid to Saul: The Lord ſent me to anoint thee king over his people Iſrael: now therefore hearken thou unto the voice of the Lord:

2 Thus ſaith the Lord of hoſts: I have reckoned up all that Amalec hath done to Iſrael: ‖ how he oppoſed them in the way when they came up out of Egypt. ‖ Exod. 17. 8.

3 Now therefore go, and ſmite Amalec, and utterly deſtroy all that he hath: ſpare him not, nor covet any thing that is his: but ſlay both man and woman, child and ſuckling, ox and ſheep, camel and aſs.

4 So Saul commanded the people, and numbered them as lambs: two hundred thouſand footmen, and ten thouſand of the men of Juda.

5 And when Saul was come to the city of Amalec, he laid ambuſhes in the torrent.

6 And Saul ſaid to the Cinite: Go, depart and get ye down from Amalec: leſt I deſtroy thee with him. For thou haſt ſhewn kindneſs to all the children of Iſrael, when they came up out of Egypt. And the Cinite departed from the midſt of Amalec.

7 And Saul ſmote Amalec from Hevila,

VER. 42. *Jonathan was taken.* Though Jonathan was excuſed from ſin, through ignorance of the prohibition, yet God was pleaſed on this occaſion to let the lot fall upon him, to ſhew unto all the great obligation of obedience to princes and parents.

CHAP. XV. VER. 3. *Child.* The great maſter of life and death (who cuts off one half of all mankind whilſt they are children) has been pleaſed ſometimes to ordain that children ſhould be put to the ſword, in deteſtation of the crimes of their parents, and that they might not live to follow the ſame wicked ways. But without ſuch ordinance of God it is not allowable, in any wars, how juſt ſoever, to kill children.

until thou comeſt to Sur, which is over-againſt Egypt.

8 And he took Agag the king of Amalec alive: but all the common people he ſlew with the edge of the ſword.

9 And Saul and the people ſpared Agag and the beſt of the flocks of ſheep and of the herds, and the garments and the rams, and all that was beautiful, and would not deſtroy them: but every thing that was vile and good for nothing, that they deſtroyed.

10 And the word of the Lord came to Samuel, ſaying:

11 It repenteth me that I have made Saul king: for he hath forſaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all night.

12 And when Samuel roſe early, to go to Saul in the morning, it was told Samuel, that Saul was come to Carmel, and had erected for himſelf a triumphant arch, and returning had paſſed on, and gone down to Galgal. And Samuel came to Saul, and Saul was offering a holocauſt to the Lord out of the choiceſt of the ſpoils which he had brought from Amalec.

13 And when Samuel was come to Saul, Saul ſaid to him: Bleſſed be thou of the Lord, I have fulfilled the word of the Lord.

14 And Samuel ſaid: What meaneth then this bleating of the flocks, which ſoundeth in my ears, and the lowing of the herds, which I hear?

15 And Saul ſaid: They have brought them from Amalec: for the people ſpared the beſt of the ſheep and of the herds that they might be ſacrificed to the Lord thy God, but the reſt we have ſlain.

16 And Samuel ſaid to Saul: Suffer me, and I will tell thee what the Lord hath ſaid to me this night. And he ſaid to him: Speak.

17 And Samuel ſaid: When thou waſt a little one in thy own eyes, waſt thou not made the head of the tribes of Iſrael? And the Lord anointed thee to be king over Iſrael,

18 And the Lord ſent thee on the way, and ſaid: Go, and kill the ſinners of Amalec, and thou ſhalt fight againſt them until thou haſt utterly deſtroyed them.

19 Why then didſt thou not hearken to the voice of the Lord: but haſt turned to the prey, and haſt done evil in the eyes of the Lord?

20 And Saul ſaid to Samuel: Yea I have hearkened to the voice of the Lord, and have walked in the way by which the Lord ſent me, and have brought Agag the king of Amalec, and Amalec I have ſlain.

21 But the people took of the ſpoils ſheep and oxen, *as* the firſt-fruits of thoſe things that were ſlain, to offer ſacrifice to the Lord their God in Galgal.

22 And Samuel ſaid: ‖ Doth the Lord deſire holocauſts and victims, and not rather that the voice of the Lord ſhould be obeyed? For obedience is better than ſacrifices: and to hearken rather than to offer the fat of rams. ‖ Eccli. 4. 17. Oſee 6. 6. Mat. 9. 13. & 12. 7.

23 Becauſe it is like the ſin of witchcraft, to rebel: and like the crime of idolatry, to refuſe to obey. For as much therefore as thou haſt rejected the word of the Lord, the Lord hath *alſo* rejected thee from being king.

24 And Saul ſaid to Samuel: I have ſinned becauſe I have tranſgreſſed the commandment of the Lord, and thy words, fearing the people, and obeying their voice.

25 But now bear, I beſeech thee, my ſin, and return with me, that I may adore the Lord.

26 And Samuel ſaid to Saul: I will not return with thee, becauſe thou haſt rejected the word of the Lord, and the Lord hath rejected thee from being king over Iſrael.

27 And Samuel turned about to go away: but he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid to him: ‖ The Lord hath rent the kingdom of Iſrael from thee this day, and hath given it to thy neighbour who is better than thee. ‖ Infra 28. 17.

29 But the triumpher in Iſrael will not ſpare, and will not be moved to repentance: for he is not a man that he ſhould repent.

30 Then he ſaid: I have ſinned: yet honour me now before the ancients of my people, and before Iſrael, and return with me, that I may adore the Lord thy God.

31 So Samuel turned again after Saul: and Saul adored the Lord.

32 And Samuel ſaid: Bring hither to me Agag the king of Amalec. And Agag was preſented to him very fat, and trembling. And Agag ſaid: Doth bitter death ſeparate in this manner?

33 And Samuel ſaid: As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed him in pieces before the Lord in Galgal.

34 And Samuel departed to Ramatha: but Saul went up to his houſe in Gabaa.

35 And Samuel saw Saul no more till the day of his death: nevertheless Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

CHAP. XVI.

Samuel is sent to Bethlehem, where he anointeth David: who is taken into Saul's family.

A. M. circiter 2934. Ante C. 1070. AND the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said: How shall I go? for Saul will hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord.

3 And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do, and thou shalt anoint him whom I shall shew to thee.

4 Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable?

5 And he said *It is* peaceable: I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice.

6 And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him?

7 And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, ‖ but the Lord beholdeth the heart.

‖ Psal. 7. 10.

8 And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this.

9 And Isai brought Samma, and he said of him: Neither hath the Lord chosen this.

10 Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: The Lord hath not chosen any one of these.

11 And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him: for we will not sit down till he come hither.

12 He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he.

13 Then Samuel took the horn of oil, ‖ and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

‖ 2 Kings 7. 8. Psal. 77. 70. & 88. 21. Acts 7. 46. & 13. 22.

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And the servants of Saul said to him: Behold *now* an evil spirit from God troubleth thee.

16 Let our lord give orders, and thy servants who are before thee, will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayst bear it more easily.

17 And Saul said to his servants: Provide me then some man that can play well, and bring him to me.

18 And one of the servants answering, said: Behold I have seen a son of Isai the Bethlehemite a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him.

19 Then Saul sent messengers to Isai, saying: Send me David thy son, who is in the pastures.

20 And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David his son to Saul.

21 And David came to Saul, and stood before him: and he loved him exceedingly, and made him his armour-bearer.

22 And Saul sent to Isai, saying: Let David stand before me: for he hath found favour in my sight.

23 So whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.

VER. 35. *Saw Saul no more till the day of his death.* That is, he went no more to see him: he visited him no more.

CHAP. XVI. VER. 14. *From the Lord.* An evil spirit, by divine permission, and for his punishment, either possessed or obsessed him.

VER. 23. *Departed from him.* Chased away by David's devotion.

CHAP. XVII.

War with the Philistines. Goliath challengeth Israel. He is slain by David.

A. M. circiter 2942. Ante C. 1062. NOW the Philistines gathering together their troops to battle assembled at Socho of Juda: and camped between Socho and Azeca in the borders of Dommim.

2 And Saul and the children of Israel being gathered together came to the valley of terebinth, and they set the army in array to fight against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 And there went out a man base-born from the camp of the Philistines named Goliath, of Geth, whose height was six cubits and a span:

5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass:

6 And he had greaves of brass on his legs, and a buckler of brass covered his shoulders.

7 And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armour-bearer went before him.

8 And standing he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand.

9 If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us.

10 And the Philistine said: I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand.

11 And Saul and all the Israelites hearing these words of the Philistine were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite of Bethlehem Juda before-men- ‖ Supra 16. 1. tioned, whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men.

13 And his three eldest sons followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab the first-born, and the second Abinadab, and the third Samma.

14 But David was the youngest. So the three eldest having followed Saul,

15 David went, and returned from Saul, to feed his father's flock at Bethlehem.

16 Now the Philistine came out morning and evening, and presented himself forty days.

17 And Isai said to David his son: Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren,

18 And carry these ten little cheeses to the tribune: and go see thy brethren, if they are well: and learn with whom they are placed.

19 But Saul, and they, and all the children of Israel were in the valley of terebinth fighting against the Philistines.

20 David therefore arose in the morning, and gave the charge of the flock to the keeper: and went away loaded as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight and shouted for the battle.

21 For Israel had put themselves in array, and the Philistines who stood against them were prepared.

22 And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle and asked if all things went well with his brethren.

23 And as he talked with them, that base-born man whose name was Goliath, the Philistine, of Geth, shewed himself coming up from the camp of the Philistines: and he spoke according to the same words, *ana* David heard *them*.

24 And all the Israelites when they saw the man, fled from his face, fearing him exceedingly.

25 And some one of Israel said: Have you seen this man that is come up, for he is come up to defy Israel. And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel.

26 And David spoke to the men that stood by him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him the same words, saying: These things shall be given to the man that shall slay him.

28 Now when Eliab his eldest brother heard this, when he was speaking with others, he was angry with David, and said: Why camest thou hither? and why didst thou

leave thoſe few ſheep in the deſert? I know thy pride, and the wickedneſs of thy heart: that thou art come down to ſee the battle.

29 And David ſaid: What have I done? is there not cauſe to ſpeak?

30 And he turned a little aſide from him to another: and ſaid the ſame word. And the people anſwered him as before.

31 And the words which David ſpoke were heard, and were rehearſed before Saul.

32 And when he was brought to him, he ſaid to him: Let not any man's heart be diſmayed in him: I thy ſervant will go, and will fight againſt the Philiſtine.

33 And Saul ſaid to David: Thou art not able to withſtand this Philiſtine, nor to fight againſt him: for thou art *but* a boy, but he is a warrior from his youth.

‖ Eccli. 47. 3. 34 And David ſaid to Saul: ‖ Thy ſervant kept his father's ſheep, and there came a lion, * or a bear, and took a ram out of the midſt of the flock:

* or, *for* and. 35 And I purſued after them, and ſtruck them, and delivered it out of their mouth: and they roſe up againſt me, and I caught them by the throat, and I ſtrangled and killed them.

36 For I thy ſervant have killed both a lion and a bear: and this uncircumciſed Philiſtine ſhall be alſo as one of them. I will go now and take away the reproach of the people: for who is this uncircumciſed Philiſtine, who hath dared to curſe the army of the living God?

37 And David ſaid: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid to David: Go, and the Lord be with thee.

38 And Saul clothed David with his garments, and put a helmet of braſs upon his head, and armed him with a coat of mail.

39 And David having girded his ſword upon his armour, began to try if he could walk in armour: for he was not accuſtomed to it. And David ſaid to Saul: I cannot go thus, for I am not uſed to it. And he laid them off,

40 And he took his ſtaff, which he had always in his hands: and choſe him five ſmooth ſtones out of the brook, and put them into the ſhepherd's ſcrip, which he had with him, and he took a ſling in his hand, and went forth againſt the Philiſtine.

41 And the Philiſtine came on, and drew nigh againſt David, and his armour-bearer before him.

42 And when the Philiſtine looked, and beheld David, he deſpiſed him. For he was a young man, ruddy, and of a comely countenance.

43 And the Philiſtine ſaid to David: Am I a dog, that thou comeſt to me with a ſtaff? And the Philiſtine curſed David by his gods.

44 And he ſaid to David: Come to me, and I will give thy fleſh to the birds of the air, and to the beaſts of the earth.

45 And David ſaid to the Philiſtine: Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield: but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael, which thou haſt defied

46 This day, and the Lord will deliver thee into my hand, and I will ſlay thee, and take away thy head from thee: and I will give the carcaſes of the army of the Philiſtines this day to the birds of the air, and to the beaſts of the earth: that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know, that the Lord ſaveth not with ſword and ſpear: for it is his battle, and he will deliver you into our hands.

48 And when the Philiſtine aroſe and was coming, and drew nigh to meet David, David made haſte, and ran to the fight to meet the Philiſtine.

49 And he put his hand into his ſcrip, and took a ſtone, and caſt it with the ſling, and fetching it about ſtruck the Philiſtine in the forehead, and he fell on his face upon the earth.

‖ Eccli. 47. 4. 1 Mac. 4. 30. 50 ‖ And David prevailed over the Philiſtine, with a ſling and a ſtone, and he ſtruck, and ſlew the Philiſtine. And as David had no ſword in his hand,

51 He ran, and ſtood over the Philiſtine, and took his ſword, and drew it out of the ſheath, and ſlew him, and cut off his head. And the Philiſtines ſeeing that their champion was dead, fled away.

52 And the men of Iſrael and Juda riſing up ſhouted, and purſued after the Philiſtines till they came to the valley and to the gates of Accaron, and there fell *many* wounded of the Philiſtines in the way of Saraim, and as far as Geth, and as far as Accaron.

53 And the children of Iſrael returning, after they had purſued the Philiſtines, fell upon their camp.

54 And David taking the head of the Philiſtine brought it to Jeruſalem: but his armour he put in his tent.

55 Now at the time that Saul ſaw David going out againſt the Philiſtines, he ſaid to Abner the captain of the army: Of what family is this young man deſcended, Abner?

And Abner said: As thy soul liveth, O king, I know not.

56 And the king said: Enquire thou, whose son this young man is.

57 And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, with the head of the Philistine in his hand.

58 And Saul said to him: Young man, of what family art thou? And David said: I am the son of thy servant Isai the Bethlehemite.

CHAP. XVIII.

The friendship of Jonathan and David. The envy of Saul, and his design upon David's life. He marries him to his daughter Michol.

A. M. 2942. AND it came to pass, when he had made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would not let him return to his father's house.

3 And David and Jonathan made a covenant, for he loved him as his own soul.

4 And Jonathan stripped himself of the coat with which he was cloathed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out to whatsoever business Saul sent him, and he behaved himself prudently: and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants.

6 Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing to meet king Saul, with timbrels of joy, and cornets.

7 And the women sung as they played, and they said: ‖ Saul slew his thousands, and David his ten thousands. ‖ Infra 21 11. Eccli. 47. 7.

8 And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands and to me they have given *but* a thousand, what can he have more but the kingdom?

9 And Saul did not look on David with a good eye from that day and forward.

10 And the day after the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand,

11 And threw it, thinking to nail David to the wall: and David stept aside out of his presence twice.

12 And Saul feared David, because the Lord was with him, and was departed from himself.

13 Therefore Saul removed him from him, and made him a captain over a thousand men, and he went out and came in before the people.

14 And David behaved wisely in all his ways, ‖ and the Lord was with him. ‖ Supra 16. 13.

15 And Saul saw that he was exceeding prudent, and began to beware of him.

16 But all Israel and Juda loved David, for he came in and went out before them.

17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife: only be a valiant man, ‖ and fight the battles of the Lord. Now Saul said within himself: let not my hand be upon him, but let the hands of the Philistines be upon him. ‖ Infra 25. 28.

18 And David said to Saul: Who am I, or what is my life, or my father's family in Israel, that I should be son-in-law of the king?

19 And it came to pass at the time when Merob the daughter of Saul should have been given to David, that she was given to Hadriel the Molathite to wife.

20 But Michol the other daughter of Saul loved David. And it was told Saul, and it pleased him.

21 And Saul said: I will give her to him, that she may be a stumbling-block to him, and that the hand of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son-in-law this day.

22 And Saul commanded his servants to speak to David privately, saying: Behold thou pleasest the king, and all his servants love thee. Now therefore be the king's son-in-law.

23 And the servants of Saul spoke all these words in the ears of David. And David said: Doth it seem to you a small matter to be the king's son-in-law? But I am a poor man, and of small ability.

24 And the servants of Saul told him, saying: Such words as these hath David spoken.

25 And Saul said: Speak thus to David: The king desireth not any dowry, but only a hundred foreskins of the Philistines, to be

CHAP. XVIII. VER. 10. *Prophesied.* Acted the prophet in a mad manner.

avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philiſtines.

26 And when his ſervants had told David the words that Saul had ſaid, the word was pleaſing in the eyes of David to be the king's ſon-in-law.

27 And after a few days David roſe up, and went with the men that were under him, and he ſlew of the Philiſtines two hundred men, and brought their foreſkins and numbered them out to the king, that he might be his ſon-in-law. Saul therefore gave him Michol his daughter to wife.

28 And Saul ſaw, and underſtood that the Lord was with David. And Michol the daughter of Saul loved him.

29 And Saul began to fear David more: and Saul became David's enemy continually.

30 And the princes of the Philiſtines went forth: and from the beginning of their going forth, David behaved himſelf more wiſely than all the ſervants of Saul, and his name became very famous.

CHAP. XIX.

Other attempts of Saul upon David's life. He cometh to Samuel. Saul's meſſengers and Saul himſelf propheſy.

AND Saul ſpoke to Jonathan his ſon, and to all his ſervants, that they ſhould kill David. But Jonathan the ſon of Saul loved David exceedingly.

2 And Jonathan told David, ſaying: Saul my father ſeeketh to kill thee: wherefore look to thyſelf, I beſeech thee, in the morning, and thou ſhalt abide in a ſecret place and ſhalt be hid.

3 And I will go out and ſtand beſide my father in the field where thou art: and I will ſpeak of thee to my father, and whatſoever I ſhall ſee, I will tell thee.

4 And Jonathan ſpoke good things of David, to Saul his father: and ſaid to him: Sin not, O king, againſt thy ſervant, David, becauſe he hath not ſinned againſt thee, and his works are very good towards thee.

5 And he put his life in his hand, and ſlew the Philiſtine, and the Lord wrought great ſalvation for all Iſrael. Thou ſaweſt it and didſt rejoice. Why therefore wilt thou ſin againſt innocent blood by killing David, who is without fault?

6 And when Saul heard this he was appeaſed with the words of Jonathan and ſwore: As the Lord liveth he ſhall not be ſlain.

7 Then Jonathan called David and told him all theſe words: and Jonathan brought in David to Saul, and he was before him, as he had been yeſterday and the day before.

8 * And the war began again, and David went out and fought againſt the Philiſtines, and defeated them with a great ſlaughter, and they fled from his face. * A. M. 2944.

9 And the evil ſpirit from the Lord came upon Saul, and he ſat in his houſe, and held a ſpear in his hand: and David played with his hand.

10 And Saul endeavoured to nail David to the wall with his ſpear. And David ſlipt away out of the preſence of Saul: and the ſpear miſſed him, and was faſtened in the wall, and David fled, and eſcaped that night.

11 Saul therefore ſent his guards to David's houſe to watch him, that he might be killed in the morning. And when Michol David's wife had told him this, ſaying: Unleſs thou ſave thyſelf this night, tomorrow thou wilt die:

12 She let him down through a window And he went and fled away, and eſcaped.

13 And Michol took an image and laid it on the bed, and put the goat ſkin with the hair at the head of it, and covered it with clothes:

14 And Saul ſent officers to ſeize David: and it was anſwered that he was ſick.

15 And again Saul ſent to ſee David, ſaying: Bring him to me in the bed, that he may be ſlain.

16 And when the meſſengers were come in, they found an image upon the bed, and a goat ſkin at its head.

17 And Saul ſaid to Michol: Why haſt thou deceived me ſo, and let my enemy go and flee away? And Michol anſwered Saul: Becauſe he ſaid to me: Let me go or elſe I will kill thee.

18 But David fled and eſcaped, and came to Samuel in Ramatha, and told him all that Saul had done to him: and he and Samuel went and dwelt in Najoth.

19 And it was told Saul by ſome, ſaying: Behold David is in Najoth in Ramatha.

20 So Saul ſent officers to take David: and when they ſaw a company of prophets propheſying, and Samuel preſiding over them, the Spirit of the Lord came alſo upon them, and they likewiſe began to propheſy.

21 And when this was told Saul, he ſent

CHAP. XIX. VER. 18. *Najoth.* It was probably a ſchool or college of prophets, in or near Ramatha, under the direction of Samuel.

VER. 20. *Propheſying.* That is, ſinging praiſes to God by a divine impulſe. God was pleaſed on this occaſion that both Saul's meſſengers and himſelf ſhould experience

other meſſengers: but they alſo propheſied. And again Saul ſent meſſengers the third time: and they propheſied alſo. And Saul being exceeding angry,

22 Went alſo himſelf to Ramatha, and came as far as the great ciſtern, which is in Socho, and he aſked, and ſaid: In what place are Samuel and David? And it was told him: Behold they are in Najoth in Ramatha.

23 And he went to Najoth, in Ramatha, and the Spirit of the Lord came upon him alſo, and he went on, and propheſied till he came to Najoth in Ramatha,

24 And he ſtripped himſelf alſo of his garments, and propheſied with the reſt before Samuel, and lay down naked all that day and night. This gave occaſion to a proverb: ‖ What is Saul too among the prophets?

‖ Supra 10. 12.

CHAP. XX.

Saul being obſtinately bent upon killing David, he is ſent away by Jonathan.

A. M. 2944. Ante C. 1060.

BUT David fled from Najoth, which is in Ramatha, and came and ſaid to Jonathan: What have I done? what is my iniquity, and what *is* my ſin againſt thy father, that he ſeeketh my life?

2 And he ſaid to him: God forbid, thou ſhalt not die: for my father will do nothing great or little, without firſt telling me: hath then my father hid this word only from me? no, this ſhall not be.

3 And he ſwore again to David. And David ſaid: Thy father certainly knoweth that I have found grace in thy ſight, and he will ſay: Let not Jonathan know this, leſt he be grieved. But truly as the Lord liveth, and thy ſoul liveth, there is but one ſtep (as I may ſay) between me and death.

4 And Jonathan ſaid to David: Whatſoever thy ſoul ſhall ſay to me, I will do for thee.

5 And David ſaid to Jonathan: Behold to-morrow is the new moon, and I according to cuſtom am wont to ſit beſide the king to eat: let me go then that I may be hid in the field till the evening of the third day.

6 If thy father look and enquire for me, thou ſhalt anſwer him: David aſked me that he might run to Bethlehem ‖ his own city: becauſe there are ſolemn ſacrifices there for all his tribe.

‖ Luke 2. 4.

7 If he ſhall ſay, *It is* well: thy ſervant ſhall have peace: but if he be angry, know that his malice is come to its height.

8 Deal mercifully then with thy ſervant: for thou haſt brought me thy ſervant into a covenant of the Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father.

9 And Jonathan ſaid: Far be this from thee: for if I ſhould certainly know that evil is determined by my father againſt thee, I could do no otherwiſe than tell thee.

10 And David anſwered Jonathan: Who ſhall bring me word, if thy father ſhould anſwer thee harſhly concerning me?

11 And Jonathan ſaid to David: Come and let us go out into the field. And when they were both of them gone out into the field,

12 Jonathan ſaid to David: O Lord God of Iſrael, if I ſhall diſcover my father's mind, to-morrow or the day after, and there be any thing good for David, and I ſend not immediately to thee, and make it known to thee,

13 May the Lord do ſo and ſo to Jonathan and add ſtill more. But if my father ſhall continue in malice againſt thee, I will diſcover it to thy ear, and will ſend thee away, that thou mayſt go in peace, and the Lord be with thee, as he hath been with my father.

14 And if I live, thou ſhalt ſhew me the kindneſs of the Lord: but if I die,

15 Thou ſhalt not take away thy kindneſs from my houſe for ever, when the Lord ſhall have rooted out the enemies of David, every one of them from the earth, may he take away Jonathan from his houſe, and may the Lord require it at the hands of David's enemies.

16 Jonathan therefore made a covenant with the houſe of David: and the Lord required it at the hands of David's enemies.

17 And Jonathan ſwore again to David, becauſe he loved him: for he loved him as his own ſoul.

18 And Jonathan ſaid to him: To-morrow is the new moon, and thou wilt be miſſed:

19 For thy ſeat will be empty till after to-morrow. So thou ſhalt go down quickly, and come to the place, where thou muſt be hid on the day when it is lawful to work,

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the like impulſe, that he might underſtand, by this inſtance of the divine power, how vain are the deſigns of man againſt him whom God protects.

CHAP. XX. VER. 5. *To-morrow is the new moon.* The *neomenia*, or firſt day of the moon, kept according to the law, as a feſtival; and therefore Saul feaſted on that day; and expected the attendance of his family.

VER. 15. *May he take away Jonathan, &c.* It is a curſe upon himſelf, if he ſhould not be faithful to his promiſe.

Ibid. *Require it, &c.* That is, revenge it upon David's enemies, and upon me, if I ſhould fail of my word given to him.

and thou ſhalt remain beſide the ſtone, which is called Ezel.

20 And I will ſhoot three arrows near it, and will ſhoot as if I were exerciſing myſelf at a mark.

21 And I will ſend a boy, ſaying to him: Go and fetch me the arrows.

22 If I ſhall ſay to the boy: Behold the arrows are on this ſide of thee, take them up: come thou to me, becauſe there is peace to thee, and there is no evil, as the Lord liveth. But if I ſhall ſpeak thus to the boy: Behold the arrows are beyond thee: go in peace, for the Lord hath ſent thee away.

23 And concerning the word which I and thou have ſpoken, the Lord be between thee and me for ever.

24 So David was hid in the field, and the new moon came, and the king ſat down to eat bread.

25 And when the king ſat down upon his chair (according to cuſtom) which was beſide the wall, Jonathan aroſe, and Abner ſat by Saul's ſide, and David's place appeared empty.

26 And Saul ſaid nothing that day, for he thought it might have happened to him, that he was not clean, nor purified.

27 And when the ſecond day after the new moon was come, David's place appeared empty again. And Saul ſaid to Jonathan his ſon: Why cometh not the ſon of Iſai to meat neither yeſterday, nor to-day?

28 And Jonathan anſwered Saul: He aſked leave of me earneſtly to go to Bethlehem,

29 And he ſaid: Let me go, for there is a ſolemn ſacrifice in the city, one of my brethren hath ſent for me: and now if I have found favour in thy eyes, I will go quickly, and ſee my brethren. For this cauſe he came not to the king's table.

30 Then Saul being angry againſt Jonathan, ſaid to him: Thou ſon of a woman that is the raviſher of a man, do I not know that thou loveſt the ſon of Iſai to thy own confuſion, and to the confuſion of thy ſhameleſs mother?

31 For as long as the ſon of Iſai liveth upon earth, thou ſhalt not be eſtabliſhed, nor thy kingdom. Therefore now preſently ſend, and fetch him to me: for he is the ſon of death.

32 And Jonathan anſwering Saul his father, ſaid: Why ſhall he die? what hath he done?

33 And Saul caught up a ſpear to ſtrike him. And Jonathan underſtood that it was determined by his father to kill David.

34 So Jonathan roſe from the table in great anger, and did not eat bread on the ſecond day after the new moon. For he was grieved for David, becauſe his father had put him to confuſion.

35 And when the morning came, Jonathan went into the field according to the appointment with David, and a little boy with him.

36 And he ſaid to his boy: Go, and fetch me the arrows which I ſhoot. And when the boy ran, he ſhot another arrow beyond the boy.

37 The boy therefore came to the place of the arrow which Jonathan had ſhot: and Jonathan cried after the boy, and ſaid: Behold the arrow is there further beyond thee.

38 And Jonathan cried again after the boy, ſaying: Make haſte ſpeedily, ſtand not. And Jonathan's boy gathered up the arrows, and brought them to his maſter:

39 And he knew not at all what was doing: for only Jonathan and David knew the matter.

40 Jonathan therefore gave his arms to the boy, and ſaid to him: Go, and carry them into the city.

41 And when the boy was gone, David roſe out of his place, which was toward the ſouth, and falling on his face to the ground, adored thrice: and kiſſing one another, they wept together, but David more.

42 And Jonathan ſaid to David: Go in peace: and let all ſtand that we have ſworn both of us in the name of the Lord, ſaying: The Lord be between me and thee, and between my ſeed and thy ſeed for ever.

43 And David aroſe, and departed: and Jonathan went into the city.

CHAP. XXI.

David receiveth holy bread of Achimelech the prieſt: and feigneth himſelf mad before Achis king of Geth.

AND David came to Nobe to Achimelech the prieſt: and Achimelech was aſtoniſhed at David's coming. And he ſaid to him: Why art thou alone, and no man with thee? A. M. 2944.

2 And David ſaid to Achimelech the prieſt: The king hath commanded me a buſineſs, and ſaid: Let no man know the thing

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VER. 31. *The ſon of death.* That is, one that deſerveth death, and ſhall ſurely be put to death.

CHAP. XXI. VER. 1. *Nobe.* A city in the tribe of Benjamin, to which the tabernacle of the Lord had been tranſlated from Silo.

for which thou art ſent by me, and what manner of commands I have given thee: and I have appointed my ſervants to ſuch and ſuch a place.

3 Now therefore if thou have any thing at hand, though it were but five loaves, give me, or whatſoever thou canſt find.

4 And the prieſt anſwered David, ſaying: I have no common bread at hand, but only holy bread, if the young men be clean, eſpecially from women?

5 And David anſwered the prieſt, and ſaid to him: Truly, as to what concerneth women, we have refrained ourſelves from yeſterday and the day before, when we came out, and the veſſels of the young men were holy. Now this way is defiled, but it ſhall alſo be ſanctified this day in the veſſels.

‖ Mat. 12. 3. 4. 6 ‖ The prieſt therefore gave him hallowed bread: for there was no bread there, but only the loaves of propoſition, which had been taken away from before the face of the Lord, that hot loaves might be ſet up.

7 Now a certain man of the ſervants of Saul was there that day, within the tabernacle of the Lord: and his name was Doeg an Edomite, the chiefeſt of Saul's herdſmen.

8 And David ſaid to Achimelech: Haſt thou here at hand a ſpear, or a ſword? for I brought not my own ſword, nor my own weapons with me, for the king's buſineſs required haſte.

9 And the prieſt ſaid: Lo here is the ſword of Goliath the Philiſtine whom thou ſleweſt in the valley of Terebinth, wrapped up in a cloth behind the ephod: if thou wilt take this, take it, for here is no other but this. And David ſaid: There is none like that, give it me.

10 And David aroſe and fled that day from the face of Saul: and came to Achis the king of Geth:

11 And the ſervants of Achis, when they ſaw David, ſaid to him: Is not this David the king of the land? Did they not ſing to him

‖ Supra 18. 7. Eccli. 47. 7. in their dances, ſaying: ‖ Saul hath ſlain his thouſands, and David his ten thouſands?

12 But David laid up theſe words in his heart, and was exceedingly afraid at the face of Achis the king of Geth.

13 And he changed his countenance before them, and ſlipt down between their hands: and he ſtumbled againſt the doors of the gate, and his ſpittle ran down upon his beard.

14 And Achis ſaid to his ſervants: You ſaw the man *was* mad: why have you brought him to me?

15 Have we need of madmen, that you have brought in this fellow, to play the madman in my preſence? ſhall this fellow come into my houſe?

CHAP. XXII.

Many reſort to David. Doeg accuſeth Achimelech to Saul. He ordered him and all the other prieſts of Nobe to be ſlain. Abiathar eſcapeth.

DAVID therefore went from thence and fled to the cave of Odollam. And when his brethren, and all his father's houſe had heard of it, they went down to him thither. A. M. 2944.

2 And all that were in diſtreſs and oppreſſed with debt, and under affliction of mind gathered themſelves unto him: and he became their prince, and there were with him about four hundred men.

3 And David departed from thence into Maſpha of Moab: and he ſaid to the king of Moab: Let my father and my mother tarry with you, I beſeech thee, till I know what God will do for me.

4 And he left them under the eyes of the king of Moab, and they abode with him all the days that David was in the hold.

5 And Gad the prophet ſaid to David: Abide not in the hold, depart, and go into the land of Juda. And David departed, and came into the foreſt of Haret.

6 And Saul heard that David was ſeen, and the men that were with him. Now whilſt Saul abode in Gabaa, and was in the wood, which is by Rama, having his ſpear in his hand, and all his ſervants were ſtanding about him,

7 He ſaid to his ſervants that ſtood about

VER. 4. *If the young men be clean, &c.* If this cleanneſs was required of them that were to eat that bread, which was but a figure of the bread of life which we receive in the bleſſed ſacrament; how clean ought chriſtians to be when they approach to our tremendous myſteries? And what reaſon hath the church of God to admit none to be her miniſters to conſecrate and daily receive this moſt pure ſacrament, but ſuch as devote themſelves to a life of perpetual purity.

VER. 5. *The veſſels*, i. e. the bodies, have been *holy*, that is, have been kept from impurity.

Ibid. *Is defiled.* Is liable to expoſe us to dangers of uncleanneſs.

Ibid. *Be ſanctified, &c.* That is, we ſhall take care, notwithſtanding theſe dangerous circumſtances, to keep our *veſſels holy*, that is, to keep our bodies from every thing that may defile us.

CHAP. XXII. VER. 4. *The hold.* The ſtrong hold, or fortreſs of Maſpha.

him: Hear me now, ye ſons of Jemini: will the ſon of Iſai give every one of you fields, and vineyards, and make you all tribunes, and centurions:

8 That all of you have conſpired againſt me, and there is no one to inform me, eſpecially when even my ſon hath entered into league with the ſon of Iſai? There is not one of you that pitieth my caſe, nor that giveth me any information: becauſe my ſon hath raiſed up my ſervant againſt me, plotting againſt me to this day.

9 And Doeg the Edomite who ſtood by, and was the chief among the ſervants of Saul, anſwering ſaid: I ſaw the ſon of Iſai, in Nobe with Achimelech the ſon of Achitob the prieſt.

10 And he conſulted the Lord for him, and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call for Achimelech the prieſt the ſon of Achitob, and all his father's houſe, the prieſts that were in Nobe, and they came all of them to the king.

12 And Saul ſaid to Achimelech: Hear, thou ſon of Achitob. He anſwered: Here I am, my lord.

13 And Saul ſaid to him: Why have you conſpired againſt me, thou, and the ſon of Iſai, and thou haſt given him bread and a ſword, and haſt conſulted the Lord for him, that he ſhould riſe up againſt me, continuing a traitor to this day.

14 And Achimelech anſwering the king, ſaid: And who amongſt all thy ſervants is ſo faithful as David, who is the king's ſon-in-law, and goeth forth at thy bidding, and is honourable in thy houſe?

15 Did I begin to-day to conſult the Lord for him? far be this from me: let not the king ſuſpect ſuch a thing againſt his ſervant, *or any one* in all my father's houſe: for thy ſervant knew nothing of this matter, either little or great.

16 And the king ſaid: Dying thou ſhalt die, Achimelech, thou and all thy father's houſe.

17 And the king ſaid to the meſſengers that ſtood about him: Turn, and kill the prieſts of the Lord, for their hand is with David, becauſe they knew that he was fled, and they told it not to me. And the king's ſervants would not put forth their hands againſt the prieſts of the Lord.

18 And the king ſaid to Doeg: Turn thou, and fall upon the prieſts. And Doeg the Edomite turned, and fell upon the prieſts and ſlew in that day eighty-five men that wore the linen ephod.

19 And Nobe the city of the prieſts he ſmote with the edge of the ſword, both men and women, children, and ſucklings, and ox and aſs, and ſheep with the edge of the ſword.

20 But one of the ſons of Achimelech the ſon of Achitob, whoſe name was Abiathar, eſcaped, and fled to David,

21 And told him that Saul had ſlain the prieſts of the Lord.

22 And David ſaid to Abiathar: I knew that day when Doeg the Edomite was there, that without doubt he would tell Saul: I have been the occaſion of the death of all the ſouls of thy father's houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life alſo, and with me thou ſhalt be ſaved.

CHAP. XXIII.

David relieveth Ceila, beſieged by the Philiſtines. He fleeth into the deſert of Ziph. Jonathan and he confirm their former covenant. The Ziphites diſcover him to Saul, who purſuing cloſe after him, is called away by an invaſion from the Philiſtines.

AND they told David, ſaying: Behold the Philiſtines fight againſt Ceila, and they rob the barns. A. M. 2945. Ante C. 1059.

2 Therefore David conſulted the Lord, ſaying: Shall I go and ſmite theſe Philiſtines? And the Lord ſaid to David: Go, and thou ſhalt ſmite the Philiſtines, and ſhalt ſave Ceila.

3 And the men that were with David, ſaid to him: Behold we are in fear here in Judea, how much more if we go to Ceila againſt the bands of the Philiſtines?

4 Therefore David conſulted the Lord again. And he anſwered and ſaid to him: Ariſe, and go to Ceila: for I will deliver the Philiſtines into thy hand.

5 David therefore, and his men, went to Ceila, and fought againſt the Philiſtines, and brought away their cattle, and made a great ſlaughter of them: and David ſaved the inhabitants of Ceila.

6 Now at that time, when Abiathar the ſon of Achimelech fled to David to Ceila, he came down having an ephod with him.

7 And it was told Saul that David was come to Ceila: and Saul ſaid: The Lord hath delivered him into my hands, and he is

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CHAP. XXIII. VER. 6. *An ephod*, or *the ephod*. That is, the veſtment of the high prieſt, with the *urim* and *thummim*, by which the Lord gave his oracles.

ſhut up, being come into a city, that hath gates and bars.

8 And Saul commanded all the people, to go down to fight againſt Ceila, and to beſiege David, and his men.

9 Now when David underſtood, that Saul ſecretly prepared evil againſt him, he ſaid to Abiathar the prieſt: Bring hither the ephod.

10 And David ſaid: O Lord God of Iſrael, thy ſervant hath heard a report, that Saul deſigneth to come to Ceila, to deſtroy the city for my ſake:

11 Will the men of Ceila deliver me into his hands? and will Saul come down, as thy ſervant hath heard? O Lord God of Iſrael tell thy ſervant. And the Lord ſaid: He will come down.

12 And David ſaid: Will the men of Ceila deliver me, and my men, into the hands of Saul? And the Lord ſaid: They will deliver thee up.

13 Then David and his men, who were about ſix hundred, aroſe, and departing from Ceila, wandered up and down uncertain where they ſhould ſtay: and it was told Saul that David was fled from Ceila, and had eſcaped: wherefore he forbore to go out.

14 But David abode in the deſert in ſtrong holds, and he remained in a mountain of the deſert of Ziph, in a woody hill. And Saul ſought him always: but the Lord delivered him not into his hands.

15 And David ſaw that Saul was come out to ſeek his life. And David was in the deſert of Ziph, in a wood.

16 And Jonathan the ſon of Saul aroſe, and went to David into the wood, and ſtrengthened his hands in God: and he ſaid to him:

17 Fear not: for the hand of my father Saul ſhall not find thee, and thou ſhalt reign over Iſrael, and I ſhall be next to thee, yea, and my father knoweth this.

18 And they two made a covenant before the Lord: and David abode in the wood: but Jonathan returned to his houſe.

‖ Infra 26. 1. 19 ‖ And the Ziphites went up to Saul in Gabaa, ſaying: Lo, doth not David lie hid with us in the ſtrong holds of the wood, in mount Hachila, which is on the right hand of the deſert.

20 Now therefore come down, as thy ſoul hath deſired to come down: and it ſhall be our buſineſs to deliver him into the king's hands.

21 And Saul ſaid: Bleſſed be ye of the Lord, for you have pitied my caſe.

22 Go therefore, I pray you, and uſe all diligence, and curiouſly inquire, and conſider the place where his foot is, and who hath ſeen him there: for he thinketh of me, that I lie craftily in wait for him.

23 Conſider and ſee all his lurking holes wherein he is hid, and return to me with the certainty of the thing, that I may go with you. And if he ſhould even go down into the earth to hide himſelf, I will ſearch him out in all the thouſands of Juda.

24 And they aroſe and went to Ziph before Saul: and David and his men were in the deſert of Maon, in the plain at the right hand of Jeſimon.

25 Then Saul and his men went to ſeek him: and it was told David, and forthwith he went down to the rock, and abode in the wilderneſs of Maon: and when Saul had heard of it he purſued after David in the wilderneſs of Maon.

26 And Saul went on this ſide of the mountain: and David and his men were on the other ſide of the mountain: and David deſpaired of being able to eſcape from the face of Saul: and Saul and his men encompaſſed David and his men round about to take them.

27 And a meſſenger came to Saul, ſaying: Make haſte to come, for the Philiſtines have poured in themſelves upon the land.

28 Wherefore Saul returned, leaving the purſuit of David, and went to meet the Philiſtines. For this cauſe, they called that place, the Rock of diviſion.

CHAP. XXIV.

Saul ſeeketh David in the wilderneſs of Engaddi: he goeth into a cave where David hath him in his power.

A. M. 2946. Ante C. 1058. THEN David went up from thence, and dwelt in ſtrong holds of Engaddi.

2 And when Saul was returned from following the Philiſtines, they told him, ſaying: Behold, David is in the deſert of Engaddi.

3 Saul therefore took three thouſand choſen men out of all Iſrael, and went out to ſeek after David, and his men, even upon the moſt craggy rocks, which are acceſſible only to wild goats.

4 And he came to the ſheep-cotes which were in his way. And there was a cave, into which Saul went, to eaſe nature: now David and his men lay hid in the inner part of the cave.

5 And the ſervants of David ſaid to him: Behold the day, of which the Lord ſaid to thee: I will deliver thy enemy unto thee, that thou mayeſt do to him as it ſhall ſeem good in thy eyes. Then David aroſe, and ſecretly cut off the hem of Saul's robe.

6 After which David's heart ſtruck him, becauſe he had cut off the hem of Saul's robe.

7 And he ſaid to his men: The Lord be merciful unto me, that I may do no ſuch thing to my maſter the Lord's anointed, as to lay my hand upon him, becauſe he is the Lord's anointed.

8 And David ſtopped his men with his words, and ſuffered them not to riſe againſt Saul: But Saul riſing up out of the cave, went on his way.

9 And David alſo roſe up after him: and going out of the cave, cried after Saul, ſaying: My lord the king. And Saul looked behind him: and David bowing himſelf down to the ground, worſhipped,

10 And ſaid to Saul: Why doſt thou hear the words of men that ſay: David ſeeketh thy hurt?

11 Behold this day thy eyes have ſeen, that the Lord hath delivered thee into my hand, in the cave, and I had a thought to kill thee, but my eye hath ſpared thee. For I ſaid: I will not put out my hand againſt my lord, becauſe he is the Lord's anointed.

12 Moreover ſee and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand againſt thee. Reflect, and ſee, that there is no evil in my hand, nor iniquity, neither have I ſinned againſt thee: but thou lieſt in wait for my life, to take it away.

13 The Lord judge between me and thee, and the Lord revenge me of thee: but my hand ſhall not be upon thee.

14 As alſo it is ſaid in the old proverb: *From the wicked ſhall wickedneſs come forth*: therefore my hand ſhall not be upon thee. After whom doſt thou come out, O king of Iſrael?

15 After whom doſt thou purſue? After a dead dog, after a flea.

16 Be the Lord judge, and judge between me and thee, and ſee, and judge my cauſe, and deliver me out of thy hand.

17 And when David had made an end of ſpeaking theſe words to Saul, Saul ſaid: Is this thy voice, my ſon David? And Saul lifted up his voice, and wept:

18 And he ſaid to David: Thou art more juſt than I: for thou haſt done good to me, and I have rewarded thee with evil.

19 And thou haſt ſhewn this day what good things thou haſt done to me: how the Lord delivered me into thy hand, and thou haſt not killed me.

20 For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou haſt done to me this day.

21 And now as I know that thou ſhalt ſurely be king, and have the kingdom of Iſrael in thy hand:

22 Swear to me by the Lord, that thou wilt not deſtroy my ſeed after me, nor take away my name from the houſe of my father.

23 And David ſwore to Saul. So Saul went home: and David and his men went up into ſafer places.

CHAP. XXV.

The death of Samuel. David provoked by Nabal threatneth to deſtroy him: but is appeaſed by Abigail.

A. M. 2947. Ante C. 1057.

‖ AND Samuel died, and all Iſrael was gathered together, and they mourned for him, and buried him in his houſe in Ramatha. And David roſe and went down into the wilderneſs of Pharan.

‖ Infra 28. 3. Eccli. 46. 23.

2 Now there was a certain man in the wilderneſs of Maon, and his poſſeſſions were in Carmel, and the man was very great: and he had three thouſand ſheep, and a thouſand goats: and it happened that he was ſhearing his ſheep in Carmel.

3 Now the name of the man was Nabal: and the name of his wife was Abigail. And ſhe was a prudent and very comely woman: but her huſband was churliſh, and very bad and ill natured: and he was of the houſe of Caleb.

4 And when David heard in the wilderneſs, that Nabal was ſhearing his ſheep,

5 He ſent ten young men, and ſaid to them: Go up to Carmel, and go to Nabal, and ſalute him in my name with peace.

6 And you ſhall ſay: Peace be to my brethren, and to thee, and peace to thy houſe, and peace to all that thou haſt.

7 I heard that thy ſhepherds that were with us in the deſert were ſhearing: we never moleſted them, neither was there ought

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CHAP. XXIV. VER. 6. *Heart ſtruck him*, viz. with remorſe, as fearing he had done amiſs.

VER. 11. *A thought to kill thee*. That is, a ſuggeſtion, to which I did not conſent.

VER. 13. *Revenge me of thee*, or as it is in the Hebrew, *will revenge me*. The meaning is, that he refers his whole cauſe to God, to judge and puniſh according to his juſtice: yet ſo as to keep himſelf, in the mean time, from all perſonal hatred to Saul, or deſire of gratifying his own paſſion, by ſeeking revenge. So far from it, that when Saul was afterwards ſlain, we find, that inſtead of rejoicing at his death, he mourned moſt bitterly for him.

missing to them of the flock at any time, all the while they were with us in Carmel.

8 Ask thy servants, and they will tell thee. Now therefore let thy servants find favour in thy eyes: for we are come in a good day, whatsoever thy hand shall find give to thy servants, and to thy son David.

9 And when David's servants came, they spoke to Nabal all these words in David's name: and then held their peace.

10 But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now a days who flee from their masters.

11 Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are?

12 So the Servants of David went back their way, and returning came and told him all the words that he said.

13 Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his sword: and there followed David about four hundred men. and two hundred remained with the baggage.

14 But one of the servants told Abigail the wife of Nabal, saying: Behold David sent messengers out of the wilderness, to salute our master: and he rejected them.

15 These men were very good to us, and gave us no trouble: neither did we ever lose any thing all the time that we conversed with them in the desert.

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Wherefore consider, and think what thou hast to do: for evil is determined against thy husband, and against thy house, and he is a son of Belial, so that no man can speak to him.

18 Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses:

19 And she said to her servants: Go before me: behold, I will follow after you: but she told not her husband Nabal.

20 And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over-against her, and she met them.

21 And David said: Truly in vain have I kept all that belonged to this *man* in the wilderness, and nothing was lost of all that pertained unto him: and he hath returned me evil for good.

22 May God do so and so, and add more to the foes of David, if I leave of all that belong to him till the morning, any that pisseth against the wall.

23 And when Abigail saw David, she made haste and lighted off the ass, and fell before David, on her face, and adored upon the ground.

24 And she fell at his feet, and said: Upon me let this iniquity be, my lord: let thy handmaid speak, I beseech, in thy ears: and hear the words of thy servant.

25 Let not my lord the king, I pray, regard this naughty man Nabal: for according to his name, he is a fool, and folly is with him: but I thy handmaid did not see thy servants, my lord, whom thou sentest.

26 Now therefore, my lord, the Lord liveth, and thy soul liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee: and now let thy enemies be as Nabal, and all they that seek evil to my lord.

27 Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord.

28 Forgive the iniquity of thy handmaid: for the Lord will surely make for my lord a faithful house, ‖ because thou, my lord, fightest the battles of the Lord: let not evil therefore be found in thee all the days of thy life. ‖ Supra 16. 18. & 17. 40.

29 For if a man at any time shall rise, and persecute thee, and seek thy life, the soul of my lord shall be kept, as in the bundle of the living, with the Lord thy God: but the souls of thy enemies shall be whirled, as with the violence and whirling of a sling.

30 And when the Lord shall have done to thee, my lord, all the good that he hath spoken concerning thee, and shall have made thee prince over Israel,

31 This shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself: and when the Lord shall

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CHAP. XXV. VER. 22. *If I leave, &c.* David certainly sinned in his designs against Nabal and his family, as he himself was afterwards sensible, when he blessed God for hindering him from executing the revenge he had proposed.

VER. 25. *His name. Nabal* in Hebrew signifies *a fool.*

have done well by my lord, thou ſhalt remember thy handmaid.

32 And David ſaid to Abigail: Bleſſed be the Lord the God of Iſrael, who ſent thee this day to meet me, and bleſſed be thy ſpeech:

33 And bleſſed be thou, who haſt kept me to-day, from coming to blood, and revenging me with my own hand.

34 Otherwiſe, *as* the Lord liveth the God of Iſrael, who hath withholden me, from doing thee any evil: if thou hadſt not quickly come to meet me, there had not been left to Nabal by the morning light any that piſſeth againſt the wall.

35 And David received at her hand all that ſhe had brought him, and ſaid to her: Go in peace into thy houſe, behold I have heard thy voice, and have honoured thy face.

36 And Abigail came to Nabal: and behold he had a feaſt in his houſe, like the feaſt of a king, and Nabal's heart was merry: for he was very drunk: and ſhe told him nothing leſs or more until morning.

37 But early in the morning when Nabal had digeſted his wine, his wife told him theſe words, and his heart died within him, and he became as a ſtone.

38 And after ten days had paſſed, the Lord ſtruck Nabal, and he died.

39 And when David had heard that Nabal was dead, he ſaid: Bleſſed be the Lord, who hath judged the cauſe of my reproach at the hand of Nabal, and hath kept his ſervant from evil, and the Lord hath returned the wickedneſs of Nabal upon his head. Then David ſent and treated with Abigail, that he might take her to himſelf for a wife.

40 And David's ſervants came to Abigail to Carmel, and ſpoke to her, ſaying: David hath ſent us to thee, to take thee to himſelf for a wife.

41 And ſhe aroſe and bowed herſelf down with her face to the earth, and ſaid: Behold let thy ſervant be a handmaid, to waſh the feet of the ſervants of my lord.

42 And Abigail aroſe, and made haſte, and got upon an aſs, and five damſels went with her, her waiting maids, and ſhe followed the meſſengers of David, and became his wife.

43 Moreover David took alſo Achinoam of Jezrahel: and they were both of them his wives.

44 But Saul gave Michol his daughter, David's wife, to Phalti, the ſon of Lais, who was of Gallim.

CHAP. XXVI.

Saul goeth out again after David, who cometh by night where Saul and his men are aſleep, but ſuffereth him not to be touched. Saul again confeſſeth his fault, and promiſeth peace.

A. M. 2947. ‖ Supra 23. 19.

‖ AND the men of Ziph came to Saul in Gabaa, ſaying: Behold David is hid in the hill of Hachila, which is over-againſt the wilderneſs.

2 And Saul aroſe, and went down to the wilderneſs of Ziph, having with him three thouſand choſen men of Iſrael, to ſeek David in the wilderneſs of Ziph.

3 And Saul camped in Gabaa Hachila, which was over-againſt the wilderneſs in the way: and David abode in the wilderneſs. And ſeeing that Saul was come after him into the wilderneſs,

4 He ſent ſpies, and learned that he was moſt certainly come thither.

5 And David aroſe ſecretly, and came to the place where Saul was: and when he had beheld the place, wherein Saul ſlept, and Abner the ſon of Ner, the captain of his army, and Saul ſleeping in a tent, and the reſt of the multitude round about him,

6 David ſpoke to Achimelech the Hethite, and Abiſai the ſon of Sarvia the brother of Joab, ſaying: Who will go down with me to Saul into the camp? And Abiſai ſaid: I will go with thee.

7 So David and Abiſai came to the people by night, and found Saul lying and ſleeping in the tent, and his ſpear fixed in the ground at his head: and Abner and the people ſleeping round about him.

8 And Abiſai ſaid to David: God hath ſhut up thy enemy this day into thy hands: now then I will run him through with my ſpear even to the earth at once, and there ſhall be no need of a ſecond time.

9 And David ſaid to Abiſai: Kill him not: for who ſhall put forth his hand againſt the Lord's anointed, and ſhall be guiltleſs?

10 And David ſaid: As the Lord liveth, unleſs the Lord ſhall ſtrike him, or his day ſhall come to die, or he ſhall go down to battle, and periſh:

11 The Lord be merciful unto me, that I extend not my hand upon the Lord's anointed. But now take

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VER. 39. *Bleſſed be, &c.* David praiſeth God, on this occaſion; not out of joy for the death of Nabal (which would have argued a rancour of heart), but becauſe he ſaw that God had ſo viſibly taken his cauſe in hand, in puniſhing the injury done to him; whilſt by a merciful providence he kept him from revenging himſelf.

the ſpear, which is at his head, and the cup of water, and let us go.

12 So David took the ſpear, and the cup of water, which was at Saul's head, and they went away: and no man ſaw it, or knew it, or awaked, but they were all aſleep, for a deep ſleep from the Lord was fallen upon them.

13 And when David was gone over to the other ſide, and ſtood on the top of the hill afar off, and a good ſpace was between them,

14 David cried to the people, and to Abner the ſon of Ner, ſaying: Wilt thou not anſwer, Abner? And Abner anſwering, ſaid: Who art thou, that crieſt, and diſturbeſt the king?

15 And David ſaid to Abner: Art not thou a man? and who is like thee in Iſrael? why then haſt thou not kept thy lord the king? for there came one of the people in to kill the king thy lord.

16 This thing is not good, that thou haſt done: as the Lord liveth, you are the ſons of death, who have not kept your maſter, the Lord's anointed. And now where is the king's ſpear, and the cup of water, which was at his head?

17 And Saul knew David's voice, and ſaid: Is this thy voice, my ſon David? And David ſaid: It is my voice, my lord the king.

18 And he ſaid: Wherefore doth my lord perſecute his ſervant? What have I done? or what evil is there in my hand?

19 Now therefore hear, I pray thee, my lord the king, the words of thy ſervant: If the Lord ſtir thee up againſt me, let him accept of ſacrifice: but if the ſons of men, they are curſed in the ſight of the Lord, who have caſt me out this day, that I ſhould not dwell in the inheritance of the Lord, ſaying: Go, ſerve ſtrange gods.

20 And now let not my blood be ſhed upon the earth before the Lord: for the king of Iſrael is come out to ſeek a flea, as the partridge is hunted in the mountains.

21 And Saul ſaid: I have ſinned, return, my ſon David, for I will no more do thee harm, becauſe my life hath been precious in thy eyes this day: for it appeareth that I have done fooliſhly, and have been ignorant in very many things.

22 And David anſwering, ſaid: Behold the king's ſpear: let one of the king's ſervants come over and fetch it.

23 And the Lord will reward every one according to his juſtice, and his faithfulneſs: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand againſt the Lord's anointed.

24 And as thy life hath been much ſet by this day in my eyes, ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me from all diſtreſs.

25 Then Saul ſaid to David: Bleſſed art thou, my ſon David: and truly doing thou ſhalt do, and prevailing thou ſhalt prevail. And David went on his way, and Saul returned to his place.

CHAP. XXVII.

David goeth again to Achis king of Geth, and obtaineth of him the city of Siceleg.

AND David ſaid in his heart: I ſhall one day or other fall into the hands of Saul: is it not better for me to flee, and to be ſaved in the land of the Philiſtines, that Saul may deſpair of me, and ceaſe to ſeek me in all the coaſts of Iſrael? I will flee then out of his hands. A. M. 2947.

2 And David aroſe, and went away, both he and the ſix hundred men that were with him to Achis the ſon of Maoch, king of Geth.

3 And David dwelt with Achis at Geth, he and his men; every man with his houſhold, and David with his two wives, Achinoam the Jezrahelitеſs, and Abigail the wife of Nabal of Carmel.

4 And it was told Saul that David was fled to Geth, and he ſought no more after him.

5 And David ſaid to Achis: If I have found favour in thy ſight, let a place be given me in one of the cities of this country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then Achis gave him Siceleg that day: for which reaſon Siceleg belongeth to the kings of Juda unto this day.

7 And the time that David dwelt in the country of the Philiſtines, was four months.

8 And David and his men went up, and pillaged Geſſuri, and Gerzi, and the Amalecites: for theſe were of old the inhabitants of the countries, as men go to Sur, even to the land of Egypt.

9 And David waſted all the land, and

CHAP. XXVII. VER. 8. *Pillaged Geſſuri, &c.* Theſe probably were enemies of the people of God: and ſome, if not all of them, were of the number of thoſe whom God had ordered to be deſtroyed: which juſtifies David's proceedings in their regard. Though it is to be obſerved here, that we are not under an obligation of juſtifying every thing that he did: for the ſcripture in relating what was done, doth not ſay that it was well done. And even ſuch as are true ſervants of God, are not to be imitated in all they do.

left neither man nor woman alive: and took away the ſheep and the oxen, and the aſſes, and the camels, and the apparel, and returned and came to Achis.

10 And Achis ſaid to him: Whom haſt thou gone againſt to-day? David anſwered: Againſt the ſouth of Juda, and againſt the ſouth of Jerameel, and againſt the ſouth of Ceni.

11 And David ſaved neither man nor woman, neither brought he any of them to Geth, ſaying: Leſt they ſhould ſpeak againſt us. So did David, and ſuch was his proceeding all the days that he dwelt in the country of the Philiſtines.

12 And Achis believed David, ſaying: He hath done much harm to his people Iſrael: Therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

The Philiſtines go out to war againſt Iſrael. Saul being forſaken by God, hath recourſe to a witch. Samuel appeareth to him.

A. M. 2949. Ante C. 1055. AND it came to paſs in thoſe days, that the Philiſtines gathered together their armies, to be prepared for war againſt Iſrael: and Achis ſaid to David: Knowing now know thou, that thou ſhalt go out with me to the war, thou, and thy men.

2 And David ſaid to Achis: Now thou ſhalt know what thy ſervant will do. And Achis ſaid to David: And I will appoint thee to guard my life for ever.

‖ Supra 25. 1. Eccli. 46. 23. 3 ‖ Now Samuel was dead, and all Iſrael mourned for him, and buried him in Ramatha his city. And Saul had put away all the magicians and ſoothſayers out of the land.

4 And the Philiſtines were gathered together, and came and camped in Sunam: and Saul alſo gathered together all Iſrael, and came to Gelboe.

5 And Saul ſaw the army of the Philiſtines, and was afraid, and his heart was very much diſmayed.

6 And he conſulted the Lord, and he anſwered him not, neither by dreams, nor by prieſts, nor by prophets.

‖ Lev. 20. 27. Deut. 18. 11. Acts 16. 16. 7 And Saul ſaid to his ſervants: Seek me a woman that hath a ‖ divining ſpirit, and I will go to her, and enquire by her. And his ſervants ſaid to him: There is a woman that hath a divining ſpirit at Endor.

8 Then he diſguiſed himſelf: and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he ſaid to her: Divine to me by thy divining ſpirit, and bring me up him whom I ſhall tell thee.

9 And the woman ſaid to him: Behold thou knoweſt all that Saul hath done, and how he hath rooted out the magicians and ſoothſayers from the land: why then doſt thou lay a ſnare for my life, to cauſe me to be put to death?

10 And Saul ſwore unto her by the Lord, ſaying: As the Lord liveth there ſhall no evil happen to thee for this thing.

11 And the woman ſaid to him: Whom ſhall I bring up to thee? And he ſaid: Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried out with a loud voice, and ſaid to Saul: Why haſt thou deceived me? for thou art Saul.

13 And the king ſaid to her: Fear not: what haſt thou ſeen? And the woman ſaid to Saul: I ſaw gods aſcending out of the earth.

14 And he ſaid to her: What form is he of? And ſhe ſaid: An old man cometh up, and he is covered with a mantle. And Saul underſtood that it was Samuel, and he bowed himſelf with his face to the ground, and adored.

‖ Eccli. 46. 23. 15 And Samuel ſaid to Saul: ‖ Why haſt thou diſturbed my reſt, that I ſhould be brought up? And Saul ſaid, I am in great diſtreſs: for the Philiſtines fight againſt me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams: therefore I have called thee, that thou mayeſt ſhew me what I ſhall do.

16 And Samuel ſaid: Why aſkeſt thou me, ſeeing the Lord has departed from thee, and is gone over to thy rival:

17 For the Lord will do to thee as he ſpoke by me, and he will rent thy kingdom out of thy hand, and will give it to thy neighbour David:

18 Becauſe thou didſt not obey the voice of the Lord, neither didſt thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou ſuffereſt this day.

19 And the Lord alſo will deliver Iſrael with thee into the hands of the Philiſtines: and to-morrow thou and thy ſons ſhall be with me: and the Lord will alſo deliver

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CHAP. XXVIII. VER. 14. *Underſtood that it was Samuel.* It is the more common opinion of the holy fathers, and interpreters, that the ſoul of Samuel appeared indeed: and not, as ſome have imagined, an evil ſpirit in his ſhape. Not that the power of her magic could bring him thither, but that God was pleaſed for the puniſhment of Saul, that Samuel himſelf ſhould denounce unto him the evils that were falling upon him. See *Eccleſiaſticus* xlvi. 23.

VER. 19. *With me.* That is, in the ſtate of the dead, and in another world, though not in the ſame place.

the army of Iſrael into the hands of the Philiſtines.

20 And forthwith Saul fell all along on the ground, for he was frightened with the words of Samuel, and there was no ſtrength in him, for he had eaten no bread all that day.

21 And the woman came to Saul (for he was very much troubled) and ſaid to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou ſpokeſt to me.

22 Now therefore hear thou alſo the voice of thy handmaid, and let me ſet before thee a morſel of bread, that thou mayeſt eat and recover ſtrength, and be able to go on thy journey.

23 But he refuſed, and ſaid: I will not eat. But his ſervants and the woman forced him, and at length hearkening to their voice, he aroſe from the ground, and ſat upon the bed.

24 Now the woman had a fatted calf in the houſe, and ſhe made haſte and killed it: and taking meal kneaded it, and baked ſome unleavened bread,

25 And ſet it before Saul, and before his ſervants. And when they had eaten they roſe up, and walked all that night.

CHAP. XXIX.

David going with the Philiſtines is ſent back by their princes.

A. M. 2947. NOW all the troops of the Philiſtines were gathered together to Aphec: and Iſrael alſo camped by the fountain which is in Jezrahel.

2 And the lords of the Philiſtines marched with their hundreds and their thouſands: but David and his men were in the rear with Achis.

3 And the princes of the Philiſtines ſaid to Achis: What mean theſe Hebrews? And Achis ſaid to the princes of the Philiſtines: Do you not know David, who was the ſervant of Saul the king of Iſrael, and hath been with me many days, or years, and I have found no fault in him, ſince the day that he fled over to me until this day?

§ Supra 27. 8. 1 Par. 12. 19. 4 ‖ But the princes of the Philiſtines were angry with him, and they ſaid to him: Let this man return, and abide in his place, which thou haſt appointed him, and let him not go down with us to battle, leſt he be an adverſary to us, when we ſhall begin to fight: for how can he otherwiſe appeaſe his maſter, but with our heads?

5 Is not this David, to whom they ſung in their dances, ſaying: Saul ſlew his thouſands, and David his ten thouſands?

6 Then Achis called David, and ſaid to him: As the Lord liveth, thou art upright and good in my ſight: and ſo is thy going out, and thy coming in with me in the army: and I have not found any evil in thee, ſince the day that thou cameſt to me unto this day: but thou pleaſeſt not the lords.

7 Return therefore, and go in peace, and offend not the eyes of the princes of the Philiſtines.

8 And David ſaid to Achis: But what have I done, and what haſt thou found in me thy ſervant, from the day that I have been in thy ſight until this day, that I may not go and fight againſt the enemies of my lord the king?

9 And Achis anſwering ſaid to David: I know that thou art good in my ſight, ‖ as an Angel of God: but the princes of the Philiſtines have ſaid: He ſhall not go up with us to the battle. ‖ 2 Kings 14. 17. & 20. Item 19. 27.

10 Therefore ariſe in the morning, thou, and the ſervants of thy lord, who came with thee: and when you are up before day, and it ſhall begin to be light, go on your way.

11 So David and his men aroſe in the night, that they might ſet forward in the morning, and returned to the land of the Philiſtines: and the Philiſtines went up to Jezrahel.

CHAP. XXX.

The Amalecites burn Siceleg, and carry off the prey: David purſueth after them, and recovereth all out of their hands.

A. M. 2949. ‖ 1 Par. 12. 20. ‖ NOW when David and his men were come to Siceleg on the third day, the Amalecites had made an invaſion on the ſouth ſide upon Siceleg, and had ſmitten Siceleg, and burnt it with fire.

2 And had taken the women captives that were in it, both little and great: and they had not killed any perſon, but had carried them with them, and went on their way.

3 So when David and his men came to the city, and found it burnt with fire, and that their wives and their ſons, and their daughters were taken captives,

4 David and the people that were with him, lifted up their voices, and wept till they had no more tears.

5 For the two wives alſo of David were taken captives, Achinoam the Jezrahelites, and Abigail the wife of Nabal of Carmel.

6 And David was greatly afflicted: for the people had a mind to ſtone him, for the ſoul of every man was bitterly grieved for his ſons, and daughters: but David took courage in the Lord his God.

7 And he ſaid to Abiathar the prieſt the ſon of Achimelech: Bring me hither the ephod. And Abiathar brought the ephod to David.

8 And David conſulted the Lord, ſaying: Shall I purſue after theſe robbers, and ſhall I overtake them, or no? And the Lord ſaid to him: Purſue after them: for thou ſhalt ſurely overtake them and recover the prey.

9 So David went, he and the ſix hundred men that were with him, and they came to the torrent Beſor: and ſome being weary ſtayed there.

10 But David purſued, he and four hundred men: for two hundred ſtayed, who being weary could not go over the torrent Beſor.

11 And they found an Egyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink,

12 As alſo a piece of a cake of figs, and two bunches of raiſins. And when he had eaten them his ſpirit returned, and he was refreſhed: for he had not eaten bread, nor drunk water three days, and three nights.

13 And David ſaid to him: To whom doſt thou belong? or whence doſt thou come? and whither art thou going? He ſaid: I am a young man of Egypt, the ſervant of an Amalecite: and my maſter left me, becauſe I began to be ſick three days ago.

14 For we made an invaſion on the ſouth ſide of Cerethi, and upon Juda, and upon the ſouth of Caleb, and we burnt Siceleg with fire.

15 And David ſaid to him: Canſt thou bring me to this company? And he ſaid: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my maſter, and I will bring thee to this company. And David ſwore to him.

16 And when he had brought him, behold they were lying ſpread upon all the ground, eating, and drinking, and as it were keeping a feſtival day, for all the prey, and the ſpoils which they had taken out of the land of the Philiſtines, and out of the land of Juda.

17 And David ſlew them from the evening unto the evening of the next day, and there eſcaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.

18 So David recovered all that the Amalecites had taken, and he reſcued his two wives.

19 And there was nothing miſſing ſmall or great, neither of their ſons or their daughters, nor of the ſpoils, and whatſoever they had taken, David recovered all.

20 And he took all the flocks and the herds, and made them go before him: and they ſaid: This is the prey of David.

21 And David came to the two hundred men, who being weary had ſtayed, and were not able to follow David, and he had ordered them to abide at the torrent Beſor: and they came out to meet David, and the people that were with him. And David coming to the people, ſaluted them peaceably.

22 Then all the wicked and unjuſt men, that had gone with David anſwering, ſaid: Becauſe they came not with us, we will not give them any thing of the prey which we have recovered: but let every man take his wife and his children, and be contented with them, and go his way.

23 But David ſaid: You ſhall not do ſo, my brethren, with theſe things, which the Lord hath given us, who hath kept us, and hath delivered the robbers that invaded us into our hands:

24 And no man ſhall hearken to you in this matter. But equal ſhall be the portion of him that went down to battle and of him that abode at the baggage, and they ſhall divide alike.

25 And this hath been done from that day forward, and ſince was made a ſtatute and an ordinance, and as a law in Iſrael.

26 Then David came to Siceleg, and ſent preſents of the prey to the ancients of Juda his neighbours, ſaying: Receive a bleſſing of the prey of the enemies of the Lord.

27 To them that were in Bethel, and that were in Ramoth to the ſouth, and to them that were in Jether,

28 And to them that were in Aroer, and that were in Sephamoth, and that were in Eſthamo,

29 And that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni,

30 And that were in Arama, and that were in the lake Aſan, and that were in Athach,

31 And that were in Hebron, and to the reſt that were in thoſe places, in which David had abode with his men.

CHAP. XXXI.

Iſrael is defeated by the Philiſtines: Saul and his ſons are ſlain.

A. M. 2949. AND the Philiſtines fought againſt Iſrael, and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gelboe.

‖ 1 Par. 10. 2. & 3. 2 ‖ And the Philiſtines fell upon Saul, and upon his ſons, and they ſlew Jonathan, and Abinadab and Melchiſua the ſons of Saul,

3 And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievouſly wounded by the archers.

‖ 1 Par. 10. 4. 4 ‖ Then Saul ſaid to his armour-bearer: Draw thy ſword, and kill me: leſt theſe uncircumciſed come, and ſlay me, and mock at me. And his armour-bearer would not: for he was ſtruck with exceeding great fear. Then Saul took his ſword, and fell upon it.

5 And when his armour-bearer ſaw this, to wit, that Saul was dead, he alſo fell upon his ſword and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 And the men of Iſrael, that were beyond the valley, and beyond the Jordan, ſeeing that the Iſraelites were fled, and that Saul was dead, and his ſons, forſook their cities, and fled: and the Philiſtines came, and dwelt there.

8 And on the morrow the Philiſtines came to ſtrip the ſlain, and they found Saul and his three ſons lying in mount Gelboe.

9 And they cut off Saul's head, and ſtripped him of his armour, and ſent into the land of the Philiſtines round about, to publiſh it in the temples of their idols, and among their people.

10 And they put his armour in the temple of Aſtaroth, but his body they hung on the wall of Bethſan.

‖ 2 Kings 2. 4. 11 ‖ Now when the inhabitants of Jabes Galaad had heard all that the Philiſtines had done to Saul,

12 All the moſt valiant men aroſe, and walked all the night, and took the body of Saul, and the bodies of his ſons, from the wall of Bethſan: and they came to Jabes Galaad, and burnt them there:

13 And they took their bones, and buried them in the wood of Jabes: and faſted ſeven days.

THE SECOND BOOK OF SAMUEL, OTHERWISE CALLED THE SECOND BOOK OF KINGS.

This book relates the tranſactions from the death of Saul until the end of David's reign, being a hiſtory for the ſpace of about 46 years.

CHAP. I.

David mourneth for the death of Saul and Jonathan: he ordereth the man to be ſlain who pretended he had killed Saul.

A. M. 2949. Ante C. 1055. NOW it came to paſs, after Saul was dead, that David returned from the ſlaughter of the Amalecites, and abode two days in Siceleg.

2 And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and duſt ſtrewed on his head: and when he came to David, he fell upon his face, and adored.

3 And David ſaid to him: From whence comeſt thou? And he ſaid to him: I am fled out of the camp of Iſrael.

4 And David ſaid unto him: What is the

matter that is come to pass? tell me. He said: The people are fled from the battle, and many of the people are fallen and dead: moreover Saul and Jonathan his son are slain.

5 And David said to the young man that told him: How knowest thou that Saul, and Jonathan his son are dead?

6 And the young man that told him, said: I came by chance upon mount Gelboe, and Saul leaned upon his spear: and the chariots and horsemen drew nigh unto him,

7 And looking behind him, and seeing me, he called me. And I answered: Here am I.

8 And he said to me: Who art thou? And I said to him: I am an Amalecite.

9 And he said to me: Stand over me, and kill me: for anguish is come upon me, and as yet my whole life is in me.

10 So standing over him, I killed him: for I knew that he could not live after the fall: and I took the diadem that was on his head, and the bracelet that was on his arm, and have brought *them* hither to thee my lord.

11 Then David took hold of his garments and rent them, and likewise all the men that were with him,

12 And they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

13 And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalec.

‖ Psal. 104. 15. 14 David said to him: ‖ Why didst thou not fear to put out thy hand to kill the Lord's anointed?

15 And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died.

16 And David said to him: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

17 And David made this kind of lamentation over Saul, and over Jonathan his son.

18 (Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the Book of the just.) And he said: Consider, O Israel, for them that are dead wounded on thy high places.

19 The illustrious of Israel are slain upon thy mountains: how are the valiant fallen?

20 Tell it not in Geth, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of first fruits: for there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

23 Saul and Jonathan lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

24 Ye daughters of Israel weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

25 How are the valiant fallen in battle? Jonathan slain in the high places?

26 I grieve for thee, my brother Jonathan, exceeding beautiful, and amiable *to me* above the love of women. As the mother loveth her only son, so did I love thee.

27 How are the valiant fallen, and the weapons of war perished?

CHAP. II.

David is received and anointed king of Juda. Isboseth the son of Saul reigneth over the rest of Israel. A battle between Abner and Joab.

AND after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron. A. M. 2949.

2 So David went up, and his two wives, Achinoam the Jezrahelites, and Abigail the wife of Nabal of Carmel:

3 And the men also that were with him, David brought up every man with his household: and they abode in the towns of Hebron.

‖ 1 Mac. 2. 57. Infra 5. 3. 4 ‖ And the men of Juda came, and anointed David there, to be king over the house of Juda. And it was told David, that the men of Jabes Galaad had buried Saul.

5 David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shewn this

CHAP. I. VER. 10. *I killed him.* This story of the young Amalecite was not true, as may easily be proved by comparing it with the last chapter of the foregoing book.

mercy to your master Saul, and have buried him.

6 And now the Lord surely will render you mercy and truth, and I also will requite you for this good turn, because you have done this thing.

7 Let your hands be strengthened, and be ye men of valour: for although your master Saul be dead, yet the house of Juda hath anointed me to be their king.

8 But Abner the son of Ner, general of Saul's army, took Isboseth the son of Saul, and led him about through the camp,

9 And made him king over Galaad, and over Gessuri, and over Jezrahel, and over Ephraim, and over Benjamin, and over all Israel.

10 Isboseth the son of Saul was forty years old when he began to reign over Israel, and he reigned two years; and only the house of Juda followed David.

11 And the number of the days that David abode, reigning in Hebron over the house of Juda, was seven years and six months.

12 And Abner the son of Ner, and the servants of Isboseth the son of Saul, went out from the camp to Gabaon.

13 And Joab the son of Sarvia, and the servants of David went out, and met them by the pool of Gabaon. And when they were come together, they sat down over-against one another: the one on the one side of the pool, and the other on the other side.

14 And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise.

15 Then there arose and went over twelve in number of Benjamin, of the part of Isboseth the son of Saul, and twelve of the servants of David.

16 And every one catching his fellow by the head, thrust his sword into the side of his adversary, and they fell down together: and the name of the place was called: The field of the valiant, in Gabaon.

17 And there was a very fierce battle that day: and Abner was put to flight, with the men of Israel, by the servants of David.

18 And there were the three sons of Sarvia there, Joab, and Abisai, and Asael: now Asael was a most swift runner, like one of the roes that abide in the woods.

19 And Asael pursued after Abner, and turned not to the right hand nor to the left from following Abner.

20 And Abner looked behind him, and said: Art thou Asael? And he answered: I am.

21 And Abner said to him: Go to the right hand, or to the left, and lay hold on one of the young men and take thee his spoils. But Asael would not leave off following him close.

22 And again Abner said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab thy brother.

23 But he refused to hearken to him, and would not turn aside: wherefore Abner struck him with his spear with a back stroke in the groin, and thrust him through, and he died upon the spot: and all that came to the place where Asael fell down and died, stood still.

24 Now while Joab and Abisai pursued after Abner, the sun went down: and they came as far as the hill of the aqueduct, that lieth over-against the valley by the way of the wilderness in Gabaon.

25 And the children of Benjamin gathered themselves together to Abner: and being joined in one body, they stood on the top of a hill.

26 And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren?

27 And Joab said: As the Lord liveth, if thou hadst spoke sooner, *even* in the morning the people should have retired from pursuing after their brethren?

28 Then Joab sounded the trumpet, and all the army stood still, and did not pursue after Israel any farther, nor fight any more.

29 And Abner and his men walked all that night through the plains: and they passed the Jordan, and having gone through all Bethhoron, came to the camp.

30 And Joab returning, after he had left Abner, assembled all the people: and there were wanting of David's servants nineteen men, beside Asael.

31 But the servants of David had killed of Benjamin, and of the men that were with Abner, three hundred and sixty, who all died.

32 And they took Asael, and buried him in the sepulchre of his father in Bethlehem: and Joab, and the men that were with him, marched all the night, and they came to Hebron at break of day.

CHAP. II., VER. 10. *He reigned two years*, viz. Before he began visibly to decline: but in all he reigned seven years and six months: for so long David reigned in Hebron.

CHAP. III.

David groweth daily ſtronger. Abner cometh over to him: he is treacherouſly ſlain by Joab.

A. M. 2951. NOW there was a long war between the houſe of Saul and the houſe of David: David proſpering and growing always ſtronger and ſtronger, but the houſe of Saul decaying daily.

‖ 1 Par. 3. 1. 2 ‖ And ſons were born to David in Hebron: and his firſt born was Amnon of Achinoam the Jezrahelitеſs.

3 And his ſecond Cheleab of Abigail the wife of Nabal of Carmel: and the third Abſalom the ſon of Maacha the daughter of Tholmai king of Geſſur.

4 And the fourth Adonias, the ſon of Haggith: and the fifth Saphathia the ſon of Abital.

5 And the ſixth Jethraam of Egla the wife of David: theſe were born to David in Hebron.

6 Now while there was war between the houſe of Saul and the houſe of David, Abner the ſon of Ner ruled the houſe of Saul.

7 And Saul had a concubine named Reſpha, the daughter of Aia. And Iſboſeth ſaid to Abner:

8 Why didſt thou go in to my father's concubine? And he was exceedingly angry for the words of Iſboſeth, and ſaid: Am I a dog's head againſt Juda this day, who have ſhewn mercy to the houſe of Saul thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and haſt thou fought this day againſt me to charge me with a matter concerning a woman?

9 So do God to Abner, and more alſo, unleſs as the Lord hath ſworn to David, ſo I do to him,

10 That the kingdom be tranſlated from the houſe of Saul, and the throne of David be ſet up over Iſrael, and over Juda, from Dan to Berſabee.

11 And he could not anſwer him a word, becauſe he feared him.

A. M. 2956. Ante C. 1048. 12 Abner therefore ſent meſſengers to David for himſelf, ſaying: Whoſe is the land? and that they ſhould ſay: Make a league with me, and my hand ſhall be with thee: and I will bring all Iſrael to thee.

13 And he ſaid: Very well: I will make a league with thee: but one thing I require of thee, ſaying: Thou ſhalt not ſee my face before thou bring Michol the daughter of Saul: and ſo thou ſhalt come, and ſee me.

14 And David ſent meſſengers to Iſboſeth the ſon of Saul, ſaying: ‖ Reſtore my wife Michol, whom I eſpouſed to me for a hundred fore-ſkins of the Philiſtines. ‖ 1 Kings 18. 27.

15 And Iſboſeth ſent, and took her from her huſband Phaltiel, the ſon of Lais.

16 And her huſband followed her, weeping as far as Bahurim: and Abner ſaid to him: Go and return. And he returned.

17 Abner alſo ſpoke to the ancients of Iſrael, ſaying: Both yeſterday and the day before you ſought for David that he might reign over you.

18 Now then do it: becauſe the Lord hath ſpoken to David, ſaying: By the hand of my ſervant David I will ſave my people Iſrael from the hands of the Philiſtines, and of all their enemies.

19 And Abner ſpoke alſo to Benjamin. And he went to ſpeak to David in Hebron all that ſeemed good to Iſrael, and to all Benjamin.

20 And he came to David in Hebron with twenty men: and David made a feaſt for Abner, and his men that came with him.

21 And Abner ſaid to David: I will riſe, that I may gather all Iſrael unto thee my lord the king, and may enter into a league with thee, and that thou mayeſt reign over all as thy ſoul deſireth. Now when David had brought Abner on his way, and he was gone in peace,

22 Immediately David's ſervants and Joab came, after having ſlain the robbers, with an exceeding great booty: and Abner was not with David in Hebron, for he had now ſent him away, and he was gone in peace.

23 And Joab and all the army that was with him, came afterwards: and it was told Joab, that Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 And Joab went in to the king, and ſaid: What haſt thou done? Behold Abner came to thee: Why didſt thou ſend him away, and he is gone and departed?

25 Knoweſt thou not Abner the ſon of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out, and thy coming in, and to know all thou doſt?

26 Then Joab going out from David, ſent meſſengers after Abner, and brought him

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CHAP. III. VER. 1. *There was a long war between the houſe of Saul, &c.* Rather a ſtrife or emulation than a war with arms; it laſted five years and a half.

back from the ciſtern of Sira, David knowing nothing of it.

‖ 3 Kings 2. 5. 27 And when ‖Abner was returned to Hebron, Joab took him aſide to the middle of the gate, to ſpeak to him treacherouſly: and he ſtabbed him there in the groin, and he died, in revenge of the blood of Aſael his brother.

28 And when David heard of it, after the thing was now done, he ſaid: I, and my kingdom are innocent before the Lord for ever of the blood of Abner the ſon of Ner:

29 And may it come upon the head of Joab, and upon all his father's houſe: and let there not fail from the houſe of Joab one that hath an iſſue of ſeed, or that is a leper, or that holdeth the diſtaff, or that falleth by the ſword, or that wanteth bread.

30 So Joab and Abiſai his brother ſlew Abner, becauſe he had killed their brother Aſael at Gabaon in the battle.

31 And David ſaid to Joab, and to all the people that were with him: Rend your garments, and gird yourſelves with ſackcloths, and mourn before the funeral of Abner. And king David himſelf followed the bier.

32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people alſo wept.

33 And the king mourning and lamenting over Abner, ſaid: Not as cowards are wont to die, hath Abner died.

34 Thy hands were not bound, nor thy feet loaden with fetters: but as men fall before the children of iniquity, ſo didſt thou fall. And all the people repeating it wept over him.

35 And when all the people came to take meat with David, while it was yet broad day, David ſwore, ſaying: So do God to me, and more alſo, if I taſte bread or any thing elſe before ſun-ſet.

36 And all the people heard, and they were pleaſed, and all that the king did ſeemed good in the ſight of all the people.

37 And all the people, and all Iſrael underſtood that day that it was not the king's doing, that Abner the ſon of Ner was ſlain.

38 The king alſo ſaid to his ſervants: Do you not know that a prince and a great man is ſlain this day in Iſrael?

39 But I as yet am tender, *though* anointed king: And theſe men the ſons of Sarvia are too hard for me: the Lord reward him that doth evil according to his wickedneſs.

CHAP. IV.

Iſboſeth is murdered by two of his ſervants: David puniſheth the murderers.

AND Iſboſeth the ſon of Saul heard that Abner was ſlain in Hebron: and his hands were weakened, and all Iſrael was troubled. A. M. 2956.

2 Now the ſon of Saul had two men captains of his bands, the name of the one was Baana, and the name of the other Rechab, the ſons of Remmon a Berothite of the children of Benjamin: for Beroth alſo was reckoned in Benjamin.

3 And the Berothites fled into Gethaim, and were ſojourners there until that time.

4 And Jonathan the ſon of Saul had a ſon that was lame of his feet: for he was five years old when the tidings came of Saul and Jonathan from Jezrahel. And his nurſe took him up and fled: and as ſhe made haſte to flee, he fell and became lame: and his name was Miphiboſeth.

5 And the ſons of Remmon the Berothite, Rechab and Baana coming, went into the houſe of Iſboſeth in the heat of the day: and he was ſleeping upon his bed at noon. And the door-keeper of the houſe, who was cleanſing wheat, was fallen aſleep.

6 And they entered into the houſe ſecretly taking ears of corn, and Rechab and Baana his brother ſtabbed him in the groin, and fled away.

7 For when they came into the houſe, he was ſleeping upon his bed in a parlour, and they ſtruck him and killed him: and taking away his head they went off by the way of the wilderneſs, *walking* all night.

8 And they brought the head of Iſboſeth to David to Hebron: and they ſaid to the king: Behold the head of Iſboſeth the ſon of Saul thy enemy who ſought thy life: and the Lord hath revenged my lord the king this day of Saul, and of his ſeed.

9 But David anſwered Rechab, and Baana his brother, the ſons of Remmon the Berothite, and ſaid to them: As the Lord liveth, who hath delivered my ſoul out of all diſtreſs,

10 ‖ The man that told me, and ſaid: Saul is dead, who thought he brought good tidings, I apprehended, and ſlew him in Siceleg, who ſhould have been rewarded for his news. ‖ Supra 1. 14.

11 How much more now when wicked men have ſlain an innocent man in his own houſe, upon his bed, ſhall I not require his blood at your hand, and take you away from the earth?

12 And David commanded his servants, and they slew them: and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Iboseth they took and buried in the sepulchre of Abner in Hebron.

CHAP. V.

David is anointed king of all Israel. He taketh Jerusalem, and dwelleth there. He defeateth the Philistines.

A. M. 2956. THEN all the tribes of Israel came to David in Hebron, saying: ‖ Behold we ‖ 1 Par. 11. 1. are thy bone and thy flesh.

2 Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel: and the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel.

3 The ancients also of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord: ‖ and they anointed David to be king ‖ Supra 2. 4. over Israel.

4 David was thirty years old when he began to reign, ‖ and he reigned forty years. ‖ 3 Kings 2. 11.

5 In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the king and all the men that were with him went to Jerusalem to the Jebusites the inhabitants of the land: and they said to David: Thou shalt not come in hither unless thou take away the blind and the lame that say: David shall not come in hither.

7 But David took the castle of Sion, the same is the city of David.

8 For David had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: The blind and the lame shall not come into the temple.

‖ 1 Par. 11. 8. 9 ‖ And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.

10 And he went on prospering and growing up, and the Lord God of hosts was with him.

‖ 1 Par. 14. 1. 11 ‖ And Hiram the king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David.

12 And David knew that the Lord had confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

13 ‖ And David took more concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters: ‖ 1 Par. 3. 1. & 2.

14 And these are the names of them, that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Solomon,

15 And Jebahar, and Elisua, and Nepheg,

16 And Japhia and Elisama, and Elioda, and Eliphaleth.

17 And the Philistines heard that they had anointed David to be king over Israel: and they all came to seek David: and when David heard of it, he went down to a strong hold.

18 ‖ And the Philistines coming spread themselves in the valley of Raphaim. ‖ 1 Par. 14. 9.

19 And David consulted the Lord, saying: Shall I go up to the Philistines? and wilt thou deliver them into my hand? And the Lord said to David: Go up, for I will surely deliver the Philistines into thy hand.

20 ‖ And David came to Baal Pharisim: and defeated them there, and he said: The Lord hath divided my enemies before me, as waters are divided. † Therefore the name of the place was called Baal Pharisim. ‖ Isaias 28. 21. † 1 Par. 14. 11.

21 And they left there their idols: which David and his men took away.

22 And the Philistines came up again and spread themselves in the valley of Raphaim.

23 And David consulted the Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? He answered: Go not up against them, but fetch a compass behind them, and thou shalt come upon them over-against the pear trees.

24 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face to strike the army of the Philistines.

25 And David did as the Lord had commanded him, and he smote the Philistines from Gabaa until thou come to Gezer.

CHAP. VI.

David fetcheth the ark from Cariathiarim. Oza is struck dead for touching it. It is deposited in the house of Obededom: and from thence is carried to David's house.

AND David again gathered together all the chosen men of Israel, thirty thousand.

CHAP. V. VER. 13. *David took more concubines and wives of Jerusalem.* Not harlots, but wives of an inferior condition: for such in scripture are stiled *concubines.*

‖ 1 Par. 13. 5. A. M. 2959.

2 ‖ And David arose and went, with all the people that were with him of the men of Juda, to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it upon the Cherubims.

3 And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa: and Oza, and Ahio the sons of Abinadab, drove the new cart.

‖ 1 Kings 7. 1.

4 ‖ And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio having care of the ark of God went before the ark.

5 But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals.

6 And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside.

7 And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.

‖ 1 Par. 13. 11.

8 ‖ And David was grieved because the Lord had struck Oza, and the name of that place was called: The striking of Oza, to this day.

9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?

10 And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obededom the Gethite.

11 And the ark of the Lord abode in the house of Obededom the Gethite three months: and the Lord blessed Obededom, and all his household.

‖ 2 Par. 15. 25.

12 ‖ And it was told king David, that the Lord had blessed Obededom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obededom into the city of David with joy. And there were with David seven choirs, and calves for victims.

‖ 1 Par. 15. 26.

13 ‖ And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram:

14 And David danced with all his might before the Lord: and David was girded with a linen ephod.

15 And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet.

16 And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart.

17 And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts, and peace-offerings before the Lord.

18 And when he had made an end of offering holocausts and peace-offerings, he blessed the people in the name of the Lord of hosts.

19 And he distributed to all the multitude of Israel, both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fryed with oil: and all the people departed every one to his house.

20 And David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to-day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked.

21 And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel,

22 I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids, of whom thou speakest, I shall appear more glorious.

23 Therefore Michol the daughter of Saul had no child to the day of her death.

CHAP. VII.

David's purpose to build a temple is rewarded with the promise of great blessings in his seed: His prayer and thanksgiving.

A. M. 2960. Ante C. 1044.

AND it came to pass when the king sat in his house, and the Lord had given him rest on every side from all his enemies,

‖ 1 Par. 17. 1.

2 He said to Nathan the prophet: ‖ Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins?

3 And Nathan said to the king: Go, do all that is in thy heart: because the Lord is with thee.

CHAP. VI. VER. 3. *Gabaa.* The hill of Cariathiarim, where the ark had been in the house of Abinadab, from the time of its being restored back by the Philistines.

VER. 12. *Choirs.* Or companies of musicians.

4 But it came to pass that night, that the word of the Lord came to Nathan, saying:
5 Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in?
6 Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt even to this day: but have walked in a tabernacle, and in a tent.
7 In all the places that I have gone through with all the children of Israel, did I ever speak a word to any one of the tribes of Israel, whom I commanded to feed my people Israel, saying: Why have you not built me a house of cedar?
8 And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: ‖ I took thee out of the pastures from following the sheep to be ruler over my people Israel:
‖ 1 Kings 16. 13. Psal. 70. 77.
9 And I have been with thee whersoever thou hast walked, and have slain all thy enemies from before thy face: and I have made thee a great name, like unto the name of the great ones that are on the earth.
10 And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more as they did before,
11 From the day that I appointed Judges over my people Israel: and I will give thee rest from all thy enemies. And the Lord foretelleth to thee, that the Lord will make thee a house.
‖ 3 Kings 8. 19. 12 ‖ And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
‖ 3 Kings 5. 5. 13 ‖ He shall build a house to my name, and I will establish the throne of his kingdom for ever.
† 1 Par. 22. 10. Heb. 1. 5. 14 † I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.
‖ Psal. 88. 4. & 37. 15 ‖ But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face.
16 And thy house shall be faithful, and † Heb. 1. 5. thy kingdom for ever before thy face, † and thy throne shall be firm for ever.
17 According to all these words and according to all this vision, so did Nathan speak to David.
18 And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far?
19 But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come: for this is the law of Adam, O Lord God.
20 And what can David say more, unto thee? for thou knowest thy servant, O Lord God:
21 For thy word's sake, and according to thy own heart thou hast done all these great things, so that thou wouldst make it known to thy servant.
22 Therefore thou art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears.
23 And what nation is there upon earth, as thy people Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for them great and terrible things, upon the earth, before the face of thy people, whom thou redeemedst to thyself out of Egypt, from the nations and their gods.
24 For thou hast confirmed to thyself thy people Israel to be an everlasting people: and thou, O Lord God, art become their God.
25 And now, O Lord God, raise up for ever the word that thou hast spoken concerning thy servant and concerning his house: and do as thou hast spoken,
26 That thy name may be magnified for ever, and it may be said: The Lord of hosts *is* God over Israel. And the house of thy servant David shall be established before the Lord,
27 Because thou, O Lord of hosts, God of Israel, hast revealed to the ear of thy servant, saying: I will build thee a house: therefore hath thy servant found in his heart to pray this prayer to thee.
28 And now, O Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant these good things.
29 And now begin, and bless the house of thy servant, that it may endure for ever before thee: because thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

CHAP. VII. VER. 12. *I will establish his kingdom.* This prophecy partly relateth to Solomon: but much more to Christ, who is called the son of David in scripture, and who is the builder of the true temple which is the church, his everlasting kingdom, which shall never fail.

CHAP. VIII.

David's victories, and his chief officers.

AND it came to pass after this that David defeated the Philistines, and brought
‖ 1 Par. 18. 1. them down, ‖ and David took the bridle of tribute out of the hand of the Philistines.

A. M. 2960. 2 And he defeated Moab, and measured them with a line, casting them down to the earth: and he measured with two lines one to put to death, and one to save alive: and Moab was made to serve David under tribute.

3 David defeated also Adarezer the son of Rohob king of Soba, when he went to ex-
‖ 1 Par. 18. 3. tend his dominion over the river ‖ Euphrates.

4 And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them for one hundred chariots.

5 And the Syrians of Damascus came to succour Adarezer the king of Soba: and David slew of the Syrians two and twenty thousand men.

6 And David put garrisons in Syria of Damascus: and Syria served David under tribute: and the Lord preserved David in all his enterprizes, whithersoever he went.

7 And David took the arms of gold, which the servants of Adarezer wore, and brought them to Jerusalem.

8 And out of Bete, and out of Beroth, cities of Adarezer, king David took an exceeding great quantity of brass.

9 And Thou the king of Emath heard that David had defeated all the forces of Adarezer,

10 And Thou sent Joram his son to king David, to salute him and to congratulate with him, and to return him thanks: because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass:

11 And king David dedicated them to the Lord, together with the silver and gold that he had dedicated of all the nations, which he had subdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer the son of Rohob king of Soba.

13 David also made himself a name, when he returned after taking Syria in the valley of the salt-pits, killing eighteen thousand:

14 And he put guards in Edom, and placed *there* a garrison: and all Edom was made to serve David: and the Lord preserved David in all enterprizes he went about.

15 And David reigned over all Israel: and David did judgment and justice to all his people.

16 And Joab the son of Sarvia was over the army: and Josaphat the son of Ahilud was recorder:

17 And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Saraias was the scribe:

18 And Banaias the son of Joiada was over the Cerethi and Phelethi: and the sons of David were the princes.

CHAP. IX.

David's kindness to Miphiboseth for the sake of his father Jonathan.

AND David said: Is there any one, think you, left of the house of Saul, that I may shew kindness to him for Jonathan's sake?

2 Now there was of the house of Saul, a servant named Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba thy servant.

3 And the king said: Is there any one left of the house of Saul, that I may shew the mercy of God unto him? And Siba said to the king: There is a son of Jonathan left, who is lame of his feet.

4 Where is he? said he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar.

5 Then king David sent, and brought him out of the house of Machir the son of Ammiel of Lodabar.

6 And when Miphiboseth the son of Jonathan the son of Saul was come to David, he fell on his face and worshipped. And David said: Miphiboseth? And he answered: Behold thy servant.

7 And David said to him: Fear not, for I will surely shew thee mercy for Jonathan thy father's sake, and I will restore the lands of Saul thy father, and thou shalt eat bread at my table always.

8 He bowed down to him, and said: Who

CHAP. VIII. VER. 16. *Recorder:* or Chancellor.
VER. 17. *Scribe:* or Secretary.
VER. 18. *The Cerethi and Phelethi.* The king's guards.

VER. 18. *Princes.* Literally *priests.* Cohen. So called, by a title of honour, and not from exercising the priestly functions.

am I thy ſervant, that thou ſhouldſt look upon ſuch a dead dog as I am?

9 Then the king called Siba the ſervant of Saul, and ſaid to him: All that belonged to Saul, and all his houſe, I have given to thy maſter's ſon.

10 Thou therefore and thy ſons and thy ſervants ſhall till the land for him: and thou ſhalt bring in food for thy maſter's ſon, that he may be maintained: and Miphiboſeth the ſon of thy maſter ſhall always eat bread at my table. And Siba had fifteen ſons and twenty ſervants.

11 And Siba ſaid to the king: As thou my lord the king haſt commanded thy ſervant, ſo will thy ſervant do: and Miphiboſeth ſhall eat at my table, as one of the ſons of the king.

12 And Miphiboſeth had a young ſon whoſe name was Micha: and all the kindred of the houſe of Siba ſerved Miphiboſeth.

13 But Miphiboſeth dwelt in Jeruſalem: becauſe he eat always of the king's table: and he was lame of both feet.

CHAP. X.

The Ammonites ſhamefully abuſe the embaſſadors of David: they hire the Syrians to their aſſiſtance: but are overthrown with their allies.

A. M. 2967. Ante C. 1037. AND it came to paſs after this, that the king of the children of Ammon died, and Hanon his ſon reigned in his ſtead.

‖ 1 Par. 19. 2. 2 And David ſaid: ‖ I will ſhew kindneſs to Hanon the ſon of Daas, as his father ſhewed kindneſs to me. So David ſent his ſervants to comfort him for the death of his father. But when the ſervants of David were come into the land of the children of Ammon,

3 The princes of the children of Ammon ſaid to Hanon their lord: Thinkeſt thou that for the honour of thy father, David hath ſent comforters to thee, and hath not David rather ſent his ſervants to thee to ſearch, and ſpy into the city, and overthrow it?

4 Wherefore Hanon took the ſervants of David, and ſhaved off the one half of their beards, and cut away half of their garments even to the buttocks, and ſent them away.

5 When this was told David, he ſent to meet them: for the men were ſadly put to confuſion, and David commanded them, *ſaying*: Stay at Jericho, till your beards be grown, and then return.

6 And the children of Ammon ſeeing that they had done an injury to David, ſent and hired the Syrians of Rohob, and the Syrians of Soba, twenty thouſand footmen, and of the king of Maacha a thouſand men, and of Iſtob twelve thouſand men.

7 And when David heard this, he ſent Joab and the whole army of warriors.

8 And the children of Ammon came out, and ſet their men in array at the entering in of the gate: but the Syrians of Soba, and of Rohob, and of Iſtob, and of Maacha were by themſelves in the field.

9 Then Joab ſeeing that the battle was prepared againſt him, both before and behind, choſe of all the choice men of Iſrael, and put them in array againſt the Syrians:

10 And the reſt of the people he delivered to Abiſai his brother, who ſet them in array againſt the children of Ammon.

11 And Joab ſaid: If the Syrians are too ſtrong for me, then thou ſhalt help me: but if the children of Ammon are too ſtrong for thee, then I will help thee.

12 Be of good courage, and let us fight for our people, and for the city of our God: and the Lord will do what is good in his ſight.

13 And Joab and the people that were with him, began to fight againſt the Syrians: and they immediately fled before him.

14 And the children of Ammon ſeeing that the Syrians were fled, they fled alſo before Abiſai, and entered into the city: and Joab returned from the children of Ammon, and came to Jeruſalem.

15 Then the Syrians ſeeing that they had fallen before Iſrael, gathered themſelves together.

A. M. 2968. Ante C. 1036. 16 And Adarezer ſent and fetched the Syrians, that were beyond the river, and brought *over* their army: and Sobach, the captain of the hoſt of Adarezer, was their general.

17 And when this was told David, he gathered all Iſrael together, and paſſed over the Jordan, and came to Helam: and the Syrians ſet themſelves in array againſt David, and fought againſt him.

18 And the Syrians fled before Iſrael, and David ſlew of the Syrians *the men* of ſeven hundred chariots, and forty thouſand horſemen: and ſmote Sobach the captain of the army: who preſently died.

19 And all the kings that were auxiliaries of Adarezer, ſeeing themſelves overcome by Iſrael, were afraid and fled away eight and fifty thouſand men before Iſrael. And they made peace with Iſrael: and ſerved them, and the Syrians were afraid to help the children of Ammon any more.

CHAP. XI.

David falleth into the crime of adultery with Bethſabee: and not finding other means to conceal it, cauſeth her huſband Urias to be ſlain. Then marrieth her, who beareth him a ſon.

‖ 1 Par. 20. 1. ‖ AND it came to paſs at the return of the year, at the time when kings go forth to war, that David ſent Joab and his ſervants with him, and all Iſrael, and they ſpoiled the children of Ammon, and beſieged Rabba: but David remained in Jeruſalem.

A. M. 2969. Ante C. 1035.

2 In the mean time it happened that David aroſe from his bed after noon, and walked upon the roof of the king's houſe: and he ſaw from the roof of his houſe a woman waſhing herſelf, over-againſt him: and the woman was very beautiful.

3 And the king ſent, and inquired who the woman was. And it was told him, that ſhe was Bethſabee the daughter of Eliam, the wife of Urias the Hethite.

4 And David ſent meſſengers, and took her, and ſhe came in to him, and he ſlept with her: ‖ and preſently ſhe was purified from her uncleanneſs:

‖ Lev. 15. 18.

5 And ſhe returned to her houſe having conceived. And ſhe ſent and told David, and ſaid: I have conceived.

6 And David ſent to Joab, ſaying: Send me Urias the Hethite. And Joab ſent Urias to David.

7 And Urias came to David. And David aſked how Joab did, and the people, and how the war was carried on.

8 And David ſaid to Urias: Go into thy houſe, and waſh thy feet. And Urias went out from the king's houſe, and there went out after him a meſs of meat from the king.

9 But Urias ſlept before the gate of the king's houſe, with the other ſervants of his lord, and went not down to his own houſe.

10 And it was told David by ſome that ſaid: Urias went not to his houſe. And David ſaid to Urias: Didſt thou not come from thy journey? why didſt thou not go down to thy houſe?

11 And Urias ſaid to David: The ark of God and Iſrael and Juda dwell in tents, and my lord Joab and the ſervants of my lord abide upon the face of the earth: and ſhall I go into my houſe, to eat and to drink, and to ſleep with my wife? by thy welfare and by the welfare of thy ſoul I will not do this thing.

12 Then David ſaid to Urias: Tarry here to-day, and to-morrow I will ſend thee away. Urias tarried in Jeruſalem that day and the next.

13 And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and ſlept on his couch with the ſervants of his lord, and went not down into his houſe.

14 And when the morning was come, David wrote a letter to Joab: and ſent it by the hand of Urias,

15 Writing in the letter: Set ye Urias in the front of the battle, where the fight is ſtrongeſt: and leave ye him, that he may be wounded and die.

16 Wherefore as Joab was beſieging the city, he put Urias in the place where he knew the braveſt men were.

17 And the men coming out of the city, fought againſt Joab, and there fell ſome of the people of the ſervants of David, and Urias the Hethite was killed alſo.

18 Then Joab ſent, and told David all things concerning the battle.

19 And he charged the meſſenger, ſaying: When thou haſt told all the words of the battle to the king,

20 If thou ſee him to be angry, and he ſhall ſay: Why did you approach ſo near to the wall to fight? knew you not that many darts are thrown from above off the wall?

21 Who killed Abimelech the ſon of Jerobaal? ‖ did not a woman caſt a piece of a millſtone upon him from the wall, and ſlew him in the Thebes? Why did you go near the wall? Thou ſhalt ſay: Thy ſervant Urias the Hethite is alſo ſlain.

‖ Judges 9. 53.

22 So the meſſenger departed, and came and told David all that Joab had commanded him.

23 And the meſſenger ſaid to David: The men prevailed againſt us, and they came out to us into the field: and we vigorouſly charged and purſued them even to the gate of the city.

24 And the archers ſhot their arrows at thy ſervants from off the wall above: and ſome of the king's ſervants are ſlain, and thy ſervant Urias the Hethite is alſo dead.

25 And David ſaid to the meſſenger: Thus ſhalt thou ſay to Joab: Let not this thing diſcourage thee: for various is the event of war: and ſometimes one, ſometimes another is conſumed by the ſword: encourage thy warriors againſt the city, and exhort them, that thou mayſt overthrow it.

26 And the wife of Urias heard that Urias

her husband was dead, and she mourned for him.

27 And the mourning being over, David sent and brought her into his house, and she became his wife, and she bore him a son: and this thing which David had done, was displeasing to the Lord.

CHAP. XII.

Nathan's parable. David confesseth his sin, and is forgiven: yet so as to be sentenced to most severe temporal punishments. The death of the child. The birth of Solomon. The taking of Rabbath.

A. M. 2970. Ante C 1034. AND the Lord sent Nathan to David: and when he was come to him, he said to him: There were two men in one city, the one rich, and the other poor.

2 The rich man had exceeding many sheep, and oxen.

3 But the poor man had nothing at all but one little ewe-lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.

4 And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him.

5 And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death.

‖ Exod. 22. 1. 6 ‖ He shall restore the ewe four-fold, because he did this thing, and had no pity.

7 And Nathan said to David: Thou art the man. Thus saith the Lord the God of Israel: I anointed thee king over Israel, and I delivered thee from the hand of Saul,

8 And gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and Juda: and if these things be little, I shall add far greater things unto thee.

9 Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife.

11 Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes, ‖ and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun. ‖ Infra 16. 21.

12 For thou didst it secretly: but I will do this thing in the sight of all Israel, and in the sight of the sun.

13 And David said to Nathan: I have sinned against the Lord. And Nathan said to David: ‖ The Lord also hath taken away thy sin: thou shalt not die. ‖ Eccli. 47. 13.

14 Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die.

15 And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of.

16 And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground.

17 And the ancients of his house came, to make him rise from the ground: but he would not, neither did he eat meat with them.

18 And it came to pass on the seventh day that the child died: and the servants of David feared to tell him, that the child was dead. For they said: Behold when the child was yet alive, we spoke to him, and he would not hearken to our voice: how much more, will he afflict himself if we tell him that the child is dead?

19 But when David saw his servants whispering, he understood that the child was dead: and he said to his servants: Is the child dead? They answered him: He is dead.

20 Then David arose from the ground, and washed and anointed himself: and when he had changed his apparel, he went into the house of the Lord: and worshipped, and then he came into his own house, and he called for bread, and eat.

21 And his servants said to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive: but when the child was dead, thou didst rise up, and eat bread.

22 And he said: While the child was yet

CHAP. XII. VER. 11. *I will raise, &c.* All these evils, inasmuch as they were *punishments*, came upon David by a just judgment of God, for his sin, and therefore God says, *I will raise, &c.* but inasmuch as they were *sins*, on the part of Absalom and his associates, God was not the author of them, but only permitted them.

alive, I fasted and wept for him: for I said: Who knoweth whether the Lord may not give him to me, and the child may live?

23 But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.

24 And David comforted Bethsabee his wife, and went in unto her, and slept with her: * and she bore a son, and he called his name Solomon, and the Lord loved him.

* A. M. 2971. Ante C. 1033.

25 And he sent by the hand of Nathan the prophet, and called his name, Amiable to the Lord, because the Lord loved him.

‖ 1 Par. 20. 1.

26 ‖ And Joab fought against Rabbath of the children of Ammon, and laid close siege to the royal city.

27 And Joab sent messengers to David, saying: I have fought against Rabbath, and the city of waters is about to be taken.

28 Now therefore gather thou the rest of the people together, and besiege the city and take it: lest when the city shall be wasted by me, the victory be ascribed to my name.

29 Then David gathered all the people together, and went out against Rabbath: and after fighting, he took it.

30 And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones, and it was put upon David's head, and the spoils of the city which were very great he carried away.

31 And bringing forth the people thereof he sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brick-kilns: so did he to all the cities of the children of Ammon: and David returned, with all the army to Jerusalem.

CHAP. XIII.

Ammon ravisheth Thamar. For which Absalom killeth him, and flieth to Gessur.

A. M. 2972. Ante C. 1032.

AND it came to pass after this, that Amnon the son of David loved the sister of Absalom the son of David, who was very beautiful, and her name was Thamar,

2 And he was exceedingly fond of her, so that he fell sick for the love of her: for as she was a virgin, he thought it hard to do any thing dishonestly with her.

3 Now Amnon had a friend, named Jonadab the son of Semmaa the brother of David, a very wise man:

4 And he said to him: Why dost thou grow so lean from day to day, O son of the king? why dost thou not tell me the reason of it? And Amnon said to him: I am in love with Thamar the sister of my brother Absalom.

5 And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

6 So Amnon lay down, and made as if he were sick: and when the king came to visit him, Amnon said to the king: I pray thee let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

7 Then David sent home to Thamar, saying: Come to the house of thy brother Amnon, and make him a mess.

8 And Thamar came to the house of Amnon her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight she made little messes.

9 And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Amnon said: Put out all persons from me. And when they had put all persons out,

10 Amnon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar took the little messes which she had made, and brought them into her brother Amnon in the chamber.

11 And when she had presented him the meat, he took hold of her, and said: Come, lie with me, my sister.

12 She answered him: Do not so, my brother, do not force me: for no such thing must be done in Israel. Do not thou this folly.

13 For I shall not be able to bear my shame, and thou shalt be as one of the fools in Israel: but rather speak to the king, and he will not deny me to thee.

14 But he would not hearken to her prayers, but being stronger overpowered her and lay with her.

15 Then Amnon hated her with an exceeding great hatred: so that the hatred wherewith he hated her was greater than the

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VER. 25. *Amiable to the Lord.* Or beloved of the Lord. In Hebrew *Jedidiah.*

VER. 27. *The city of waters.* Rabbath the royal city of the Ammonites, was called *the city of waters*, from being encompassed with waters.

CHAP. XIII. VER. 3. *A very wise man.* That is, a crafty and subtle man: for the counsel he gave on this occasion shews that his wisdom was but carnal and worldly.

love with which he had loved her before. And Amnon said to her: Arise, and get thee gone.

16 She answered him: This evil which now thou dost against me, in driving me away is greater than that which thou didst before. And he would not hearken to her:

17 But calling the servant that ministered to him, he said: Thrust this woman out from me: and shut the door after her.

18 And she was clothed with a long robe: for the king's daughters that were virgins, used such kind of garments. Then his servant thrust her out: and shut the door after her.

19 And she put ashes on her head, and rent her long robe and laid her hands upon her head, and went on crying.

20 And Absalom her brother said to her: Hath thy brother Amnon lain with thee? but now sister hold thy peace, he is thy brother: and afflict not thy heart for this thing. So Thamar remained pining away in the house of Absalom her brother.

21 And when king David heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Amnon, for he loved him, because he was his first-born.

22 But Absalom spoke not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished his sister Thamar.

A. M. 2974. Ante C. 1030. 23 And it came to pass after two years, * that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom invited all the king's sons:

24 And he came to the king, and said to him: Behold thy servants sheep are shorn: Let the king, I pray, with his servants come to his servant.

25 And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go, he blessed him.

26 And Absalom said: If thou wilt not come, at least let my brother Amnon, I beseech thee, come with us. And the king said to him: It is not necessary that he should go with thee.

27 But Absalom pressed him, so that he let Amnon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king.

28 And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men.

29 And the servants of Absalom did to Amnon, as Absalom had commanded them. And all the king's sons arose and got up every man upon his mule, and fled.

30 And while they were yet in the way, a rumour came to David, saying: Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent their garments.

32 But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think, that all the king's sons are slain: Amnon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister Thamar.

33 Now therefore let not my lord the king take this thing into his heart, saying: All the king's sons are slain: for Amnon only is dead.

34 But Absalom fled away: and the young man that kept the watch, lifted up his eyes, and looked: and behold there came much people by a bye-way on the side of the mountain.

35 And Jonadab said to the king: Behold the king's sons are come: as thy servant said, so it is.

36 And when he made an end of speaking, the king's sons also appeared: and coming in they lifted up their voice, and wept: and the king also and all his servants wept very much.

37 But Absalom fled, and went to Tholomai the son of Ammiud the king of Gessur. And David mourned for his son every day.

38 And Absalom after he was fled, and come into Gessur, was there three years. And king David ceased to pursue after Absalom, because he was comforted concerning the death of Amnon.

CHAP. XIV.

Joab procureth Absalom's return, and his admittance to the king's presence.

A. M. 2977. Ante C. 1027. AND Joab the son of Sarvia, understanding that the king's heart was turned to Absalom,

2 Sent to Thecua, and fetcht from thence a wise woman: and said to her: Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayst be as a woman that had a long time been mourning for one dead.

3 And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.

4 And when the woman of Thecua was come in to the king, she fell before him upon

the ground, and worſhipped, and ſaid: Save me, O king.

5 And the king ſaid to her: What is the matter with thee? She anſwered: Alas, I am a widow woman: for my huſband is dead.

6 And thy handmaid had two ſons: and they quarrelled with each other in the field, and there was none to part them: and the one ſtruck the other, and ſlew him.

7 And behold the whole kindred riſing againſt thy handmaid, ſaith: Deliver him that hath ſlain his brother, that we may kill him for the life of his brother, whom he ſlew, and that we may deſtroy the heir: and they ſeek to quench my ſpark which is left, and will leave my huſband no name, nor remainder upon the earth.

8 And the king ſaid to the woman: Go to thy houſe, and I will give charge concerning thee.

9 And the woman of Thecua ſaid to the king: Upon me, my lord, be the iniquity, and upon the houſe of my father: but may the king and his throne be guiltleſs.

10 And the king ſaid: If any one ſhall ſay ought againſt thee, bring him to me, and he ſhall not touch thee any more.

11 And ſhe ſaid: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my ſon. And he ſaid: As the Lord liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid: Let thy handmaid ſpeak one word to my lord the king. And he ſaid: Speak.

13 And the woman ſaid: Why haſt thou thought ſuch a thing againſt the people of God, and why hath the king ſpoken this word, to ſin, and not bring home again his own exile?

14 We all die, and like waters that return no more, we fall down into the earth: ‖ neither will God have a ſoul to periſh, but recalleth, meaning that he that is caſt off ſhould not altogether periſh.

‖ 1 Kings 7. 6. Ezeck. 18. 32. & 33. 11.

15 Now therefore I am come, to ſpeak this word to my lord the king, before the people. And thy handmaid ſaid: I will ſpeak to the king, it may be the king will perform the requeſt of his handmaid.

16 And the king hath hearkened to me to deliver his handmaid out of the hand of all that would deſtroy me and my ſon together out of the inheritance of God.

17 Then let thy handmaid ſay, that the word of my lord the king be made as a ſacrifice. ‖ For even as an Angel of God, ſo is my lord the king, that he is neither moved with bleſſing nor curſing: wherefore the Lord thy God is alſo with thee.

‖ 1 Kings 29. 9.

18 And the king anſwering, ſaid to the woman: Hide not from me the thing that I aſk thee. And the woman ſaid to him: Speak, my lord the king.

19 And the king ſaid: Is not the hand of Joab with thee in all this? The woman anſwered, and ſaid: By the health of thy ſoul, lord my king, it is neither on the left hand, nor on the right in all theſe things, which my lord the king hath ſpoken: for thy ſervant Joab, he commanded me, and he put all theſe words into the mouth of thy handmaid.

20 That I ſhould come about with this form of ſpeech, thy ſervant Joab commanded this: but thou, lord my king, art wiſe, according to the wiſdom of an Angel of God, to underſtand all things upon earth.

21 And the king ſaid to Joab: Behold I am appeaſed and have granted thy requeſt: Go therefore, and fetch back the boy Abſalom.

22 And Joab falling down to the ground upon his face, adored, and bleſſed the king: and Joab ſaid: This day thy ſervant hath underſtood, that I have found grace in thy ſight, lord my king: for thou haſt fulfilled the requeſt of thy ſervant.

23 Then Joab aroſe and went to Geſſur, and brought Abſalom to Jeruſalem.

24 But the king ſaid: Let him return into his houſe, and let him not ſee my face. So Abſalom returned into his houſe, and ſaw not the king's face.

25 But in all Iſrael there was not a man ſo comely, and ſo exceeding beautiful as Abſalom: from the ſole of the foot to the crown of his head there was no blemiſh in him.

26 And when he polled his hair (now he was polled once a year, becauſe his hair was burdenſome to him) he weighed the hair of his head at two hundred ſicles, according to the common weight.

27 And there were born to Abſalom three ſons: and one daughter, whoſe name was Thamar, and ſhe was very beautiful.

28 And Abſalom dwelt two years in Jeruſalem, and ſaw not the king's face.

29 * He ſent therefore to Joab, to ſend him to the king: but he would not come to him. And when he had ſent the ſecond time, and he would not come to him,

* A. M. 2979. Ante C. 1025.

CHAP. XIV. VER. 22. *Bleſſed.* That is, praiſed, and gave thanks to the king.

30 He ſaid to his ſervants: You know the field of Joab near my field, that hath a crop of barley: go now and ſet it on fire. So the ſervants of Abſalom ſet the corn on fire. And Joab's ſervants coming with their garments rent, ſaid: The ſervants of Abſalom have ſet part of the field on fire.

31 Then Joab aroſe, and came to Abſalom to his houſe, and ſaid: Why have thy ſervants ſet my corn on fire?

32 And Abſalom anſwered Joab: I ſent to thee beſeeching thee to come to me, that I might ſend thee to the king, to ſay to him: Wherefore am I come from Geſſur? it had been better for me to be there: I beſeech thee therefore that I may ſee the face of the king: and if he be mindful of my iniquity, let him kill me.

33 So Joab going in to the king, told him all: and Abſalom was called for, and he went in to the king: and proſtrated himſelf on the ground before him: and the king kiſſed Abſalom.

CHAP. XV.

Abſalom's policy and conſpiracy. David is obliged to flee.

A. M. 2980. Ante C. 1024. NOW after theſe things Abſalom made himſelf chariots, and horſemen, and fifty men, to run before him.

2 And Abſalom riſing up early, ſtood by the entrance of the gate, and when any man had buſineſs to come to the king's judgment, Abſalom called him to him, and ſaid: Of what city art thou? He anſwered, and ſaid: Thy ſervant is of ſuch a tribe of Iſrael.

3 And Abſalom anſwered him: Thy words ſeem to me good and juſt. But there is no man appointed by the king to hear thee. And Abſalom ſaid:

4 O that they would make me judge over the land, that all that have buſineſs might come to me, that I might do them juſtice.

5 Moreover when any man came to him to ſalute him, he put forth his hand, and took him, and kiſſed him.

6 And this he did to all Iſrael that came for judgment, to be heard by the king, and he enticed the hearts of the men of Iſrael.

7 And after forty years, Abſalom ſaid to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron.

8 For thy ſervant made a vow, when he was in Geſſur of Syria, ſaying: If the Lord ſhall bring me again into Jeruſalem, I will offer ſacrifice to the Lord.

9 And king David ſaid to him: Go in peace. And he aroſe, and went to Hebron.

10 And Abſalom ſent ſpies into all the tribes of Iſrael, ſaying: As ſoon as you ſhall hear the ſound of the trumpet, ſay ye: Abſalom reigneth in Hebron.

11 Now there went with Abſalom two hundred men out of Jeruſalem that were called, going with ſimplicity of heart, and knowing nothing of the deſign.

12 Abſalom alſo ſent for Achitophel the Gilonite, David's counſellor, from his city Gilo. And while he was offering ſacrifices, there was a ſtrong conſpiracy, and the people running together increaſed with Abſalom.

13 And there came a meſſenger to David, ſaying: All Iſrael with their whole heart followeth Abſalom.

14 And David ſaid to his ſervants, that were with him in Jeruſalem: Ariſe and let us flee: for we ſhall not eſcape *elſe* from the face of Abſalom: make haſte to go out, leſt he come and overtake us, and bring ruin upon us, and ſmite the city with the edge of the ſword.

15 And the king's ſervants ſaid to him: Whatſoever our lord the king ſhall command, we thy ſervants will willingly execute.

16 And the king went forth, and all his houſhold on foot: * and the king left ten women his concubines to keep the houſe. * A. M. 2981.

17 And the king going forth and all Iſrael on foot, ſtood afar off from the houſe:

18 And all his ſervants walked by him, and the bands of the Cerethi, and the Phelethi, and all the Gethites, valiant warriors, ſix hundred men who had followed him from Geth on foot, went before the king.

19 And the king ſaid to Ethai the Gethite: Why comeſt thou with us? return and dwell with the king, for thou art a ſtranger, and art come out of thy own place.

20 Yeſterday thou cameſt, and to-day ſhalt thou be forced to go forth with us? but I ſhall go whither I am going: return thou, and take back thy brethren with thee, and the Lord will ſhew thee mercy, and truth, becauſe thou haſt ſhewn grace and fidelity.

21 And Ethai anſwered the king, ſaying: As the Lord liveth, and as my lord the king liveth: in what place ſoever thou ſhalt be, lord my king, either in death, or in life, there will thy ſervant be.

22 And David ſaid to Ethai: Come, and paſs over. And Ethai the Gethite paſſed, and all the men that were with him, and the reſt of the people.

23 And they all wept with a loud voice, and all the people paſſed over: the king alſo

CHAP. XV. VER. 16. *Concubines.* That is, wives of an inferior degree.

himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

24 And Sadoc the priest also came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of God: and Abiathar went up, till all the people that was come out of the city had done passing.

25 And the king said to Sadoc: Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and he will shew me it, and his tabernacle.

26 But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him:

27 And the king said to Sadoc the priest: O seer, return into the city in peace: And let Achimaas thy son, and Jonathan the son of Abiathar, your two sons, be with you.

28 Behold I will lie hid in the plains of the wilderness, till there come word from you to certify me.

29 So Sadoc and Abiathar carried back the ark of God into Jerusalem: and they tarried there.

30 But David went up by the ascent of mount Olivet, going up and weeping, walking bare-foot, and with his head covered, and all the people that were with him, went up with their heads covered weeping.

31 And it was told David that Achitophel also was in the conspiracy with Absalom, and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel.

32 And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai the Arachite, came to meet him with his garment rent and his head covered with earth.

33 And David said to him: If thou come with me, thou wilt be a burden to me:

34 But if thou return into the city, and wilt say to Absalom: I am thy servant, O king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel.

35 And thou hast with thee Sadoc, and Abiathar the priests: and what thing soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc, and Abiathar the priests.

36 And there are with them their two sons Achimaas the son of Sadoc, and Jonathan the son of Abiathar: and you shall send by them to me every thing that you shall hear.

37 Then Chusai the friend of David went into the city, and Absalom came into Jerusalem.

CHAP. XVI.

Siba bringeth provisions to David. Semei curseth him. Absalom defileth his father's wives.

AND when David was a little past the top of the hill, behold Siba the servant of Miphiboseth came to meet him, with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine. A. M. 2981. Ante C. 1023.

2 And the king said to Siba: What mean these things? And Siba answered: The asses *are* for the king's household to sit on: and the loaves and the figs for thy servants to eat, and the wine to drink if any man be faint in the desert.

3 And the king said: Where is thy master's son? ‖ And Siba answered the king: He remained in Jerusalem, saying: To-day will the house of Israel restore me the kingdom of my father. ‖ Infra 19. 27.

4 And the king said to Siba: I give thee all that belonged to Miphiboseth. And Siba said: I beseech thee let me find grace before thee, lord my king.

5 And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul named Semei, the son of Gera, and coming out ‖ he cursed as he went on, ‖ 3 Kings 2. 8.

6 And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors walked on the right, and on the left side of the king.

7 And thus said Semei when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial.

8 The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom thy son: and behold thy evils press upon thee, because thou art a man of blood.

9 And Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head.

10 And the king said: What have I to do with you, ye sons of Sarvia? Let him alone and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so?

VER. 30. *Weeping, &c.* David on this occasion wept for his sins, which he knew were the cause of all his sufferings.

CHAP. XVI. VER. 10. & 11. *Hath bid him curse.* Not that the Lord was the author of Semei's sin,

11 And the king ſaid to Abiſai, and to all his ſervants: Behold my ſon, who came forth from my bowels, ſeeketh my life: how much more now a ſon of Jemini? let him alone that he may curſe as the Lord hath bidden him:

12 Perhaps the Lord may look upon my affliction, and the Lord may render me good for the curſing of this day.

13 And David and his men with him went by the way. And Semei by the hill's ſide, went over-againſt him, curſing, and caſting ſtones at him, and ſcattering earth.

14 And the king and all the people with him came weary, and refreſhed themſelves there.

15 But Abſalom and all his people came into Jeruſalem, and Achitophel was with him.

16 And when Chuſai the Arachite, David's friend, was come to Abſalom, he ſaid to him: God ſave thee O king, God ſave thee O king.

17 And Abſalom ſaid to him: Is this thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Chuſai anſwered Abſalom: Nay: for I will be his, whom the Lord hath choſen, and all this people, and all Iſrael, and with him will I abide.

19 Beſides this, whom ſhall I ſerve? is it not the king's ſon? as I have ſerved thy father, ſo will I ſerve thee alſo.

20 And Abſalom ſaid to Achitophel: Conſult what we are to do.

21 And Achitophel ſaid to Abſalom: Go in to the concubines of thy father, whom he hath left to keep the houſe: that when all Iſrael ſhall hear that thou haſt diſgraced thy father, their hands may be ſtrengthened with thee.

‖ Supra 12. 11. 22 ‖ So they ſpread a tent for Abſalom on the top of the houſe, and he went in to his father's concubines before all Iſrael.

23 Now the counſel of Achitophel, which he gave in thoſe days, *was* as if a man ſhould conſult God: ſo was all the counſel of Achitophel, both when he was with David, and when he was with Abſalom.

CHAP. XVII.

Achitophel's counſel is defeated by Chuſai: Who ſendeth intelligence to David. Achitophel hangeth himſelf.

AND Achitophel ſaid to Abſalom: I will chooſe me twelve thouſand men, and I will ariſe and purſue after David this night. A. M. 2981.

2 And coming upon him (for he is now weary, and weak-handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king who will be left alone.

3 And I will bring back all the people, as if they were but one man: for thou ſeekeſt *but* one man: and all the people ſhall be in peace.

4 And his ſaying pleaſed Abſalom, and all the ancients of Iſrael.

5 But Abſalom ſaid: Call Chuſai the Arachite, and let us hear what he alſo ſaith.

6 And when Chuſai was come to Abſalom, Abſalom ſaid to him: Achitophel hath ſpoken after this manner: ſhall we do it or no? what counſel doſt thou give?

7 And Chuſai ſaid to Abſalom: The counſel that Achitophel hath given this time is not good.

8 And again Chuſai ſaid: Thou knoweſt thy father, and the men that are with him, that they are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away: and thy father is a warrior, and will not lodge with the people.

9 Perhaps he now lieth hid in pits, or in ſome other place where he liſt: and when any one ſhall fall at the firſt, every one that heareth it ſhall ſay: There is a ſlaughter among the people that followed Abſalom.

10 And the moſt valiant man whoſe heart is as the heart of a lion, ſhall melt for fear: for all the people of Iſrael know thy father to be a valiant man, and that all who are with him are valiant.

11 But this ſeemeth to me to be good counſel: Let all Iſrael be gathered to thee, from Dan to Berſabee, as the ſand of the ſea which cannot be numbered: and thou ſhalt be in the midſt of them.

12 And we ſhall come upon him in what

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which proceeded purely from his own malice, and the abuſe of his free-will. But that knowing, and ſuffering his malicious diſpoſition to break out on this occaſion, he made uſe of him as his inſtrument to puniſh David for his ſins.

VER. 21. *Their hands may be ſtrengthened, &c.* The people might apprehend leſt Abſalom ſhould be reconciled to his father, and therefore they followed him with ſome fear of being left in the lurch, till they ſaw ſuch a crime committed as ſeemed to make a reconciliation impoſſible.

place ſoever he ſhall be found: and we ſhall cover him, as the dew falleth upon the ground, and we ſhall not leave of the men that are with him not ſo much as one.

13 And if he ſhall enter into any city, all Iſrael ſhall caſt ropes round about that city, and we will draw it into the river, ſo that there ſhall not be found ſo much as one ſmall ſtone thereof.

14 And Abſalom, and all the men of Iſrael ſaid: The counſel of Chuſai the Arachite is better than the counſel of Achitophel: and by the will of the Lord the profitable counſel of Achitophel was defeated, that the Lord might bring evil upon Abſalom.

15 And Chuſai ſaid to Sadoc and Abiathar the prieſts: Thus and thus did Achitophel counſel Abſalom, and the ancients of Iſrael: and thus and thus did I counſel them.

16 Now therefore ſend quickly, and tell David, ſaying: Tarry not this night in the plains of the wilderneſs, but without delay paſs over: leſt the king be ſwallowed up, and all the people that is with him.

17 And Jonathan and Achimaas ſtayed by the fountain Rogel: and there went a maid and told them: and they went forward, to carry the meſſage to king David, for they might not be ſeen, nor enter into the city.

18 But a certain boy ſaw them, and told Abſalom: but they making haſte went into the houſe of a certain man in Bahurim, who had a well in his court, and they went down into it.

19 And a woman took, and ſpread a covering over the mouth of the well, as it were to dry ſodden barley: and ſo the thing was not known.

20 And when Abſalom's ſervants were come into the houſe, they ſaid to the woman: Where is Achimaas and Jonathan? and the woman anſwered them: They paſſed on in haſte, after they had taſted a little water. But they that ſought them, when they found them not, returned into Jeruſalem.

21 And when they were gone, they came up out of the well, and going on told king David, and ſaid: Ariſe, and paſs quickly over the river: for this manner of counſel has Achitophel given againſt you.

22 So David aroſe, and all the people that were with him, and they paſſed over the Jordan, until it grew light, and not one of them was left that was not gone over the river.

23 But Achitophel ſeeing that his counſel was not followed, ſaddled his aſs, and aroſe and went home to his houſe and to his city: and putting his houſe in order, hanged himſelf, and was buried in the ſepulchre of his father.

24 But David came to the camp, and Abſalom paſſed over the Jordan, he and all the men of Iſrael with him.

25 Now Abſalom appointed Amaſa in Joab's ſtead over the army: and Amaſa was the ſon of a man who was called Jethra of Jezrael, who went in to Abigail the daughter of Naas, the ſiſter of Sarvia who was the mother of Joab.

26 And Iſrael camped with Abſalom in the land of Galaad.

27 And when David was come to the camp, Sobi the ſon of Naas of Rabbath of the children of Ammon, and Machir the ſon of Ammihel of Lodabar, and Berzellai the Galaadite of Rogelim,

28 Brought him beds, and tapeſtry, and earthen veſſels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulſe,

29 And honey, and butter, and ſheep, and fat calves, and they gave to David and the people that were with him, to eat: for they ſuſpected that the people were faint with hunger and thirſt in the wilderneſs.

CHAP. XVIII.

Abſalom is defeated, and ſlain by Joab. David mourneth for him.

AND David having reviewed his people, appointed over them captains of thouſands and of hundreds, A. M. 2981. Ante C. 1023.

2 And ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſai the ſon of Sarvia Joab's brother, and a third part under the hand of Ethai, who was of Geth: and the king ſaid to the people: I alſo will go forth with you.

3 And the people anſwered: Thou ſhalt not go forth: for if we flee away, they will not much mind us: or if half of us ſhould fall, they will not greatly care: for thou alone art accounted for ten thouſand: it is better therefore that thou ſhouldſt be in the city to ſuccour us.

4 And the king ſaid to them: What ſeemeth good to you, that will I do. And the king ſtood by the gate: and all the people went forth by their troops, by hundreds and by thouſands.

CHAP. XVII. VER. 24. *To the camp.* The city of Mahanaim, the name of which in Hebrew ſignifies *The camp.* It was a city of note at that time, as appears from its having been choſen by Iſboſeth for the place of his reſidence.

5 And the king commanded Joab, and Abiſai, and Ethai, ſaying: Save me the boy Abſalom. And all the people heard the king giving charge to all the princes concerning Abſalom.

6 So the people went out into the field againſt Iſrael, and the battle was fought in the foreſt of Ephraim.

7 And the people of Iſrael were defeated there by David's army, and a great ſlaughter was made that day of twenty thouſand men.

8 And the battle there was ſcattered over the face of all the country, and there were many more of the people whom the foreſt conſumed, than whom the ſword devoured that day.

9 And it happened that Abſalom met the ſervants of David, riding on a mule: and as the mule went under a thick and large oak, his head ſtuck in the oak: and while he hung between the heaven and the earth, the mule on which he rode paſſed on.

10 And one ſaw this and told Joab, ſaying: I ſaw Abſalom hanging upon an oak.

11 And Joab ſaid to the man that told him: If thou ſaweſt him, why didſt thou not ſtab him to the ground, and I would have given thee ten ſicles of ſilver, and a belt?

12 And he ſaid to Joab: If thou wouldſt have paid down in my hands a thouſand pieces of ſilver, I would not lay my hands upon the king's ſon: for in our hearing the king charged thee, and Abiſai, and Ethai, ſaying: Save me the boy Abſalom.

13 Yea and if I ſhould have acted boldly againſt my own life, this could not have been hid from the king, and wouldſt thou have ſtood by me?

14 And Joab ſaid: Not as thou wilt, but I will ſet upon him in thy ſight. So he took three lances in his hand, and thruſt them into the heart of Abſalom: and whilſt he yet panted for life, ſticking on the oak,

15 Ten young men armour-bearers of Joab, ran up and ſtriking him ſlew him.

16 And Joab ſounded the trumpet, and kept back the people from purſuing after Iſrael in their flight, being willing to ſpare the multitude.

17 And they took Abſalom, and caſt him into a great pit in the foreſt, and they laid an exceeding great heap of ſtones upon him: but all Iſrael fled to their own dwellings.

18 Now Abſalom had reared up for himſelf, in his life-time, a pillar, which is in the king's valley: for he ſaid: I have no ſon, and this ſhall be the monument of my name. And he called the pillar by his own name, and it is called The hand of Abſalom, to this day.

19 And Achimaas the ſon of Sadoc ſaid: I will run and tell the king, that the Lord hath done judgment for him from the hand of his enemies.

20 And Joab ſaid to him: Thou ſhalt not be the meſſenger this day, but ſhalt bear tidings another day: this day I will not have thee bear tidings, becauſe the king's ſon is dead.

21 And Joab ſaid to Chuſi: Go, and tell the king what thou haſt ſeen. Chuſi bowed down to Joab, and ran.

22 Then Achimaas the ſon of Sadoc ſaid to Joab again: Why might not I alſo run after Chuſi? And Joab ſaid to him: Why wilt thou run, my ſon? thou wilt not be the bearer of good tidings.

23 He anſwered: But what if I run? And he ſaid to him: Run. Then Achimaas running by a nearer way paſſed Chuſi.

24 And David ſat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, ſaw a man running alone.

25 And crying out he told the king: and the king ſaid: If he be alone, there are good tidings in his mouth. And as he was coming apace and drawing nearer,

26 The watchman ſaw another man running, and crying aloud from above, he ſaid: I ſee another man running alone. And the king ſaid: He alſo is a good meſſenger.

27 And the watchman ſaid: The running of the foremoſt ſeemeth to me like the running of Achimaas the ſon of Sadoc. And the king ſaid: He is a good man: and cometh with good news.

28 And Achimaas crying out, ſaid to the king: God ſave thee O king. And falling down before the king with his face to the ground, he ſaid: Bleſſed be the Lord thy God, who hath ſhut up the men that have lifted up their hands againſt the lord my king.

29 And the king ſaid: Is the young man Abſalom ſafe? And Achimaas ſaid: I ſaw a great tumult, O king, when thy ſervant Joab ſent me thy ſervant: I know nothing elſe.

30 And the king ſaid to him: Paſs, and ſtand here.

CHAP. XVIII. VER. 8. *Conſumed*, viz. by pits and precipices.

VER. 18. *No ſon.* The ſons mentioned above, chap. xiv. 27. were dead when this pillar was erected: unleſs we ſuppoſe he raiſed this pillar before they were born.

31 And when he had paſſed, and ſtood ſtill, Chuſi appeared: and coming up he ſaid: I bring good tidings, lord my king: for the Lord hath judged for thee this day from the hand of all that have riſen up againſt thee.

32 And the king ſaid to Chuſi: Is the young man Abſalom ſafe? And Chuſi anſwering him, ſaid: Let the enemies of the lord my king, and all that riſe againſt him unto evil, be as the young man is.

33 The king therefore being much moved, went up to the high-chamber over the gate, and wept. And as he went he ſpoke in this manner: || My ſon Abſalom, Abſalom my ſon: who would grant me that I might die for thee, Abſalom my ſon, my ſon Abſalom.

|| Infra 19. 4.

CHAP. XIX.

David, at the remonſtrances of Joab, ceaſeth his mourning. He is invited back and met by Semei and Miphiboſeth: a ſtrife between the men of Juda and the men of Iſrael.

A. M. 2981. AND it was told Joab, that the king wept and mourned for his ſon:

2 And the victory that day was turned into mourning unto all the people: for the people heard ſay that day: The king grieveth for his ſon.

3 And the people ſhunned the going into the city that day as a people would do that hath turned their backs, and fled away from the battle.

4 And the king covered his head, and cried with a loud voice: O my ſon Abſalom, O Abſalom my ſon, O my ſon.

5 Then Joab going into the houſe to the king, ſaid: Thou haſt ſhamed this day the faces of all thy ſervants, that have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 Thou loveſt them that hate thee, and thou hateſt them that love thee: and thou haſt ſhewn this day that thou careſt not for thy nobles, nor for thy ſervants: and I now plainly perceive that if Abſalom had lived, and all we had been ſlain, then it would have pleaſed thee.

7 Now therefore ariſe, and go out, and ſpeak to the ſatisfaction of thy ſervants: for I ſwear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee ſo much as one this night: and that will be worſe to thee, than all the evils that have befallen thee from thy youth until now.

8 Then the king aroſe and ſat in the gate: and it was told to all the people that the king ſat in the gate: and all the people came before the king, but Iſrael fled to their own dwellings.

9 And all the people were at ſtrife in all the tribes of Iſrael, ſaying: The king delivered us out of the hand of our enemies, and he ſaved us out of the hand of the Philiſtines: and now he is fled out of the land for Abſalom.

10 But Abſalom, whom we anointed over us, is dead in the battle: how long are you ſilent, and bring not back the king?

11 And king David ſent to Sadoc, and Abiathar the prieſts, ſaying: Speak to the ancients of Juda, ſaying: Why are you the laſt to bring the king back to his houſe? (For the talk of all Iſrael was come to the king in his houſe.)

12 You are my brethren, you are my bone, and my fleſh, why are you the laſt to bring back the king?

13 And ſay ye to Amaſa: Art not thou my bone, and my fleſh? So do God to me, and add more, if thou be not the chief captain of the army before me always in the place of Joab.

14 And he inclined the heart of all the men of Juda, as it were of one man: and they ſent to the king, ſaying: Return thou, and all thy ſervants.

15 And the king returned and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.

16 || And Semei the ſon of Gera the ſon of Jemini of Bahurim, made haſte and went down with the men of Juda to meet king David,

|| 3 Kings 2. 8.

17 With a thouſand men of Benjamin, and Siba the ſervant of the houſe of Saul: and his fifteen ſons, and twenty ſervants were with him: and going over the Jordan,

18 They paſſed the fords before the king, that they might help over the king's houſehold, and do according to his commandment. And Semei the ſon of Gera falling down before the king, when he was come over the Jordan,

19 Said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of thy ſervant on the day that thou, lord my

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VER. 33. *Would God.* David lamented the death of Abſalom, becauſe of the wretched ſtate in which he died: and therefore would have been glad to have ſaved his life, even by dying for him. In which he was a figure of Chriſt weeping, praying and dying for his rebellious children, and even for them that crucified him.

king, wenteſt out of Jeruſalem, nor lay it up in thy heart, O king.

20 For I thy ſervant acknowledge my ſin: and therefore I am come this day the firſt of all the houſe of Joſeph, and am come down to meet my lord the king.

21 But Abiſai the ſon of Sarvia anſwering, ſaid: Shall Semei for theſe words not be put to death, becauſe he curſed the Lord's anointed?

22 And David ſaid: What have I to do with you, ye ſons of Sarvia? why are you a ſatan this day to me? ſhall there any man be killed this day in Iſrael? do not I know that this day I am made king over Iſrael?

23 And the king ſaid to Semei: Thou ſhalt not die. And he ſwore unto him.

24 And Miphiboſeth the ſon of Saul, came down to meet the king, and he had neither waſhed his feet, nor trimmed his beard: nor waſhed his garments from the day that the king went out, until the day of his return in peace.

25 And when he met the king at Jeruſalem, the king ſaid to him: Why cameſt thou not with me, Miphiboſeth?

26 And he anſwering, ſaid: Lord my king, my ſervant deſpiſed me: for I thy ſervant ſpoke to him to ſaddle me an aſs, that I might get on and go with the king: for I thy ſervant am lame.

‖ Supra 16. 3. † Supra 14. 17. & 20. 1 Kings 29. 9.

27 ‖ Moreover he hath alſo accuſed me thy ſervant to thee, my lord the king: but† thou my lord the king art as an Angel of God, do what pleaſeth thee.

28 For all of my father's houſe were no better than worthy of death before my lord the king; and thou haſt ſet me thy ſervant among the gueſts of thy table: what juſt complaint therefore have I? or what right to cry any more to the king?

29 Then the king ſaid to him: Why ſpeakeſt thou any more? what I have ſaid is determined: thou and Siba divide the poſſeſſions.

30 And Miphiboſeth anſwered the king: Yea let him take all, for as much as my lord the king is returned peaceably into his houſe.

31 Berzellai alſo the Galaadite, coming down from Rogelim, brought the king over the Jordan, being ready alſo to wait on him beyond the river.

‖ 3 Kings 2. 7.

32 ‖ Now Berzellai the Galaadite was of a great age, that is to ſay, fourſcore years old, and he provided the king with ſuſtenance when he abode in the camp: for he was a man exceeding rich.

33 And the king ſaid to Berzellai: Come with me that thou mayeſt reſt ſecure with me in Jeruſalem.

34 And Berzellai ſaid to the king: How many are the days of the years of my life, that I ſhould go up with the king to Jeruſalem?

‖ Supra 17. 27.

35 ‖ I am this day fourſcore years old, are my ſenſes quick to diſcern ſweet and bitter? or can meat or drink delight thy ſervant? or can I hear any more the voice of ſinging-men and ſinging-women? why ſhould thy ſervant be a burden to the lord my king?

36 I thy ſervant will go on a little way from the Jordan with thee: I need not this recompence.

37 But I beſeech thee let thy ſervant return, and die in my own city, and be buried by the ſepulchre of my father, and of my mother. But there is thy ſervant Chamaam, let him go with thee, lord my king, and do to him whatſoever ſeemeth good to thee.

38 Then the king ſaid to him: Let Chamaam go over with me, and I will do for him whatſoever ſhall pleaſe thee, and all that thou ſhalt aſk of me, thou ſhalt obtain.

39 And when all the people and the king had paſſed over the Jordan, the king kiſſed Berzellai, and bleſſed him: and he returned to his own place.

40 So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Iſrael were there.

41 Therefore all the men of Iſrael running together to the king, ſaid to him: Why have our brethren the men of Juda ſtolen thee away, and have brought the king and his houſehold over the Jordan, and all the men of David with him?

42 And all the men of Juda anſwered the men of Iſrael: Becauſe the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the king's, or have any gifts been given us?

43 And the men of Iſrael anſwered the men of Juda, and ſaid: I have ten parts in the king more than thou, and David belongeth to me more than to thee: why haſt thou done me a wrong, and why was it not told me firſt, that I might bring back my king? And the men of Juda anſwered more harſhly than the men of Iſrael.

CHAP. XX.

Seba's rebellion. Amasa is slain by Joab. Abela is besieged, but upon the citizens casting over the wall the head of Seba, Joab departeth with his army.

A. M. 2981. Ante C. 1023. AND there happened to be there a man of Belial, whose name was Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.

2 And all Israel departed from David, and followed Seba the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.

3 And when the king was come into his house at Jerusalem, he took the ten women his concubines, whom he had left to keep the house, and put them in ward, allowing them provisions: and he went not in unto them, but they were shut up unto the day of their death living in widowhood.

4 And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here present.

5 So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.

6 And David said to Abisai: Now will Seba the son of Bochri do us more harm than did Absalom: take thou therefore the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.

7 So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem to pursue after Seba the son of Bochri.

8 And when they were at the great stone which is in Gabaon, Amasa coming met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword hanging down to his flank, in a scabbard, made in such manner as to come out with the least motion and strike.

9 And Joab said to Amasa: God save thee my brother. || And he took Amasa by the chin with his right hand to kiss him. || 3 Kings 2. 5.

10 But Amasa did not take notice of the sword, which Joab had, and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and Abisai his brother pursued after Seba the son of Bochri.

11 In the mean time some men of Joab's company stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead the companion of David.

12 And Amasa embrued with blood, lay in the midst of the way. A certain man saw this that all the people stood still to look upon him, so he removed Amasa out of the high-way into the field, and covered him with a garment, that they who passed might not stop on his account.

13 And when he was removed out of the way, all the people went on following Joab to pursue after Seba the son of Bochri.

14 Now he had passed through all the tribes of Israel unto Abela and Bethmaacha: and all the chosen men were gathered together unto him.

15 And they came, and besieged him in Abela, and in Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.

16 And a wise woman cried out from the city: Hear, hear and say to Joab: Come near hither, and I will speak with thee.

17 And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear.

18 And she again said: A saying was used in the old proverb: They that inquire, let them inquire in Abela: and so they made an end.

19 Am not I she that answer truth in Israel, and thou seekest to destroy the city, and to overthrow a mother in Israel? Why wilt thou throw down the inheritance of the Lord?

20 And Joab answering, said: God forbid, God forbid that I should, I do not throw down, nor destroy.

21 The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee from the wall.

22 So she went to all the people, and spoke to them wisely: and they cut off the head of Seba the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one to their home: and Joab returned to Jerusalem to the king.

23 || So Joab was over all the army of || Supra 8. 16.

CHAP. XX. VER. 14. *Abela and Bethmaacha.* Cities of the tribe of Nephtali.

Israel: and Banaias the son of Joiada was over the Cerethites and Phelethites.

24 But Aduram over the tributes: and Josaphat the son of Ahilud was recorder.

25 And Siva *was* scribe: and Sadoc and Abiathar, priests.

26 And Ira the Jairite was the priest of David.

CHAP. XXI.

A famine of three years, for the sin of Saul against the Gabaonites, at whose desire seven of Saul's race are crucified. War again with the Philistines.

A. M. 2983. Ante C. 1021. AND there was a famine in the days of David for three years successively: and David consulted the oracle of the Lord. And the Lord said: *It is* for Saul, and his bloody house, because he slew the Gabaonites.

2 Then the king calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrhites: ‖ and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were for the children of Israel and Juda.) ‖ Josue 9. 16.

3 David therefore said to the Gabaonites: What shall I do for you? and what shall be the atonement for you, that you may bless the inheritance of the Lord?

4 And the Gabaonites said to him: We have no contest about silver and gold, but against Saul and against his house: neither do we desire that any man be slain of Israel. And the king said to them: What will you then that I should do for you?

5 And they said to the king: The man that crushed us and oppressed us unjustly, we must destroy in such manner that there be not so much as one left of his stock in all the coasts of Israel.

6 Let seven men of his children be delivered unto us, that we may crucify them to the Lord in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them.

‖ 1 Kings 18. 3. 7 ‖ And the king spared Miphiboseth the son of Jonathan the son of Saul, because of the oath of the Lord, that had been between David and Jonathan the son of Saul.

8 So the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Armoni, and Miphiboseth: and the five sons of Michol the daughter of Saul, whom she bore to Hadriel the son of Berzellai, that was of Molathi,

9 And gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped. * * A. M. 2986. Ante C. 1018.

10 And Respha the daughter of Aia took hair-cloth, and spread it under her upon the rock from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to tear them by day, nor the beasts by night.

11 And it was told David, what Respha the daughter of Aia, the concubine of Saul, had done.

12 And David went, and took the bones of Saul, and the bones of Jonathan his son from the men of Jabes Galaad, ‖ who had stolen them from the street of Bethsan, where the Philistines had hanged them when they had slain Saul in Gelboe. ‖ 1 Kings 31. 12.

13 And he brought from thence the bones of Saul, and the bones of Jonathan his son; and they gathered up the bones of them that were crucified,

14 And they buried them with the bones of Saul, and of Jonathan his son in the land of Benjamin, in the side, in the sepulchre of Cis his father: and they did all that the king had commanded, and God shewed mercy again to the land after these things.

15 And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint,

16 Jesbibenob, who was of the race of Arapha, ‖ the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill David, ‖ 1 Kings 17. 7.

17 And Abisai the son of Sarvia rescued him, and striking the Philistine killed him. Then David's men swore unto him, saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel.

18 ‖ There was also a second battle in Gob against the Philistines: then Sobochai of Husathi slew Saph of the race of Arapha of the family of the giants. ‖ 1 Par. 20. 4.

19 And there was a third battle in Gob against the Philistines, in which Adeodatus the son of the Forrest an embroiderer of Bethlehem slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.

20 A fourth battle was in Geth: where

CHAP. XXI. VER. 8. *Of Michol.* They were the sons of Merob, who was married to Hadriel: but they are here called the sons of Michol, because she adopted them, and brought them up as her own.

VER. 19. *Adeodatus the son of the Forrest.* So it is rendered in the Latin Vulgat, by giving the interpretation of the Hebrew names, which are Elhanan the son of Jaare.

there was a man of great ſtature, that had ſix fingers on each hand, and ſix toes on each foot, four and twenty in all, and he was of the race of Arapha.

21 And he reproached Iſrael: and Jonathan the ſon of Samaa the brother of David ſlew him.

22 Theſe four were born of Arapha in Geth, and they fell by the hand of David, and of his ſervants.

CHAP. XXII.

King David's pſalm of thankſgiving for his deliverance from all his enemies.

AND David ſpoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul,

‖ Pſal. 17. 3. 2 And he ſaid: ‖ The Lord is my rock, and my ſtrength, and my ſaviour.

3 God is my ſtrong one, in him will I truſt: my ſhield, and the horn of my ſalvation: he lifteth me up, and *is* my refuge: my ſaviour, thou wilt deliver me from iniquity.

‖ Pſal. 17. 4. 4 ‖ I will call on the Lord who is worthy to be praiſed: and I ſhall be ſaved from my enemies.

5 For the pangs of death have ſurrounded me: the floods of Belial have made me afraid.

6 The cords of hell compaſſed me: the ſnares of death prevented me.

7 In my diſtreſs I will call upon the Lord, and I will cry to my God: and he will hear my voice out of his temple, and my cry ſhall come to his ears.

8 The earth ſhook and trembled, the foundations of the mountains were moved, and ſhaken, becauſe he was angry with them.

9 A ſmoak went up from his noſtrils, and a devouring fire out of his mouth: coals were kindled by it.

10 He bowed the heavens, and came down: and darkneſs *was* under his feet.

11 And he rode upon the Cherubims, and flew: and ſlid upon the wings of the wind.

12 He made darkneſs a covering round about him: dropping waters out of the clouds of the heavens.

13 By the brightneſs before him, the coals of fire were kindled.

14 The Lord ſhall thunder from heaven: and the moſt high ſhall give forth his voice.

15 He ſhot arrows and ſcattered them: lightning, and conſumed them.

16 And the overflowings of the ſea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blaſt of the ſpirit of his wrath.

17 He ſent from on high, and took me, and drew me out of many waters.

18 He delivered me from my moſt mighty enemy, and from them that hated me: for they were too ſtrong for me.

19 He prevented me in the day of my affliction, and the Lord became my ſtay.

20 And he brought me forth into a large place, he delivered me, becauſe I pleaſed him.

21 The Lord will reward me according to my juſtice: and according to the cleanneſs of my hands he will render to me.

22 Becauſe I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments are in my ſight: and his precepts I have not removed from me.

24 And I ſhall be perfect with him: and ſhall keep myſelf from my iniquity.

25 And the Lord will recompence me according to my juſtice: and according to the cleanneſs of my hands in the ſight of his eyes.

26 With the holy one thou wilt be holy: and with the valiant perfect.

27 With the elect thou wilt be elect: and with the perverſe thou wilt be perverted.

28 And the poor people thou wilt ſave: and with thy eyes thou wilt humble the haughty.

29 For thou art my lamp, O Lord: and thou, O Lord, wilt enlighten my darkneſs.

30 For in thee I will run girded: in my God I will leap over the wall.

31 God, his way *is* immaculate, the word of the Lord is tried by fire: he is the ſhield of all that truſt in him.

32 Who is God but the Lord: and who is ſtrong but our God?

33 God who hath girded me with ſtrength: and made my way perfect.

‖ Pſal. 143. 1. 34 ‖ Making my feet like the feet of harts, and ſetting me upon my high places.

35 He teacheth my hands to war: and maketh my arms like a bow of braſs.

36 Thou haſt given me the ſhield of my ſalvation: and thy mildneſs hath multiplied me.

37 Thou ſhalt enlarge my ſteps under me: and my ancles ſhall not fail.

38 I will purſue after my enemies, and

cruſh them: and will not return again till I conſume them.

39 I will conſume them and break them in pieces, ſo that they ſhall not riſe: they ſhall fall under my feet.

40 Thou haſt girded me with ſtrength to battle: thou haſt made them that reſiſted me to bow under me.

41 My enemies thou haſt made to turn their back to me: them that hated me, and I ſhall deſtroy them.

42 They ſhall cry, and there ſhall be none to ſave: to the Lord, and he ſhall not hear them.

43 I ſhall beat them as ſmall as the duſt of the earth: I ſhall cruſh them and ſpread them abroad like the mire of the ſtreets.

44 Thou wilt ſave me from the contradictions of my people: thou wilt keep me to be the head of the Gentiles: the people which I know not, ſhall ſerve me.

45 The ſons of the ſtranger will reſiſt me, at the hearing of the ear they will obey me.

46 The ſtrangers are melted away, and ſhall be ſtraitened in their diſtreſſes.

47 The Lord liveth, and my God is bleſſed: and the ſtrong God of my ſalvation ſhall be exalted.

48 God who giveth me revenge, and bringeſt down people under me.

49 Who bringeſt me forth from my enemies, and lifteſt me up from them that reſiſt me: ‖ from the wicked man thou ſhalt deliver me.

‖ Pſ. 17. 49.

† Rom. 15. 9.

50 ‖ Therefore will I give thanks to thee, O Lord, among the Gentiles, and will ſing to thy name.

51 Giving great ſalvation to his king, and ſhewing mercy to David his anointed, and to his ſeed for ever.

CHAP. XXIII.

The laſt words of David. A catalogue of his valiant men.

NOW theſe are David's laſt words. David the ſon of Iſai ſaid: The man to whom it was appointed concerning the Chriſt of the God of Jacob, ‖ the excellent pſalmiſt of Iſrael ſaid:

‖ Acts 2. 30.

2 The Spirit of the Lord hath ſpoken by me, and his word by my tongue.

3 The God of Iſrael ſaid to me, the ſtrong one of Iſrael ſpoke, the ruler of men, the juſt ruler in the fear of God.

4 As the light of the morning, when the ſun riſeth, ſhineth in the morning without clouds, and as the graſs ſpringeth out of the earth by rain.

5 Neither is my houſe ſo great with God, that he ſhould make with me an eternal covenant, firm in all things and aſſured. For *he is* all my ſalvation, and all my will: neither is there ought thereof that ſpringeth not up.

6 But tranſgreſſors ſhall all of them be plucked up as thorns: which are not taken away with hands.

7 And if a man will touch them, he muſt be armed with iron and with the ſtaff of a lance: but they ſhall be ſet on fire and burnt to nothing.

8 ‖ Theſe are the names of the valiant men of David. *Jeſbaham* ſitting in the chair *was* the wiſeſt chief among the three, he was like the moſt tender little worm of the wood, who killed eight hundred men at one onſet.

‖ 1 Par. 11. 20.

9 After him was Eleazar the ſon of Dodo the Ahohite one of the three valiant men that were with David when they defied the Philiſtines, and they were there gathered together to battle.

10 And when the men of Iſrael were gone away, he ſtood and ſmote the Philiſtines till his hand was weary, and grew ſtiff with the ſword: and the Lord wrought a great victory that day: and the people that were the fled away, returned to take ſpoils of them that were ſlain.

11 And after him was Semma the ſon of Age of Arari. And the Philiſtines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philiſtines,

12 He ſtood in the midſt of the field, and defended it, and defeated the Philiſtines: and the Lord gave a great victory.

13 Moreover alſo before this the three who were princes ‖ among the thirty, went down and came to David in the harveſt time

‖ 1 Par. 11. 15.

CHAP. XXIII. VER. 4. *As the Light, &c.* So ſhall be the kingdom of Chriſt.

VER. 5. *Neither is my houſe, &c.* As if he ſhould ſay: This everlaſting covenant was not due to my houſe: but purely owing to his bounty; who is all my ſalvation, and my will: that is, who hath always ſaved me, and granted me what I beſeeched of him; ſo that I and my houſe, through his bleſſing, have ſprung up, and ſucceeded in all things.

VER. 8. *Jeſbaham*, the ſon of Hachamoni. For this was the name of this hero, as appears from 1 *Chron.* xi.

Ibid. *Moſt tender, &c.* He appeared like one tender and weak, but was indeed moſt valiant and ſtrong. It ſeems the Latin has here given the interpretation of the Hebrew name of the hero, to whom *Jeſbaham* was like, inſtead of the name itſelf, which was *Adino* the *Eznite*, one much renowned of old for his valour.

VER. 9. *Dodo.* In Latin, *Patrui ejus*, which is the interpretation of the Hebrew name *Dodo*. The ſame occurs in ver. 24.

into the cave of Odollam: and the camp of the Philiſtines was in the valley of the giants.

14 And David was then in a hold: and there was a garriſon of the Philiſtines then in Bethlehem.

15 And David longed, and ſaid: O that ſome man would give me a drink of the water out of the ciſtern, that is in Bethlehem by the gate.

16 And the three valiant men broke through the camp of the Philiſtines, and drew water out of the ciſtern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord,

17 Saying: The Lord be merciful to me, that I may not do this: ſhall I drink the blood of theſe men that went, and the peril of their lives? therefore he would not drink. Theſe things did theſe three mighty men.

18 Abiſai alſo the brother of Joab the ſon of Sarvia, was chief among three: and he lifted up his ſpear againſt three hundred, whom he ſlew, and he was renowned among the three,

19 And the nobleſt of three, and was their chief, but to the three firſt he attained not.

20 And Banaias the ſon of Joiada a moſt valiant man, of great deeds, of Cabſeel: he ſlew the two lions of Moab, and he went down, and ſlew a lion in the midſt of a pit, in the time of ſnow.

21 He alſo ſlew an Egyptian, a man worthy to be a ſight, having a ſpear in his hand: but he went down to him with a rod, and forced the ſpear out of the hand of the Egyptian, and ſlew him with his own ſpear.

22 Theſe things did Banaias the ſon of Joiada.

23 And he renowned among the three valiant men, who were the moſt honourable among the thirty: but he attained not to the firſt three: and David made him of his privy counſel.

24 Aſael the brother of Joab was one of the thirty, Elehanan the ſon of Dodo of Bethlehem.

25 Semma of Harodi, Elica of Harodi,

26 Heles of Phalti, Hira the ſon of Acces of Thecua,

27 Abiezer of Anathoth, Mobonnai of Huſati,

28 Selmon the Ahohite, Maharai the Netophathite,

29 Heled the ſon of Baana, alſo a Netophathite, Ithai the ſon of Ribai of Gabaath of the children of Benjamin,

30 Banaia the Pharathonite, Heddai of the torrent Gaas,

31 Abialbon the Arbathite, Azmaveth of Beromi,

32 Eliaba of Salaboni. The ſons of Jaſſen, Jonathan,

33 Semma of Orori, Aliam the ſon of Sarar the Arorite,

34 Eliphelet the ſon of Aaſbai the ſon of Machati, Eliam the ſon of Achitophel the Gelonite,

35 Heſrai of Carmel, Pharai of Arbi,

36 Igaal the ſon of Nathan of Soba, Bonni of Gadi,

37 Selec of Ammoni, Naharai the Berothite, armour-bearer of Joab the ſon of Sarvia,

38 Ira the Jethrite, Gareb alſo a Jethrite.

39 Urias the Hethite, thirty and ſeven in all.

CHAP. XXIV.

David numbereth the people: God ſendeth a peſtilence, which is ſtopt by David's prayer and ſacrifice.

‖ AND the anger of the Lord was again kindled againſt Iſrael, and ſtirred up David among them, ſaying: Go, number Iſrael and Juda. A. M. 2987. Ante C. 1017. ‖ 1 Par. 21. 1.

2 And the king ſaid to Joab the general of his army: Go through all the tribes of Iſrael from Dan to Berſabee, and number ye the people, that I may know the number of them.

3 And Joab ſaid to the king: The Lord thy God increaſe thy people, and make them as many more as they are now, and again multiply them a hundred-fold in the ſight of my lord the king: but what meaneth my lord the king by this kind of thing?

4 But the king's words prevailed over the words of Joab, and of the captains of the army: and Joab, and the captains of the ſoldiers went out from the preſence of the king, to number the people of Iſrael.

5 And when they had paſſed the Jordan, they came to Aroer to the right ſide of the city, which is in the vale of Gad.

6 And by Jazer they paſſed into Galaad, and to the lower land of Hodſi, and they came into the woodlands of Dan. And going about by Sidon,

7 They paſſed near the walls of Tyre, and all the land of the Hevite, and the Cha-

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CHAP. XXIV. VER. 1. *Stirred up, &c.* This is expreſly declared *ſtirring up* was not the doing of God but of ſatan; as it 1 *Chron.* xxi. 1.

nanite, and they came to the ſouth of Juda into Berſabee:

8 And having gone through the whole land, after nine months and twenty days, they came to Jeruſalem.

9 And Joab gave up the ſum of the number of the people to the king, and there were found of Iſrael eight hundred thouſand valiant men that drew the ſword: and of Juda five hundred thouſand fighting men.

‖ 1 Kings 24. 6.

10 ‖ But David's heart ſtruck him, after the people were numbered: and David ſaid to the Lord: I have ſinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy ſervant, becauſe I have done exceeding fooliſhly.

11 And David aroſe in the morning, and the word of the Lord came to Gad the prophet and the ſeer of David, ſaying:

12 Go, and ſay to David: Thus ſaith the Lord: I give thee thy choice of three things, chooſe one of them which thou wilt, that I may do it to thee.

13 And when Gad was come to David, he told him, ſaying: Either ſeven years of famine ſhall come to thee in thy land: or thou ſhalt flee three months before thy adverſaries, and they ſhall purſue thee: or for three days there ſhall be a peſtilence in thy land. Now therefore deliberate, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid to Gad: I am in a great ſtrait: ‖ but it is better that I ſhould fall into the hands of the Lord (for his mercies are many) than into the hands of men.

‖ Dan. 13. 23.

15 And the Lord ſent a peſtilence upon Iſrael, from the morning unto the time appointed, and there died of the people from Dan to Berſabee ſeventy thouſand men.

16 And when the Angel of the Lord had ſtretched out his hand over Jeruſalem to deſtroy it, the Lord had pity on the affliction, and ſaid to the Angel that ſlew the people: It is enough: now hold thy hand. And the Angel of the Lord was by the threſhing floor of Areuna the Jebuſite.

17 And David ſaid to the Lord, when he ſaw the Angel ſtriking the people: It is I, I am he that have ſinned, I have done wickedly: theſe that are the ſheep, what have they done? let thy hand, I beſeech thee, be turned againſt me, and againſt my father's houſe.

18 And Gad came to David that day, and ſaid: Go up, and build an altar to the Lord in the threſhing floor of Areuna the Jebuſite.

19 And David went up according to the word of Gad which the Lord had commanded him.

20 And Areuna looked, and ſaw the king and his ſervants coming towards him:

21 And going out he worſhipped the king, bowing with his face to the earth, and ſaid: Wherefore is my lord the king come to his ſervant? And David ſaid to him: To buy the threſhing floor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may ceaſe.

22 And Areuna ſaid to David: Let my lord the king take, and offer, as it ſeemeth good to him: thou haſt here oxen for a holocauſt, and the wain, and the yokes of the oxen for wood.

23 All theſe things Areuna as a king gave to the king: and Areuna ſaid to the king: The Lord thy God receive thy vow.

24 And the king anſwered him, and ſaid: Nay, but I will buy it of thee at a price, and I will not offer to the Lord my God holocauſts free-coſt. So David bought the floor, and the oxen, for fifty ſicles of ſilver:

25 And David built there an altar to the Lord, and offered holocauſts and peace-offerings: and the Lord became merciful to the land, and the plague was ſtayed from Iſrael.

VER. 10. *David's heart ſtruck him after the people were numbered.* That is, he was touched with a great remorſe for the vanity and pride which had put him upon numbering the people.

THE

THIRD BOOK OF KINGS.

This and the following book are called by the holy fathers the third and fourth book of Kings; but by the Hebrews the first and second. They contain the history of the kingdoms of Israel and Juda, from the beginning of the reign of Solomon, to the captivity. As to the writer of these books, it seems most probable they were not written by one man; nor at one time; but as there was all along a succession of prophets in Israel, who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these prophets. See 2 Paralipomenon, alias 2 Chronicles ix. 29. xii. 15. xiii. 22. xx. 34. xxvi. 22. xxxii. 32.

CHAP. I.

King David growing old, Abisag a Sunamites is brought to him. Adonias pretending to reign, Nathan and Bethsabee obtain that Solomon should be declared and anointed king.

A. M. 2989. Ante C. 1015. NOW king David was old, and advanced in years: and when he was covered with clothes, he was not warm.

2 His servants therefore said to him: Let us seek for our lord the king a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king.

3 So they sought a beautiful young woman in all the coasts of Israel, and they found Abisag a Sunamites, and brought her to the king.

4 And the damsel was exceeding beautiful, and she slept with the king; and served him, but the king did not know her.

5 And Adonias the son of Haggith exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him.

‖ 1 Kings 2. 29. 2 Kings 13. 21. & 15. 1. 6 ‖ Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after Absalom.

7 And he conferred with Joab the son of Sarvia, and with Abiathar the priest, who furthered Adonias's side.

8 But Sadoc the priest, and Banaias the son of Joiada, and Nathan the prophet, and Semei, and Rei, and the strength of David's army was not with Adonias.

9 And Adonias having slain rams and calves, and all fat cattle by the stone of Zoheleth, which was near the fountain Rogel, invited all his brethren the king's sons, and all the men of Juda the king's servants:

10 But Nathan the prophet, and Banaias, and all the valiant men, and Solomon his brother he invited not.

11 And Nathan said to Bethsabee the mother of Solomon: Hast thou not heard that Adonias the son of Haggith reigneth, and our lord David knoweth it not?

12 Now then come, take my counsel and save thy life, and the life of thy son Solomon.

13 Go, and get thee in to king David, and say to him: Didst not thou, my lord O king, swear to me thy handmaid, saying: Solomon thy son shall reign after me, and he shall sit in my throne? why then doth Adonias reign?

14 And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words.

15 So Bethsabee went in to the king into the chamber: now the king was very old, and Abisag the Sunamites ministered to him.

16 Bethsabee bowed herself, and worshipped the king. And the king said to her: What is thy will?

17 She answered and said: My lord, thou didst swear to thy handmaid by the Lord thy God, saying: Solomon thy son shall reign after me, and he shall sit on my throne.

18 And behold now Adonias reigneth, and thou, my lord the king, knowest nothing of it.

19 He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar the priest, and Joab the general of the army: but Solomon thy servant he invited not.

20 And now, my lord O king, the eyes of all Israel are upon thee, that thou shouldst tell them, who shall sit on thy throne, my lord the king, after thee.

21 Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I and my son Solomon shall be counted offenders.

22 As she was yet speaking with the king, Nathan the prophet came.

23 And they told the king, saying: Nathan the prophet is here. And when he was come in before the king, and had worshipped bowing down to the ground,

24 Nathan said: My lord O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne?

25 Because he is gone down to-day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar the priest: and they are eating and drinking before him, and saying: God save king Adonias:

26 But me thy servant, and Sadoc the priest, and Banaias the son of Joiada, and Solomon thy servant, he hath not invited.

27 Is this word come out from my lord the king, and hast thou not told me thy servant who should sit on the throne of my lord the king after him?

28 And king David answered and said: Call to me Bethsabee. And when she was come in to the king, and stood before him,

29 The king swore and said: As the Lord liveth, who hath delivered my soul out of all distress,

30 Even as I swore to thee by the Lord the God of Israel, saying: Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

31 And Bethsabee bowing with her face to the earth worshipped the king, saying: May my lord David live for ever.

32 King David also said: Call me Sadoc the priest, and Nathan the prophet, and Banaias the son of Joiada. And when they were come in before the king,

33 He said to them: Take with you the servants of your lord, and set my son Solomon upon my mule: and bring him to Gihon.

34 And let Sadoc the priest, and Nathan the prophet anoint him there king over Israel: and you shall sound the trumpet, and shall say: God save king Solomon.

35 And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda.

36 And Banaias the son of Joiada answered the king, saying: Amen: so say the Lord the God of my lord the king.

37 As the Lord hath been with my lord the king, so be he with Solomon, and make his throne higher than the throne of my lord king David.

38 So Sadoc the priest, and Nathan the prophet went down, and Banaias the son of Joiada, and the Cerethi, and Phelethi: and they set Solomon upon the mule of king David, and brought him to Gihon.

39 And Sadoc the priest took a horn of oil out of the tabernacle, and anointed Solomon: and they sounded the trumpet, and all the people said: God save king Solomon.

40 And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.

41 And Adonias, and all that were invited by him, heard it, and now the feast was at an end: Joab also hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar?

42 While he yet spoke, Jonathan the son of Abiathar the priest came: and Adonias said to him: Come in, because thou art a valiant man, and bringest good news.

43 And Jonathan answered Adonias: Not so: for our lord king David hath appointed Solomon king.

44 And hath sent with him Sadoc the priest, and Nathan the prophet, and Banaias the son of Joiada, and the Cerethi, and Phelethi, and they have set him upon the king's mule.

45 And Sadoc the priest, and Nathan the prophet have anointed him king in Gihon: and they are gone up from thence rejoicing, so that the city rang again: this is the noise that you have heard.

46 Moreover Solomon sitteth upon the throne of the kingdom.

47 And the king's servants going in, have blessed our lord king David, saying: May God make the name of Solomon

greater than thy name, and make his throne greater than thy throne. And the king adored in his bed:

48 And he said: Blessed be the Lord the God of Israel, who hath given this day one to sit on my throne, my eyes seeing it.

49 Then all the guests of Adonias were afraid, and they all arose, and every man went his way.

50 And Adonias fearing Solomon, arose, and went, and took hold on the horn of the altar.

51 And they told Solomon, saying: Behold Adonias, fearing king Solomon, hath taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, that he will not kill his servant with the sword.

52 And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground: but if evil be found in him, he shall die.

53 Then king Solomon sent, and brought him out from the altar: and going in he worshipped king Solomon: and Solomon said to him: Go to thy house.

CHAP. II.

David, after giving his last charge to Solomon, dieth. Adonias is put to death, Abiathar is banished: Joab and Semei are slain.

A. M. 2990. Ante C. 1014. AND the days of David drew nigh that he should die, and he charged his son Solomon, saying:

2 I am going the way of all flesh: take thou courage, and shew thyself a man.

3 And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judg-
‖ Deut. 17. 29. ments, and testimonies, ‖ as it is written in the law of Moses: that thou mayest understand all thou dost, and whithersoever thou shalt turn thyself:

4 That the Lord may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel.

5 Thou knowest also what Joab the son
‖ 2 Kings 3. 27. † 2 Kings 20. 10. of Sarvia hath done to me, what he did to the two captains of the army of Israel, ‖ to Abner the son of Ner, and † to Amasa the son of Jether: whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoary head go down to hell in peace.

7 But shew kindness to the sons of Berzellai the Galaadite, and let them eat at thy table: ‖ for they met me when I fled from the face of Absalom thy brother. ‖ 2 Kings 19. 31.

8 ‡ Thou hast also with thee Semei the son of Gera the son of Jemini of Bahurim, who cursed me with a grievous curse, when I went to the camp; but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with the sword: ‡ 2 Kings 16. 5. & 19. 19.

9 Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his grey hairs with blood to hell.

10 ‖ So David slept with his fathers, and was buried in the city of David. ‖ Acts 2. 29.

11 And the days that David reigned in Israel, were forty years: in Hebron he reigned seven years, in Jerusalem thirty three. ‖ 1 Par. 29 27.

12 And Solomon sat upon the throne of his father David, and his kingdom was strengthened exceedingly.

13 And Adonias the son of Haggith came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: Peaceable.

14 And he added: I have a word to speak with thee. She said to him: Speak. And he said:

15 Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord.

16 Now therefore I ask one petition of thee; turn not away my face. And she said to him: Say on.

17 And he said: I pray thee speak to king Solomon (for he cannot deny thee any thing) to give me Abisag the Sunamites to wife.

18 And Bethsabee said: Well, I will speak for thee to the king.

19 Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne

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CHAP. II. VER. 5. *Joab.* These instructions given by David to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a zeal for justice, that crimes so public and heinous might not pass unpunished.

VER. 6. *To hell.* This word hell doth not here signify the place or state of damnation; but the place and state of the dead.

was ſet for the king's mother, and ſhe ſat on his right hand.

20 And ſhe ſaid to him: I deſire one ſmall petition of thee, do not put me to confuſion. And the king ſaid to her: My mother aſk: for I muſt not turn away thy face.

21 And ſhe ſaid: Let Abiſag the Sunamiteſs be given to Adonias thy brother to wife.

22 And king Solomon anſwered, and ſaid to his mother: Why doſt thou aſk Abiſag the Sunamiteſs for Adonias? aſk for him alſo the kingdom: for he is my elder brother, and hath Abiathar the prieſt, and Joab the ſon of Sarvia.

23 Then king Solomon ſwore by the Lord, ſaying: So and ſo may God do to me, and add more, if Adonias hath not ſpoken this word againſt his own life.

24 And now as the Lord liveth, who hath eſtabliſhed me, and placed me upon the throne of David my father, and who hath made me a houſe, as he promiſed, Adonias ſhall be put to death this day.

25 And king Solomon ſent by the hand of Banaias the ſon of Joiada, who ſlew him, and he died.

26 And the king ſaid alſo to Abiathar the prieſt: Go to Anathoth to thy lands. for indeed thou art worthy of death: but I will not at this time put thee to death, becauſe thou didſt carry the ark of the Lord God before David my father, and haſt endured trouble in all the troubles my father endured.

27 So Solomon caſt out Abiathar, from being the prieſt of the Lord, ‖ that the word of the Lord might be fulfilled, which he ſpoke concerning the houſe of Heli in Silo. ‖ 1 Kings 2. 31.

28 And the news came to Joab, becauſe Joab had turned after Adonias, and had not turned after Solomon: and Joab fled into the tabernacle of the Lord, and took hold on the horn of the altar.

29 And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar: and Solomon ſent Banaias the ſon of Joiada, ſaying: Go, kill him.

30 And Banaias came to the tabernacle of the Lord, and ſaid to him: Thus ſaith the king: Come forth. And he ſaid: I will not come forth, but here I will die. Banaias brought word back to the king, ſaying: Thus ſaith Joab, and thus he anſwered me.

31 And the king ſaid to him: Do as he hath ſaid: and kill him, and bury him, and thou ſhalt remove the innocent blood which hath been ſhed by Joab, from me, and from the houſe of my father.

32 And the Lord ſhall return his blood upon his own head, becauſe he murdered two men, juſt and better than himſelf: and ſlew them with the ſword, my father David not knowing it, ‖ Abner the ſon of Ner, general of the army of Iſrael, and Amaſa the ſon of Jether, general of the army of Juda. ‖ 2 Kings 3. 27. 2 Kings 10. 20.

33 And their blood ſhall return upon the head of Joab, and upon the head of his ſeed for ever. But to David and his ſeed and his houſe, and to his throne be peace for ever from the Lord.

34 So Banaias the ſon of Joiada went up, and ſetting upon him ſlew him, and he was buried in his houſe in the deſert.

35 And the king appointed Banaias the ſon of Joiada in his room over the army, and Sadoc the prieſt he put in the place of Abiathar.

36 The king alſo ſent, and called for Semei, and ſaid to him: Build thee a houſe in Jeruſalem, and dwell there: and go not out from thence any whither.

37 For on what day ſoever thou ſhalt go out, and ſhalt paſs over the brook Cedron, know that thou ſhalt be put to death: thy blood ſhall be upon thy own head:

38 And Semei ſaid to the king: The ſaying is good: as my lord the king hath ſaid, ſo will thy ſervant do. And Semei dwelt in Jeruſalem, many days.

39 And it came to paſs after three years, that the ſervants of Semei ran away to Achis the ſon of Maacha the king of Geth: and it was told Semei that his ſervants were gone to Geth.

40 And Semei aroſe, and ſaddled his aſs, and went to Achis to Geth to ſeek his ſervants, and he brought them out of Geth.

41 And it was told Solomon that Semei had gone from Jeruſalem to Geth, and was come back.

42 And ſending he called for him, and ſaid to him: Did I not proteſt to thee by the Lord, and tell thee before: On what day ſoever thou ſhalt go out and walk abroad any whither, know that thou ſhalt die? And thou anſweredſt me: The word that I have heard is good.

43 Why then haſt thou not kept the oath of the Lord, and the commandment that I laid upon thee?

44 And the king ſaid to Semei: Thou knoweſt all the evil, of which thy heart is conſcious, which thou didſt to David my father: the Lord hath returned thy wickedneſs upon thy own head:

45 And king Solomon ſhall be bleſſed, and the throne of David ſhall be eſtabliſhed before the Lord for ever.

46 So the king commanded Banaias the ſon of Joiada: and he went out and ſtruck him, and he died.

CHAP. III.

Solomon marrieth Pharao's daughter. He ſacrifices in Gabaon: in the choice which God gave him he preferreth wiſdom. His wiſe judgment between the two harlots.

A. M. 2991. Ante C. 1013.

‖ AND the kingdom was eſtabliſhed in the hand of Solomon, and he made affinity with Pharao the king of Egypt: for he took his daughter, and brought her into the city of David, † until he had made an end of building his own houſe, and the houſe of the Lord, and the wall of Jeruſalem round about.

‖ 2 Par. 1. 1.

† 2 Par. 8. 11.

2 But yet the people ſacrificed in the high places: for there was no temple built to the name of the Lord until that day.

3 And Solomon loved the Lord, walking in the precepts of David his father, only he ſacrificed in the high places: and burnt incenſe.

4 He went therefore to Gabaon, to ſacrifice there: for that was the great high place: a thouſand victims for holocauſts did Solomon offer upon that altar in Gabaon.

5 And the Lord appeared to Solomon in a dream by night, ſaying: Aſk what thou wilt that I ſhould give thee.

6 And Solomon ſaid: Thou haſt ſhewn great mercy to thy ſervant David my father, even as he walked before thee in truth, and juſtice, and an upright heart with thee: and thou haſt kept thy great mercy for him, and haſt given him a ſon to ſit on his throne, as it is this day.

7 And now, O Lord God, thou haſt made thy ſervant king inſtead of David my father: and I am but a child, and know not how to go out and come in.

8 And thy ſervant is in the midſt of the people which thou haſt choſen an immenſe people, which can not be numbered nor counted for multitude.

‖ 2 Par. 1. 10.

9 ‖ Give therefore to thy ſervant an underſtanding heart, to judge thy people, and diſcern between good and evil. For who ſhall be able to judge this people thy people which is ſo numerous.

10 And the word was pleaſing to the Lord that Solomon had aſked ſuch a thing.

11 And the Lord ſaid to Solomon: Becauſe thou haſt aſked this thing, and haſt not aſked for thyſelf long life nor riches, nor the lives of thy enemies, but haſt aſked for thyſelf wiſdom to diſcern judgment,

12 Behold I have done for thee according to thy words, and have given thee a wiſe and underſtanding heart, in ſo much that there hath been no one like thee before thee, nor ſhall ariſe after thee.

13 ‖ Yea and the things alſo which thou didſt not aſk, I have given thee: to wit, riches and glory, ſo that no one hath been like thee among the kings in all days heretofore.

‖ Wiſd. 7. 11. Matt. 6. 29.

14 And if thou wilt walk in my ways, and keep my precepts, and my commandments, as thy father walked, I will lengthen thy days.

15 And Solomon awaked, and perceived that it was a dream: and when he was come to Jeruſalem, he ſtood before the ark of the covenant of the Lord, and offered holocauſts, and ſacrificed victims of peace-offerings, and made a great feaſt for all his ſervants.

16 Then there came two women that were harlots, to the king, and ſtood before him:

17 And one of them ſaid: I beſeech thee, my lord, I and this woman dwelt in one houſe, and I was delivered of a child with her in the chamber.

18 And the third day, after that I was delivered, ſhe alſo was delivered, and we were together, and no other perſon with us in the houſe, only we two.

19 And this woman's child died in the night: for in her ſleep ſhe overlaid him.

20 And riſing in the dead time of the night, ſhe took my child from my ſide, while I thy handmaid was aſleep, and laid it in her boſom: and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold it was dead: but conſidering him more diligently when it was clear day, I found that it was not mine which I bore.

22 And the other woman anſwered: It is not ſo as thou ſayſt, but thy child is dead, and mine is alive. On the contrary ſhe ſaid: Thou lieſt: for my child liveth, and thy child is dead. And in this manner they ſtrove before the king.

CHAP. III. VER. 2. *High places.* That is, altars where they worſhipped the Lord, but not according to the ordinance of the law; which allowed of no other places for ſacrifice but the temple of God. Among theſe high places that of Gabaon was the chiefeſt, becauſe there was the tabernacle of the teſtimony, which had been removed from Silo to Nobe and from Nobe to Gabaon.

23 Then ſaid the king: The one ſaith, My child is alive, and thy child is dead. And the other anſwereth: Nay, but thy child is dead, and mine liveth.

24 The king therefore ſaid: Bring me a ſword. And when they had brought a ſword before the king,

25 Divide, ſaid he, the living child in two, and give half to the one, and half to the other.

26 But the woman, whoſe child was alive, ſaid to the king (for her bowels were moved upon her child) I beſeech thee, my lord, give her the child alive, and do not kill it. But the other ſaid: Let it be neither mine nor thine, but divide it.

27 The king anſwered, and ſaid: Give the living child to this woman, and let it not be killed, for ſhe is the mother thereof.

28 And all Iſrael heard the judgment which the king had judged, and they feared the king, ſeeing that the wiſdom of God was in him to do judgment.

CHAP. IV.

Solomon's chief officers. His riches and wiſdom.

AND king Solomon reigned over all Iſrael:

2 And theſe were the princes which he had: Azarias the ſon of Sadoc the prieſt:

3 Elihoreph, and Ahia, the ſons of Siſa, ſcribes: Joſaphat the ſon of Ahilud, recorder:

4 Banaias the ſon of Joiada, over the army: and Sadoc, and Abiathar prieſts.

5 Azarias the ſon of Nathan, over them that were about the king: Zabud the ſon of Nathan prieſt, the king's friend:

6 And Ahiſar governor of the houſe: and Adoniram the ſon of Abda over the tribute.

7 And Solomon had twelve governors over all Iſrael, who provided victuals for the king and for his houſhold: for every one provided neceſſaries, each man his month in the year.

8 And theſe are their names: Benhur, in mount Ephraim.

9 Bendecar, in Macces, and in Salebim, and in Bethſames, and in Elon, and in Bethanan.

10 Benheſed in Aruboth: his was Socho, and all the land of Epher.

11 Benabinadab, to whom belonged all Nephath-Dor, he had Tapheth the daughter of Solomon to wife.

12 Bana the ſon of Ahilud, who governed Thanac and Mageddo, and all Bethſan, which is by Sarthana beneath Jezrael, from Bethſan unto Abelmehula over-againſt Jecmaan.

13 Bengaber in Ramoth Galaad: he had the towns of Jair the ſon of Manaſſes in Galaad, he was chief in all the country of Argob, which is in Baſan, threeſcore great cities with walls, and brazen bolts.

14 Ahinadab the ſon of Addo was chief in Manaim.

15 Achimaas in Nephtali: he alſo had Baſemath the daughter of Solomon to wife.

16 Baana the ſon of Huſi, in Aſer and in Baloth.

17 Joſaphat the ſon of Pharue, in Iſſachar.

18 Semei the ſon of Ela in Benjamin.

19 Gaber the ſon of Uri, in the land of Galaad, in the land of Sehon the king of the Amorrhites and of Og the king of Baſan, over all that were in that land.

20 Juda and Iſrael *were* innumerable, as the ſand of the ſea in multitude: eating and drinking, and rejoicing.

21 ‖ And Solomon had under him all the kingdoms from the river to the land of the Philiſtines even to the border of Egypt: and they brought him preſents, and ſerved him all the days of his life. ‖ Eccli. 47. 15.

22 And the proviſion of Solomon for each day, was thirty meaſures of fine flour, and threeſcore meaſures of meal,

23 Ten fat oxen and twenty out of the paſtures, and a hundred rams, beſides veniſon of harts, roes, and buffles, and fatted fowls.

24 For he had all the country which was beyond the river, from Thaphſa to Gazan, and all the kings of thoſe countries: and he had peace on every ſide round about.

25 And Juda and Iſrael dwelt without any fear, every one under his vine, and under his fig-tree, from Dan to Berſabee, all the days of Solomon.

26 ‖ And Solomon had forty thouſand ſtalls of chariot horſes, and twelve thouſand for the ſaddle. ‖ 2 Par. 9. 25.

27 And the foreſaid governors of the king fed them: and they furniſhed the neceſſaries alſo for king Solomon's table, with great care in their time.

28 They brought barley alſo and ſtraw for the horſes, and beaſts, to the place where

CHAP. IV. VER. 4. *Abiathar.* By this it appears that Abiathar was not altogether depoſed from the high prieſthood; but only baniſhed to his country houſe, and by that means excluded from the exerciſe of his functions.

VER. 21. *The river.* Euphrates.

the king was, according as it was appointed them.

29 And God gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the sea shore.

30 And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians,

31 ‖ And he was wiser than all men: wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Dorda the sons of Mahol, and he was renowned in all nations round about. ‖ Eccli. 47. 16.

32 Solomon also spoke three thousand parables: and his poems were a thousand and five.

33 And he treated about trees from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.

34 And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

CHAP. V.

Hiram king of Tyre agreeth to furnish timber and workmen for building the temple: the number of workmen and overseers.

A. M. 2992. Ante C. 1012.

AND Hiram king of Tyre sent his servants to Solomon: for he heard that they had anointed him king in the room of his father: for Hiram had always been David's friend.

2 And Solomon sent to Hiram, saying:

3 Thou knowest the will of David my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest round about: and there is no adversary nor evil occurrence.

5 Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David my father, saying: ‖ Thy son, whom I will set upon the throne in thy place, he shall build a house to my name. ‖ 2 Kings 7. 13. 1 Par. 22. 10.

6 Give orders therefore that thy servants cut me down cedar trees out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask, for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians.

7 Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people.

8 And Hiram sent to Solomon, saying: I have heard all thou hast desired of me: and I will do all thy desire concerning cedar trees, and fir trees.

9 My servants shall bring them down from Libanus to the sea: and I will put them together in floats in the sea, and convey them to the place, which thou shalt signify to me; and will land them there, and thou shalt receive them: and thou shalt allow me necessaries, to furnish food for my household.

10 So Hiram gave Solomon cedar trees, and fir trees, according to all his desire.

11 And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year.

12 ‖ And the Lord gave wisdom to Solomon, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together. ‖ Supra 3. 12.

13 And king Solomon chose workmen out of all Israel, and the levy was of thirty thousand men.

14 And he sent them to Libanus, ten thousand every month by turns, so that two months they were at home: and Adoniram was over this levy.

15 And Solomon had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain:

16 Besides the overseers who were over every work, in number three thousand, and three hundred that ruled over the people, and them that did the work.

17 And the king commanded, that they should bring great stones, costly stones, for the foundation of the temple, and should square them:

18 And the masons of Solomon, and the masons of Hiram hewed them: and the Giblians prepared timber and stones to build the house.

CHAP. VI.

The building of Solomon's temple.

A. M. 2992. Ante C. 1012.

‖ AND it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, ‖ 2 Par. 3. 1.

VER. 32. *Three thousand parables, &c.* These works are all lost, excepting some part of the parables extant in the book of Proverbs; and his chief poem called the Canticle of Canticles.

in the fourth year of the reign of Solomon over Iſrael, in the month Zio (the ſame is the ſecond month,) he began to build a houſe to the Lord.

2 And the houſe, which king Solomon built to the Lord, was threeſcore cubits in length, and twenty cubits in breadth, and thirty cubits in height.

3 And there was a porch before the temple of twenty cubits in length, according to the meaſure of the breadth of the temple: and it was ten cubits in breadth before the face of the temple.

4 And he made in the temple oblique windows.

5 And upon the wall of the temple he built floors round about, in the walls of the houſe round about the temple and the oracle, and he made ſides round about.

6 The floor that was underneath, was five cubits in breadth, and the middle floor was ſix cubits in breadth, and the third floor was ſeven cubits in breadth. And he put beams in the houſe round about on the outſide, that they might not be faſtened in the walls of the temple.

7 And the houſe when it was in building, was built of ſtones hewed and made ready: ſo that there was neither hammer nor ax nor any tool of iron heard in the houſe when it was in building.

8 The door for the middle ſide was on the right hand of the houſe: and by winding ſtairs they went up to the middle room, and from the middle to the third.

9 So he built the houſe, and finiſhed it: and he covered the houſe with roofs of cedar.

10 And he built a floor over all the houſe five cubits in height, and he covered the houſe with timber of cedar.

11 And the word of the Lord came to Solomon, ſaying:

12 This houſe, which thou buildeſt, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil
‖ 2 Kings 7. 16. my word to thee, ‖ which I ſpoke to David thy father.

‖ 1 Par. 22. 9. 13 ‖ And I will dwell in the midſt of the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, and finiſhed it.

15 And he built the walls of the houſe on the inſide, with boards of cedar, from the floor of the houſe to the top of the walls, and to the roofs, he covered it with boards of cedar on the inſide: and he covered the floor of the houſe with planks of fir.

16 And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top: and made the inner houſe of the oracle to be the Holy of Holies.

17 And the temple itſelf before the doors of the oracle was forty cubits long.

18 And all the houſe was covered within with cedar, having the turnings, and the joints thereof artfully wrought and carvings projecting out: all was covered with boards of cedar: and no ſtone could be ſeen in the wall at all.

19 And he made the oracle in the midſt of the houſe, in the inner part, to ſet there the ark of the covenant of the Lord.

20 Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered and overlaid it with moſt pure gold. And the altar alſo he covered with cedar.

21 And the houſe before the oracle he overlaid with moſt pure gold, and faſtened on the plates with nails of gold.

22 And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered alſo with gold.

23 And he made in the oracle two cherubims of olive-tree, of ten cubits in height.

24 One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing.

25 The ſecond cherub alſo was ten cubits: and the meaſure, and the work was the ſame in both the cherubims:

26 That is to ſay, one cherub was ten cubits high, and in like manner the other cherub.

27 And he ſet the cherubims in the midſt of the inner temple: and the cherubims ſtretched forth their wings, and the wing of the one touched one wall, and the wing of

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CHAP. VI. VER. 5. *Upon the wall.* i. e. joining to the wall.

Ibid. *He built floors round about.* Chambers or cells adjoining to the temple, for the uſe of the temple and of the prieſts, ſo contrived as to be between the inward and outward wall of the temple, in three ſtories, one above another.

Ibid. *The oracle.* The inner temple or holy of holies, where God gave his oracles.

VER. 7. *Made ready, &c.* So the ſtones for the building of God's eternal temple in the heavenly Jeruſalem, (who are the faithful) muſt firſt be hewn and poliſhed here by many trials and ſufferings, before they can be admitted to have a place in that celeſtial ſtructure.

the other cherub touched the other wall: and the other wings in the midſt of the temple touched one another.

28 And he overlaid the cherubims with gold.

29 And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm trees, and divers repreſentations, as it were ſtanding out, and coming forth from the wall.

30 And the floor of the houſe he alſo overlaid with gold within and without.

31 And in the entrance of the oracle he made little doors of olive tree, and poſts of five corners.

32 And two doors of olive tree: and he carved upon them figures of cherubims, and figures of palm trees, and carvings very much projecting; and he overlaid them with gold: and he covered both the cherubims and the palm-trees, and the other things with gold.

33 And he made in the entrance of the temple poſts of olive-tree four-ſquare:

34 And two doors of fir-tree, one of each ſide: and each door was double, and ſo opened with folding leaves.

35 And he carved cherubims, and palm-trees, and carved work ſtanding very much out: and he overlaid all with golden plates in ſquare work by rule.

36 And he built the inner court with three rows of poliſhed ſtones, and one row of beams of cedar.

37 In the fourth year was the houſe of the Lord founded in the month Zio:

38 And in the eleventh year in the month Bul (which is the eighth month) the houſe was finiſhed in all the works thereof, and in all the appurtenances thereof: and he was ſeven years in building it.

CHAP. VII.

Solomon's palace, his houſe in the foreſt, and the queen's houſe: the work of the two pillars: the ſea (or laver) and other veſſels.

A. M. 3000. Ante C. 1004.

AND Solomon built his own houſe in † thirteen years, and brought it to perfection.

† Supra 6. 38. & Infra 9. 10.

2 He built alſo the houſe of the foreſt of Libanus, the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits: and four galleries between pillars of cedar: for he had cut cedar-trees into pillars.

3 And he covered the whole vault with boards of cedar, and it was held up with five and forty pillars. And one row had fifteen pillars,

4 Set one againſt another,

5 And looking one upon another, with equal ſpace between the pillars, and over the pillars were ſquare beams in all things equal.

6 And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch: and pillars, and chapiters upon the pillars.

7 He made alſo the porch of the throne, wherein is the ſeat of judgment; and covered it with cedar-wood from the floor to the top.

8 And in the midſt of the porch, was a ſmall houſe where he ſat in judgment, of the like work. He made alſo a houſe for the daughter of Pharao (‖ whom Solomon had taken to wife) of the ſame work, as this porch. ‖ Supra 3. 1.

9 All of coſtly ſtones, which were ſawed by a certain rule and meaſure both within and without: from the foundation to the top of the walls, and without unto the great court.

10 And the foundations were of coſtly ſtones, great ſtones of ten cubits or eight cubits:

11 And above there were coſtly ſtones of equal meaſure hewed, and in like manner of cedar:

12 And the greater court round with three rows of hewed ſtones, and one row of planed cedar, moreover alſo in the inner court of the houſe of the Lord, and in the porch of the houſe.

13 And king Solomon ſent, and brought Hiram from Tyre,

14 The ſon of a widow-woman of the tribe of Nephtali, whoſe father was a Tyrian, an artificer in braſs, and full of wiſdom, and underſtanding, and ſkill to work all work in braſs. And when he was come to king Solomon, he wrought all his work.

15 And he caſt two pillars in braſs, each pillar was eighteen cubits high: ‖ and a line of twelve cubits compaſſed both the pillars. ‖ Jerem. 52. 21.

16 He made alſo two chapiters of molten braſs, to be ſet upon the tops of the pillars: the height of one chapiter was five cubits, and the height of the other chapiter was five cubits:

17 And a kind of net-work, and chain-work wreathed together with wonderful art. Both the chapiters of the pillars were caſt: ſeven rows of nets were on one chapiter, and ſeven nets on the other chapiter.

18 And he made the pillars, and two rows round about each net-work to cover the chapiters, that were upon the top, with pomegranates: and in like manner did he to the other chapiter.

19 And the chapiters that were upon the

top of the pillars, were of lily-work, in the porch, of four cubits.

20 And again other chapiters in the top of the pillars above, according to the meaſure of the pillar over-againſt the net-work: and of pomegranates there were two hundred in rows round about the other chapiter.

21 And he ſet up the two pillars in the porch of the temple: and when he had ſet up the pillar on the right hand, he called the name thereof Jachin: in like manner he ſet up the ſecond pillar, and called the name thereof Booz.

22 And upon the tops of the pillars he made lily-work: ſo the work of the pillars was finiſhed.

‖ 2 Par. 4. 2. 23 ‖ He made alſo a molten ſea of ten cubits from brim to brim, round all about, the height of it was five cubits, and a line of thirty cubits compaſſed it round about.

24 And a graven work under the brim of it compaſſed it, for ten cubits going about the ſea: there were two rows caſt of chamfered ſculptures.

25 And it ſtood upon twelve oxen, of which three looked towards the north, and three towards the weſt, and three towards the ſouth, and three towards the eaſt, and the ſea was above upon them, and their hinder parts were all hid within.

26 And the laver was a hand breadth thick: and the brim thereof was like the brim of a cup, or the leaf of a criſped lily: it contained two thouſand bates.

27 And he made ten baſes of braſs, every baſe was four cubits in length, and four cubits in breadth, and three cubits high.

28 And the work itſelf of the baſes, was intergraven: and there were gravings between the joinings.

29 And between the little crowns and the ledges were lions, and oxen, and cherubims: and in the joinings likewiſe above: and under the lions, and oxen as it were bands of braſs hanging down.

30 And every baſe had four wheels, and axletrees of braſs: and at the four ſides were underſetters under the laver molten, looking one againſt another.

31 The mouth alſo of the laver within, was in the top of the chapiter: and that which appeared without, was of one cubit all round, and together it was one cubit and a half: and in the corners of the pillars were divers engravings: and the ſpaces between the pillars were ſquare, not round.

32 And the four wheels, which were at the four corners of the baſe, were joined one to another under the baſe: the height of a wheel was a cubit and a half.

33 And they were ſuch wheels as are uſed to be made in a chariot: and their axletrees, and ſpokes, and ſtrakes, and naves, were all caſt.

34 And the four underſetters that were at every corner of each baſe, were of the baſe itſelf caſt and joined together.

35 And in the top of the baſe there was a round compaſs of half a cubit, ſo wrought that the laver might be ſet thereon, having its gravings, and divers ſculptures of itſelf.

36 He engraved alſo in thoſe plates, which were of braſs, and in the corners, cherubims, and lions, and palm-trees, in likeneſs of a man ſtanding, ſo that they ſeemed not to be engraven, but added round about.

37 After this manner he made ten baſes, of one caſting and meaſure, and the like graving.

38 He made alſo ten lavers of braſs: one laver contained four baſes, and was of four cubits: and upon every baſe, in all ten, he put as many lavers.

39 And he ſet the ten baſes, five on the right ſide of the temple, and five on the left: and the ſea he put on the right ſide of the temple over-againſt the eaſt ſouthward.

40 And Hiram made cauldrons, and ſhovels, and baſins, and finiſhed all the work of king Solomon in the temple of the Lord.

41 The two pillars and the two cords of the chapiters, upon the chapiters of the pillars: and the two net-works, to cover the two cords, that were upon the top of the pillars.

42 And four hundred pomegranates for the two net-works: two rows of pomegranates for each net-work, to cover the cords of the chapiters, which were upon the tops of the pillars.

43 And the ten baſes, and the ten lavers on the baſes.

44 And one ſea, and twelve oxen under the ſea.

45 And the cauldrons, and the ſhovels,

CHAP. VII. VER. 21. *Jachin.* That is, *firmly eſtabliſhed.*

Ibid. *Booz.* That is, *in it is ſtrength.* By recording theſe names in holy writ, the Spirit of God would have us underſtand the invincible firmneſs and ſtrength of the pillars on which the true temple of God, which is the Church, is eſtabliſhed.

VER. 26. *Two thouſand bates.* That is, about ten thouſand gallons. This was the quantity of water which was uſually put into it: but it was capable, if brim full, of holding 3000. See 1 *Paralip.* iv. 5. 7.

and the baſins. All the veſſels that Hiram made for king Solomon for the houſe of the Lord, were of fine braſs.

46 In the plains of the Jordan did the king caſt them in a clay ground, between Socoth and Sarthan.

47 And Solomon placed all the veſſels: but for exceeding great multitude the braſs could not be weighed.

48 And Solomon made all the veſſels for the houſe of the Lord: the altar of gold, and the table of gold, upon which the loaves of propoſition ſhould be ſet:

49 And the golden candleſticks, five on the right hand, and five on the left, over-againſt the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden ſnuffers,

50 And pots, and fleſh-hooks, and bowls, and mortars, and cenſers, of moſt pure gold: and the hinges for the doors of the inner houſe of the holy of holies, and for the doors of the houſe of the temple were of gold.

‖ 2 Par. 5. 1. 51 ‖ And Solomon finiſhed all the work that he made in the houſe of the Lord, and brought in the things that David his father had dedicated, the ſilver and the gold, and the veſſels, and laid them up in the treaſures of the houſe of the Lord.

CHAP. VIII.

The dedication of the temple: Solomon's prayer and ſacrifices.

A. M. 3001. Ante C. 1003. ‖ 2 Par. 5. 2. ‖ THEN all the ancients of Iſrael with the princes of the tribes, and the heads of the families of the children of Iſrael were aſſembled to king Solomon in Jeruſalem: that they might carry the ark of the covenant of the Lord out of the city of David, that is, out of Sion.

2 And all Iſrael aſſembled themſelves to king Solomon on the feſtival day in the month of Ethanim, the ſame is the ſeventh month.

3 And all the ancients of Iſrael came, and the prieſts took up the ark,

4 And carried the ark of the Lord, and the tabernacle of the covenant, and all the veſſels of the ſanctuary, that were in the tabernacle: and the prieſts and the levites carried them.

5 And king Solomon, and all the multitude of Iſrael, that were aſſembled unto him, went with him before the ark, and they ſacrificed ſheep and oxen that could not be counted or numbered.

6 And the prieſts brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the holy of holies under the wings of the cherubims.

7 For the cherubims ſpread forth their wings over the place of the ark, and covered the ark, and the ſtaves thereof above.

8 And whereas the ſtaves ſtood out, the ends of them were ſeen without in the ſanctuary before the oracle, but were not ſeen farther out, and there they have been unto this day.

9 Now in the ark there was nothing elſe ‖ but the two tables of ſtone, which Moſes put there at Horeb, when the Lord made a covenant with the children of Iſrael, when they came out of the land of Egypt. ‖ Exod. 34. 27. ‖ Heb. 9. 4.

10 And it came to paſs, when the prieſts were come out of the ſanctuary, that a cloud filled the houſe of the Lord,

11 And the prieſts could not ſtand to miniſter becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 Then Solomon ſaid: ‖ The Lord ſaid that he would dwell in a cloud. ‖ 2 Par. 6. 1.

13 Building I have built a houſe for thy dwelling, to be thy moſt firm throne for ever.

14 And the king turned his face, and bleſſed all the aſſembly of Iſrael: for all the aſſembly of Iſrael ſtood.

15 And Solomon ſaid: Bleſſed be the Lord the God of Iſrael, who ſpoke with his mouth to David my father, and with his own hands hath accompliſhed it, ſaying:

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael, for a houſe to be built, that my name might be there: but I choſe David to be over my people Iſrael.

17 ‖ And David my father would have built a houſe to the name of the Lord the God of Iſrael: ‖ 2 Kings 7. 5.

18 And the Lord ſaid to David my father: Whereas thou haſt taught in thy heart to build a houſe to my name, thou haſt done well in having this ſame thing in thy mind.

19 Nevertheleſs thou ſhalt not build me a houſe, but thy ſon, that ſhall come forth out of thy loins, he ſhall build a houſe to my name.

20 The Lord hath performed his word which he ſpoke: and I ſtand in the room of David my father, and ſit upon the throne of Iſrael, as the Lord promiſed: and have built a houſe to the name of the Lord the God of Iſrael.

CHAP. VIII. VER. 9. *Nothing elſe, &c.* There was nothing elſe but the tables of the law *within* the ark. But on the outſide of the ark, or near the ark, were alſo the rod of Aaron, and a golden urn with manna. *Heb.* ix. 4.

21 And I have ſet there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when they came out of the land of Egypt.

22 And Solomon ſtood before the altar of the Lord in the ſight of the aſſembly of Iſrael, and ſpread forth his hands towards heaven.

23 And ſaid: Lord God of Iſrael, there is no God like thee in heaven above, or on earth beneath: who keepeſt covenant and mercy with thy ſervants that have walked before thee with all their heart.

24 Who haſt kept with thy ſervant David my father what thou haſt promiſed him: with thy mouth thou didſt ſpeak, and with thy hands thou haſt performed, as this day proveth.

25 Now therefore, O Lord God of Iſrael, keep with thy ſervant David my father what thou haſt ſpoken to him, ſaying: ‖ There ſhall not be taken away of thee a man in my ſight, to ſit on the throne of Iſrael: yet ſo that thy children take heed to their way, that they walk before me as thou haſt walked in my ſight.

‖ 2 Kings 7. 12.

26 And now, Lord God of Iſrael, let thy words be eſtabliſhed, which thou haſt ſpoken to thy ſervant David my father.

27 Is it then to be thought that God ſhould indeed dwell upon earth? for if heaven, and the heavens of heavens cannot contain thee, how much leſs this houſe which I have built?

28 But have regard to the prayer of thy ſervant, and to his ſupplications, O Lord my God: hear the hymn and the prayer, which thy ſervant prayeth before thee this day:

29 That thy eyes may be open upon this houſe night and day: upon the houſe of which thou haſt ſaid: ‖ My name ſhall be there: that thou mayſt hearken to the prayer, which thy ſervant prayeth in this place to thee.

‖ Deut. 12. 11.

30 That thou mayeſt hearken to the ſupplication of thy ſervant and of thy people Iſrael, whatſoever they ſhall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou heareſt, ſhew them mercy.

31 If any man treſpaſs againſt his neighbour, and have an oath upon him, wherewith he is bound: and come becauſe of the oath before thy altar to thy houſe,

32 Then hear thou in heaven: and do, and judge thy ſervants, condemning the wicked, and bringing his way upon his own head, and juſtifying the juſt, and rewarding him according to his juſtice.

33 If thy people Iſrael ſhall fly before their enemies (becauſe they will ſin againſt thee) and doing penance, and confeſſing to thy name, ſhall come, and pray, and make ſupplications to thee in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them back to the land which thou gaveſt to their fathers.

35 If heaven ſhall be ſhut up, and there ſhall be no rain, becauſe of their ſins, and they praying in this place, ſhall do penance to thy name, and ſhall be converted from their ſins, by occaſion of their afflictions:

36 Then hear thou them in heaven, and forgive the ſins of thy ſervants, and of thy people Iſrael: and ſhew them the good way wherein they ſhould walk, and give rain upon thy land, which thou haſt given to thy people in poſſeſſion.

37 If a famine ariſe in the land, or a peſtilence, or corrupt air, or blaſting, or locuſt, or mildew, if their enemy afflict them beſieging the gates, whatſoever plague, whatſoever infirmity,

38 Whatſoever curſe or imprecation ſhall happen to any man of thy people Iſrael: when a man ſhall know the wound of his own heart, and ſhall ſpread forth his hands in this houſe,

39 Then hear thou in heaven, in the place of thy dwelling, and forgive, and do ſo as to give to every one according to his ways, as thou ſhalt ſee his heart (for thou only knoweſt the heart of all the children of men)

40 That they may fear thee all the days that they live upon the face of the land, which thou haſt given to our fathers.

41 Moreover alſo the ſtranger, who is not of thy people Iſrael, when he ſhall come out of a far country for thy name's ſake, (for they ſhall hear every where of thy great name and thy mighty hand,

42 And thy ſtretched out arm) ſo when he ſhall come, and ſhall pray in this place,

43 Then hear thou in heaven, in the firmament of thy dwelling-place, and do all thoſe things, for which that ſtranger ſhall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Iſrael, and may prove that thy name is called upon on this houſe, which I have built.

44 If thy people go out to war againſt their enemies, by what way ſoever thou ſhalt ſend them, they ſhall pray to thee towards the way of the city, which thou haſt choſen, and towards the houſe, which I have built to thy name:

45 And then hear thou in heaven their prayers, and their ſupplications, and do judgment for them.

|| 2 Par. 6. 36. Eccle. 7. 21. 1 John 1. 8.

46 But if they ſin againſt thee (|| for there is no man who ſinneth not) and thou being angry deliver them up to their enemies, ſo that they be led away captives into the land of their enemies far or near,

47 Then if they do penance in their heart in the place of captivity, and being converted make ſupplication to thee in their captivity, ſaying: We have ſinned, we have done unjuſtly, we have committed wickedneſs:

48 And return to thee with all their heart, and all their ſoul, in the land of their enemies, to which they have been led captives: and pray to thee towards the way of their land, which thou gaveſt to their fathers, and of the city which thou haſt choſen, and of the temple which I have built to thy name:

49 Then hear thou in heaven, in the firmament of thy throne, their prayers, and their ſupplications, and do judgment for them:

50 And forgive thy people, that have ſinned againſt thee, and all their iniquities, by which they have tranſgreſſed againſt thee: and give them mercy before them that have made them captives, that they may have compaſſion on them.

51 For they are thy people, and thy inheritance, whom thou haſt brought out of the land of Egypt, from the midſt of the furnace of iron.

52 That thy eyes may be open to the ſupplication of thy ſervant, and of thy people Iſrael, to hear them in all things for which they ſhall call upon thee.

53 For thou haſt ſeparated them to thyſelf for an inheritance from among all the people of the earth, as thou haſt ſpoken by Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God.

54 And it came to paſs, when Solomon had made an end of praying all this prayer and ſupplication to the Lord, that he roſe from before the altar of the Lord: for he had fixed both knees on the ground, and had ſpread his hands towards heaven.

55 And he ſtood and bleſſed all the aſſembly of Iſrael with a loud voice, ſaying:

56 Bleſſed be the Lord, who hath given reſt to his people Iſrael, according to all that he promiſed: there hath not failed ſo much as one word of all the good things that he promiſed by his ſervant Moſes.

57 The Lord our God be with us, as he was with our fathers, and not leave us, nor caſt us off:

58 But may he incline our hearts to himſelf, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments which he commanded our fathers.

59 And let theſe my words, wherewith I have prayed before the Lord, be nigh unto the Lord our God day and night, that he may do judgment for his ſervant, and for his people Iſrael day by day:

60 That all the people of the earth may know, that the Lord he is God, and there is no other beſides him.

61 Let our hearts alſo be perfect with the Lord our God, that we may walk in his ſtatutes, and keep his commandments, as at this day.

62 And the king, and all Iſrael with him, offered victims before the Lord.

63 And Solomon ſlew victims of peace-offerings, which he ſacrificed to the Lord, two and twenty thouſand oxen, and a hundred and twenty thouſand ſheep: ſo the king, and the children of Iſrael dedicated the temple of the Lord.

64 In that day the king ſanctified the middle of the court, that was before the houſe of the Lord: for there he offered the holocauſt, and ſacrifice, and fat of the peace-offerings: becauſe the brazen altar that was before the Lord, was too little to receive the holocauſt, and ſacrifice, and fat of the peace-offerings.

65 And Solomon made at the ſame time a ſolemn feaſt, and all Iſrael with him, a great multitude from the entrance of Emath to the river of Egypt, before the Lord our God, ſeven days and ſeven days, that is, fourteen days.

66 And on the eighth day he ſent away the people: and they bleſſed the king, and went to their dwellings rejoicing, and glad in heart for all the good things that the Lord had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

The Lord appeareth again to Solomon: he buildeth cities: he ſendeth a fleet to Ophir.

AND it came to paſs when Solomon had finiſhed the building of the houſe of the Lord, and the king's houſe, and all that he deſired and was pleaſed to do,

2 That the Lord appeared to him the ſecond time, || as he had appeared to him in Gabaon.

|| Supra 3. 5. 2 Par. 7. 12.

3 And the Lord ſaid to him: I have heard thy prayer and thy ſupplication, which thou haſt made before me: I have ſanctified this houſe, which thou haſt built, to put my name there for ever, and my eyes and my heart ſhall be there always.

4 And if thou wilt walk before me, as thy father walked, in ſimplicity of heart, and in uprightneſs: and wilt do all that I have commanded thee, and wilt keep my ordinances and my judgments,

2Kings 7. 12. & 16. 5 ‖ I will eſtabliſh the throne of thy kingdom over Iſrael for ever, as I promiſed David thy father, ſaying: There ſhall not fail a man of thy race upon the throne of Iſrael.

6 But if you and your children revolting ſhall turn away from following me, and will not keep my commandments, and my ceremonies, which I have ſet before you, but will go and worſhip ſtrange gods, and adore them:

7 I will take away Iſrael from the face of the land which I have given them, and the temple which I have ſanctified to my name, I will caſt out of my ſight, and Iſrael ſhall be a proverb, and a bye-word among all people.

8 And this houſe ſhall be made an example of: every one that ſhall paſs by it, ſhall be aſtoniſhed, and ſhall hiſs, and ſay: ‖ Why hath the Lord done thus to this land, and to this houſe?

‖ Deut. 29. 24. Jerom. 22. 8.

9 And they ſhall anſwer: Becauſe they forſook the Lord their God, who brought their fathers out of the land of Egypt, and followed ſtrange gods, and adored them, and worſhipped them: therefore hath the Lord brought upon them all this evil.

‖ 2 Par. 8. 1. 10 ‖ And when twenty years were ended, after Solomon had built the two houſes, that is, the houſe of the Lord, and the houſe of the king,

11 (Hiram the king of Tyre furniſhing Solomon with cedar-trees and fir-trees, and gold according to all he had need of) then Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out of Tyre, to ſee the towns which Solomon had given him, and they pleaſed him not,

13 And he ſaid: Are theſe the cities which thou haſt given me, brother? And he called them the land of Chabul, unto this day.

14 And Hiram ſent to king Solomon a hundred and twenty talents of gold.

15 This is the ſum of the expences, which king Solomon offered to build the houſe of the Lord, and his own houſe, and Mello, and the wall of Jeruſalem, and Heſer, and Mageddo, and Gazer.

16 Pharao the king of Egypt came up and took Gazer, and burnt it with fire: and ſlew the Chananite that dwelt in the city, and gave it for a dowry to his daughter Solomon's wife.

17 So Solomon built Gazer, and Bethhoron the nether,

18 And Baalath, and Palmira in the land of the wilderneſs.

19 And all the towns that belonged to himſelf, and were not walled, he fortified, the cities alſo of the chariots, and the cities of the horſemen, and whatſoever he had a mind to build in Jeruſalem, and in Libanus, and in all the land of his dominion.

20 All the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebuſites, that are not of the children of Iſrael:

21 Their children, that were left in the land, to wit, ſuch as the children of Iſrael had not been able to deſtroy: Solomon made tributary unto this day.

22 But of the children of Iſrael Solomon made not any to be bond-men, but they were men of war, and his ſervants, and his princes, and captains, and overſeers of the chariots and horſes.

23 And there were five hundred and fifty chief officers ſet over all the works of Solomon, and they had people under them, and had charge over the appointed works.

‖ 2 Par. 8. 11. 24 ‖ And the daughter of Pharao came up out of the city of David to her houſe, which Solomon had built for her: then did he build Mello.

25 Solomon alſo offered three times every year holocauſts, and victims of peace-offerings upon the altar which he had built to the Lord, and he burnt incenſe before the Lord: and the temple was finiſhed.

26 And king Solomon made a fleet in Aſiongaber, which is by Ailath on the ſhore of the Red ſea in the land of Edom.

27 And Hiram ſent his ſervants in the fleet, ſailors that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and they brought from thence to king Solomon four hundred and twenty talents of gold.

CHAP. X.

The queen of Saba cometh to king Solomon: his riches and glory.

‖ 2 Par. 9. 1. Mat. 12. 42. Luke 11. 31. ‖ AND the queen of Saba, having heard of the fame of Solomon in the name of the Lord, came to try him with hard queſtions.

CHAP. IX. VER. 4. *As thy father walked in ſimplicity of heart.* That is, in the ſincerity and integrity of a ſingle heart, as oppoſite to all double dealing and deceit.

VER. 13. *Chabul.* That is, dirty or diſpleaſing.

2 And entering into Jeruſalem with a great train, and riches, and camels that carried ſpices, and an immenſe quantity of gold, and precious ſtones, ſhe came to king Solomon, and ſpoke to him all that ſhe had in her heart.

3 And Solomon informed her of all the things ſhe propoſed to him: there was not any word the king was ignorant of, and which he could not anſwer her.

4 And when the queen of Saba ſaw all the wiſdom of Solomon, and the houſe which he had built,

5 And the meat of his table, and the apartments of his ſervants, and the order of his miniſters, and their apparel, and the cupbearers, and the holocauſts, which he offered in the houſe of the Lord: ſhe had no longer any ſpirit in her,

6 And ſhe ſaid to the king: The report is true, which I heard in my own country,

7 Concerning thy words, and concerning thy wiſdom. And I did not believe them that told me, till I came myſelf, and ſaw with my own eyes, and have found that the half hath not been told me: thy wiſdom, and thy works, exceed the fame which I heard.

8 Bleſſed are thy men, and bleſſed are thy ſervants, who ſtand before thee always, and hear thy wiſdom.

9 Bleſſed be the Lord thy God, whom thou haſt pleaſed, and who hath ſet thee upon the throne of Iſrael, becauſe the Lord hath loved Iſrael for ever, and hath appointed thee king, to do judgment and juſtice.

‖ 2 Par. 9. 9. 10 ‖ And ſhe gave the king a hundred and twenty talents of gold, and of ſpices a very great ſtore, and precious ſtones: there was brought no more ſuch abundance of ſpices as theſe which the queen of Saba gave to king Solomon.

‖ 2 Par. 9. 10. 11 (‖ The navy alſo of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine-trees, and precious ſtones.

12 And the king made of the thyine-trees the rails of the houſe of the Lord, and of the king's houſe, and citterns and harps for ſingers: there were no ſuch thyine-trees as theſe brought, nor ſeen unto this day.)

13 And king Solomon gave the queen of Saba all that ſhe deſired, and aſked of him: beſides what he offered her of himſelf of his royal bounty. And ſhe returned, and went to her own country with her ſervants.

14 And the weight of the gold that was brought to Solomon every year, was ſix hundred ſixty ſix talents of gold:

15 Beſides that which the men brought him that were over the tributes, and the merchants, and they that ſold by retail, and all the kings of Arabia, and the governors of the country.

16 And Solomon made two hundred ſhields of the pureſt gold: he allowed ſix hundred ſicles of gold for the plates of one ſhield.

17 And three hundred targets of fine gold: three hundred pounds of gold covered one target: and the king put them in the houſe of the foreſt of Libanus.

18 King Solomon alſo made a great throne of ivory: and overlaid it with the fineſt gold.

19 It had ſix ſteps: and the top of the throne was round behind: and there were two hands on either ſide holding the ſeat: and two lions ſtood, one at each hand.

20 And twelve little lions ſtood upon the ſix ſteps on the one ſide and on the other: there was no ſuch work made in any kingdom.

21 Moreover all the veſſels, out of which king Solomon drank, were of gold: and all the furniture of the houſe of the foreſt of Libanus was of moſt pure gold: there was no ſilver, nor was any account made of it in the days of Solomon:

22 For the king's navy, once in three years, went with the navy of Hiram by ſea to Tharſis, and brought from thence gold, and ſilver, and elephants teeth, and apes, and peacocks.

23 And king Solomon exceeded all the kings of the earth in riches, and wiſdom.

24 And all the earth deſired to ſee Solomon's face, to hear his wiſdom, which God had given in his heart.

25 And every one brought him preſents, veſſels of ſilver and of gold, garments and armour, and ſpices, and horſes and mules every year.

‖ 2 Par. 1. 14. 26 ‖ And Solomon gathered together chariots and horſemen, and he had a thouſand four hundred chariots, and twelve thouſand horſemen: and he beſtowed them in fenced cities, and with the king in Jeruſalem.

27 And he made ſilver to be as plentiful in Jeruſalem as ſtones: and cedars to be as common as ſycamores which grow in the plains.

28 And horſes were brought for Solomon out of Egypt, and Coa: for the king's merchants bought them out of Coa, and brought them at a ſet price.

29 And a chariot of four horſes came out of Egypt, for ſix hundred ſicles of ſilver, and a horſe for a hundred and fifty. And

after this manner did all the kings of the Hethites, and of Syria sell horses.

CHAP. XI.

Solomon by means of his wives falleth into idolatry: God raiseth him adversaries, Adad, Razon and Jeroboam: Solomon dieth.

|| Deut. 17. 17. Eccli. 47. 21.

AND king Solomon || loved many strange women besides the daughter of Pharao, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites:

|| Exod. 34. 16.

2 Of the nations concerning which the Lord said to the children of Israel: || You shall not go in unto them, neither shall any of them come in to yours: for they will most certainly turn away your heart to follow their gods. And to these was Solomon joined with a most ardent love.

3 And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart.

* A. M. 3023. Ante C. 981.

4 And when he was now old, * his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5 But Solomon worshipped Astarthe the goddess of the Sidonians, and Moloch the idol of the Ammonites.

6 And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David his father.

7 Then Solomon built a temple for Chamos the idol of Moab, on the hill that is over-against Jerusalem, and for Moloch the idol of the children of Ammon.

8 And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

9 And the Lord was angry with Solomon, because his mind was turned away from the Lord the God of Israel, || who had appeared to him twice,

|| Supra 9. 2.

10 And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

11 The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant.

|| Infra 12. 15.

12 || Nevertheless in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

13 Neither will I take away the whole kingdom, but I will give one tribe to thy son for the sake of David my servant, and Jerusalem which I have chosen.

14 And the Lord raised up an adversary to Solomon, Adad the Edomite of the king's seed, in Edom.

15 || For when David was in Edom, and Joab the general of the army was gone up to bury them that were slain, and had killed every male in Edom,

|| 2 Kings 8. 14.

16 (For Joab remained there six months with all Israel, till he had slain every male in Edom,)

17 Then Adad fled, he and certain Edomites, of his father's servants with him, to go into Egypt: and Adad was *then* a little boy.

18 And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went into Egypt to Pharao the king of Egypt: who gave him a house, and appointed him victuals, and assigned him land.

19 And Adad found great favour before Pharao, insomuch that he gave him to wife, the own sister of his wife Taphnes the queen.

20 And the sister of Taphnes bore him his son Genubath, and Taphnes brought him up in the house of Pharao: and Genubath dwelt with Pharao among his children.

21 And when Adad heard in Egypt that David slept with his fathers, and that Joab the general of the army was dead, he said to Pharao: Let me depart, that I may go to my own country.

22 And Pharao said to him: Why what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing: yet I beseech thee to let me go.

23 God also raised up against him an adversary, Razon the son of Eliada, || who had fled from his master Adarezer the king of Soba:

|| 2 Kings 8. 6. 1 Par. 18. 6.

24 And he gathered men against him, and he became a captain of robbers, when David slew them *of Soba:* and they went to Damascus, and dwelt there, and they made him king in Damascus.

25 And he was an adversary to Israel, all the days of Solomon: and this is the evil of Adad, and his hatred against Israel, and he reigned in Syria.

|| 2 Par. 13. 6.

26 || Jeroboam also the son of Nabat an Ephrathite of Sareda, a servant of Solomon, whose mother was named Sarua, a widow woman, lifted up his hand against the king.

27 And this is the cause of his rebellion

CHAP. XI. VER. 13. *One tribe.* Besides that of Juda, his own native tribe.

againſt him, for Solomon built Mello, and filled up the breach of the city of David his father.

28 And Jeroboam was a valiant and mighty man: and Solomon ſeeing him a young man ingenious and induſtrious, made him chief over the tributes of all the houſe of Joſeph.

‖ 2 Par. 10. 15. 29 ‖ So it came to paſs at that time, that Jeroboam went out of Jeruſalem, and the prophet Ahias the Silonite, clad with a new garment, found him in the way: and they two were alone in the field.

30 And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts:

31 And he ſaid to Jeroboam: Take to thee ten pieces: for thus ſaith the Lord the God of Iſrael: Behold I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

32 But one tribe ſhall remain to him for the ſake of my ſervant David, and Jeruſalem the city, which I have choſen out of all the tribes of Iſrael:

33 Becauſe he hath forſaken me, and hath adored Aſtarthe the goddeſs of the Sidonians, and Chamos the god of Moab, and Moloch the god of the children of Ammon: and hath not walked in my ways, to do juſtice before me, and *to keep* my precepts, and judgments as *did* David his father.

34 Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my ſervant's ſake, whom I choſe, who kept my commandments and my precepts.

35 But I will take away the kingdom out of his ſon's hand, and will give thee ten tribes:

36 And to his ſon I will give one tribe, that there may remain a lamp for my ſervant David before me always in Jeruſalem the city which I have choſen, that my name might be there.

37 And I will take thee, and thou ſhalt reign over all that thy ſoul deſireth, and thou ſhalt be king over Iſrael.

38 If then thou wilt hearken to all that I ſhall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments and my precepts, as David my ſervant did: I will be with thee, and will build thee up a faithful houſe, as I built a houſe for David, and I will deliver Iſrael to thee:

39 And I will for this afflict the ſeed of David, but yet not for ever.

40 Solomon therefore ſought to kill Jeroboam: but he aroſe, and fled into Egypt to Seſac the king of Egypt, and was in Egypt till the death of Solomon.

41 And the reſt of the words of Solomon, and all that he did, and his wiſdom: behold they are all written in the Book of the words of the days of Solomon.

42 And the days that Solomon reigned in Jeruſalem over all Iſrael, were forty years.

43 And * Solomon ſlept with his fathers, and was buried in the city of David his father, and Roboam his ſon reigned in his ſtead. * A. M. 3029. Ante C. 975.

CHAP. XII.

Roboam following the counſel of young men alienateth from him the minds of the people. They make Jeroboam king over ten tribes: he ſetteth up idolatry.

‖ AND Roboam went to Sichem: for thither were all Iſrael come together to make him king. A. M. 3029. ‖ 2 Par. 10. 1.

2 But Jeroboam the ſon of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

3 And they ſent and called him: and Jeroboam came, and all the multitude of Iſrael, and they ſpoke to Roboam, ſaying:

4 Thy father laid a grievous yoke upon us: now therefore do thou take off a little of the grievous ſervice of thy father, and of his moſt heavy yoke, which he put upon us, and we will ſerve thee.

5 And he ſaid to them: Go till the third day, and come to me again. And when the people was gone,

6 King Roboam took counſel with the old men, that ſtood before Solomon his father while he yet lived, and he ſaid: What counſel do you give me, that I may anſwer this people?

7 They ſaid to him: If thou wilt yield to this people to-day, and condeſcend to them, and grant their petition, and wilt ſpeak gentle words to them, they will be thy ſervants always.

8 But he left the counſel of the old men, which they had given him, and conſulted with the young men, that had been brought up with him, and ſtood before him.

9 And he ſaid to them: What counſel

VER. 41. *The Book of the words, &c.* This book is loſt, with divers others mentioned in holy writ.

VER. 43. *Solomon ſlept, &c.* That is, died. He was then about 58 years of age, having reigned 40 years.

do you give me, that I may answer this people, who have said to me: Make the yoke which thy father put upon us lighter?

10 And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.

11 And now my father put a heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

12 So Jeroboam and all the people came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.

13 And the king answered the people roughly, leaving the counsel of the old men, which they had given him,

14 And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

15 And the king condescended not to the people: for the Lord was turned away from him, to make good his word, ‖ which he had spoken in the hand of Ahias the Silonite, to Jeroboam the son of Nabat.

‖ Supra 11. 31.

16 Then the people seeing that the king would not hearken to them, answered him, saying: What portion have we in David? or what inheritance in the son of Isai? Go home to thy dwellings, O Israel, now David look to thy own house. So Israel departed to their dwellings.

17 But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

18 Then king Roboam sent Aduram, who was over the tribute: and all Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem:

19 And Israel revolted from the house of David, unto this day.

20 And it came to pass when all Israel heard, that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.

21 And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, a hundred fourscore thousand chosen men for war, to fight against the house of Israel, and to bring the kingdom again under Roboam the son of Solomon.

* A. M. 3030. Ante C. 974.

22 ‖ But the word of the Lord came to Semeias the man of God, saying:

‖ 2 Par. 11. 2.

23 Speak to Roboam the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:

24 Thus saith the Lord: You shall not go up nor fight against your brethren the children of Israel: let every man return to his house, for this thing is from me. They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.

25 And Jeroboam built Sichem in mount Ephraim, and dwelt there, and going out from thence he built Phanuel.

26 And Jeroboam said in his heart: Now shall the kingdom return to the house of David,

27 If this people go up to offer sacrifices in the house of the Lord at Jerusalem: and the heart of this people will turn to their lord Roboam the king of Juda, and they will kill me, and return to him.

28 ‖ And finding out a device he made two golden calves, and said to them: Go ye up no more to Jerusalem: † Behold thy gods, O Israel, who brought thee out of the land of Egypt.

‖ Tobias 1. 5.

† Exod. 32. 8.

29 And he set the one in Bethel, and the other in Dan:

30 And this thing became an occasion of sin: for the people went to adore the calf as far as Dan.

31 And he made temples in the high places, ‖ and priests of the lowest of the people, who were not of the sons of Levi.

‖ 2 Par. 11. 15.

32 And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the calves, which he

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CHAP. XII. VER. 20. *Juda only.* Benjamin was a small tribe, and so intermixed with the tribe of Juda (the very city of Jerusalem being partly in Juda partly in Benjamin) that they are here counted but as one tribe.

VER. 28. *Golden calves.* 'Tis likely, by making his gods in this form, he mimicked the Egyptians, among whom he had sojourned, who worshipped their Apis and their Osiris under the form of a bullock.

VER. 29. *Bethel and Dan.* Bethel was a city of the tribe of Ephraim in the southern part of the dominions of Jeroboam, about six leagues from Jerusalem; Dan was in the extremity of his dominions to the north in the confines of Syria.

had made: and he placed in Bethel priests of the high places, which he had made.

33 And he went up to the altar, which he had built in Bethel, on the fifteenth day of the eighth month, which he had devised of his own heart: and he ordained a feast to the children of Israel, and went upon the altar to burn incense.

CHAP. XIII.

A prophet sent from Juda to Bethel foretelleth the birth of Josias, and the destruction of Jeroboam's altar. Jeroboam's hand offering violence to the prophet withereth but is restored by the prophet's prayer: the same prophet is deceived by another prophet, and slain by a lion.

A. M. 3030. AND behold there came a man of God out of Juda, by the word of the Lord to Bethel, when Jeroboam was standing upon the altar, and burning incense.

2 And he cried out against the altar in the word of the Lord, and said: O altar, altar, thus saith the Lord: ‖ Behold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee.

‖ 4 Kings 23. 16.

3 And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And when the king had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him.

5 The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord.

6 And the king said to the man of God: Intreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

7 And the king said to the man of God: Come home with me to dine, and I will make thee presents.

8 And the man of God answered the king: If thou wouldst give me half thy house I will not go with thee, nor eat bread, nor drink water in this place:

9 For so it was enjoined me by the word of the Lord commanding me: Thou shalt not eat bread nor drink water, nor return by the same way that thou camest.

10 So he departed by another way, and returned not by the way that he came into Bethel.

11 Now a certain old prophet dwelt in Bethel, and his sons came to him and told him all the works that the man of God had done that day in Bethel: and they told their father the words which he had spoken to the king.

12 And their father said to them: What way went he. His sons shewed him the way by which the man of God went, who came out of Juda.

13 And he said to his sons: Saddle me the ass. And when they had saddled him, he got up,

14 And went after the man of God, and found him sitting under a turpentine-tree: and he said to him: Art thou the man of God that camest from Juda? He answered: I am.

15 And he said to him: Come home with me, to eat bread.

16 But he said: I must not return, nor go with thee, neither will I eat bread, nor drink water in this place:

17 Because the Lord spoke to me in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

18 He said to him: I also am a prophet like unto thee: and an Angel spoke to me in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

19 And brought him back with him: so he eat bread and drank water in his house.

20 And as they sat at table, the word of the Lord came to the prophet that brought him back:

21 And he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commandeth thee,

22 And hast returned, and eaten bread, and drunk water in the place wherein he

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CHAP. XIII. VER. 18. *An Angel spoke to me, &c.* This old man of Bethel was indeed a prophet, but he sinned in thus deceiving the man of God: the more because he pretended a revelation for what he did.

commanded thee that thou ſhouldſt not eat bread, nor drink water, thy dead body ſhall not be brought into the ſepulchre of thy fathers.

23 And when he had eaten and drunk, he ſaddled his aſs for the prophet, whom he had brought back.

24 And when he was gone, a lion found him in the way, and killed him, and his body was caſt in the way: and the aſs ſtood by him, and the lion ſtood by the dead body.

25 And behold, men paſſing by ſaw the dead body caſt in the way, and the lion ſtanding by the body. And they came and told it in the city, wherein that old prophet dwelt.

26 And when that prophet, who had brought him back out of the way, heard of it, he ſaid: It is the man of God, that was diſobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him according to the word of the Lord, which he ſpoke to him.

27 And he ſaid to his ſons: Saddle me an aſs. And when they had ſaddled,

28 And he was gone, he found the dead body caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had not eaten of the dead body, nor hurt the aſs.

29 And the prophet took up the body of the man of God, and laid it upon the aſs, and going back brought it into the city of the old prophet, to mourn for him.

30 And he laid his dead body in his own ſepulchre: and they mourned over him, *ſaying*: Alas! alas my brother.

31 And when they had mourned over him, he ſaid to his ſons: When I am dead, bury me in the ſepulchre wherein the man of God is buried: lay my bones beſide his bones.

32 For aſſuredly the word ſhall come to paſs which he hath foretold in the word of the Lord againſt the altar that is in Bethel: and againſt all the temples of the high places, that are in the cities of Samaria.

33 After theſe words Jeroboam came not back from his wicked way: but on the contrary he made of the meaneſt of the people prieſts of the high places: whoſoever would, he filled his hand, and he was made a prieſt of the high places.

34 And for this cauſe did the houſe of Jeroboam ſin, and was cut off and deſtroyed from the face of the earth.

CHAP. XIV.

Ahias propheſieth the deſtruction of the family of Jeroboam. He dieth, and is ſucceeded by his ſon Nadab. The king of Egypt taketh and pillageth Jeruſalem. Roboam dieth and his ſon Abiam ſucceedeth.

AT that time Abia the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife: Ariſe, and change thy dreſs, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias the prophet is, || who told me, that I ſhould reign over this people. || Supra 11. 31.

3 Take alſo with thee ten loaves, and cracknels, and a pot of honey, and go to him: for he will tell thee what ſhall become of this child.

4 Jeroboam's wife did as he told her: and riſing up went to Silo, and came to the houſe of Ahias: but he could not ſee, for his eyes were dim by reaſon of his age.

5 And the Lord ſaid to Ahias: Behold the wife of Jeroboam cometh in, to conſult thee concerning her ſon that is ſick: thus and thus ſhalt thou ſpeak to her. So when ſhe was coming in, and made as if ſhe were another woman,

6 Ahias heard the ſound of her feet coming in at the door, and ſaid: Come in thou wife of Jeroboam: why doſt thou feign thyſelf to be another? But I am ſent to thee with heavy tidings.

7 Go, and tell Jeroboam: Thus ſaith the Lord the God of Iſrael: For as much as I exalted thee from among the people, and made thee prince over my people Iſrael:

8 And rent the kingdom away from the houſe of David, and gave it to thee, and thou haſt not been as my ſervant David, who kept my commandments, and followed me with all his heart, doing that which was well pleaſing in my ſight:

9 But haſt done evil above all that were before thee, and haſt made thee ſtrange gods and molten gods, to provoke me to anger, and haſt caſt me behind thy back:

10 Therefore behold I will bring evils upon the houſe of Jeroboam, and || will cut off from Jeroboam him that piſſeth againſt the wall, and him that is ſhut up, and the laſt in Iſrael: and I will ſweep away || Infra 15. 29.

VER. 24. *Killed him.* Thus the Lord often puniſhes his ſervants here, that he may ſpare them hereafter. For the generality of divines are of opinion, that the ſin of this prophet, conſidered with all its circumſtances, was not mortal.

the remnant of the houſe of Jeroboam, as dung is ſwept away till all be clean.

11 Them that ſhall die of Jeroboam in the city, the dogs ſhall eat: and them that ſhall die in the field, the birds of the air ſhall devour: for the Lord hath ſpoken *it*.

12 Ariſe thou therefore, and go to thy houſe: and when thy feet ſhall be entering into the city, the child ſhall die,

13 And all Iſrael ſhall mourn for him, and ſhall bury him: for he only of Jeroboam ſhall be laid in a ſepulchre, becauſe in his regard there is found a good word from the Lord the God of Iſrael, in the houſe of Jeroboam.

14 And the Lord hath appointed himſelf a king over Iſrael, who ſhall cut off the houſe of Jeroboam in this day, and in this time:

15 And the Lord God ſhall ſtrike Iſrael as a reed is ſhaken in the water: and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river: becauſe they have made to themſelves groves, to provoke the Lord.

16 And the Lord ſhall give up Iſrael for the ſins of Jeroboam, who hath ſinned, and made Iſrael to ſin.

17 And the wife of Jeroboam aroſe, and departed, and came to Therſa: and when ſhe was coming in to the threſhold of the houſe, the child died;

18 And they buried him. And all Iſrael mourned for him according to the word of the Lord, which he ſpoke by the hand of his ſervant Ahias the prophet.

19 And the reſt of the acts of Jeroboam how he fought, and how he reigned, behold they are written in the Book of the words of the days of the kings of Iſrael.

20 And the days that Jeroboam reigned, were two and twenty years: and he ſlept with his fathers: and Nadab his ſon reigned in his ſtead.

‖ 2 Par. 12. 13. 21 ‖ And Roboam the ſon of Solomon reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned ſeventeen years in Jeruſalem the city, which the Lord choſe out of all the tribes of Iſrael to put his name there. And his mother's name was Naama an Ammoniteſs.

22 And Juda did evil in the ſight of the Lord, and provoked him above all that their fathers had done, in their ſins which they committed.

23 For they alſo built them altars, and ſtatues, and groves upon every high hill and under every green tree:

24 There were alſo the effeminate in the land, and they did according to all the abominations of the people whom the Lord had deſtroyed before the face of the children of Iſrael.

25 And in the fifth year of the reign of Roboam, Seſac king of Egypt came up againſt Jeruſalem: A. M. 3030.

26 And he took away the treaſures of the houſe of the Lord, and the king's treaſures, and carried all off: as alſo the ſhields of gold which ‖ Solomon had made: ‖ Supra 10. 16.

27 And Roboam made ſhields of braſs inſtead of them, and delivered them into the hand of the captains of the ſhield-bearers, and of them that kept watch before the gate of the king's houſe.

28 And when the king went into the houſe of the Lord, they whoſe office it was to go before him, carried them: and afterwards they brought them back to the armoury of the ſhield-bearers.

29 Now the reſt of the acts of Roboam, and all that he did, behold they are written in the Book of the words of the days of the kings of Juda.

30 And there was war between Roboam and Jeroboam always.

31 And Roboam ſlept with his fathers, and was buried with them in the city of David: and his mother's name was Naama an Ammoniteſs: and Abiam his ſon reigned in his ſtead.

CHAP. XV.

The acts of Abiam and of Aſa kings of Juda. And of Nadab and Baſa kings of Iſrael.

NOW in the eighteenth year of the reign of Jeroboam the ſon of Nabat, Abiam reigned over Juda. A. M. 3046. Ante C. 958.

‖ 2 Par. 13. 2. 2 He reigned three years in Jeruſalem: ‖ the name of his mother was Maacha the daughter of Abeſſalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as was the heart of David his father.

CHAP. XIV. VER. 19. *The Book of the words of the days of the kings of Iſrael.* This book, which is often mentioned in the book of kings, is long ſince loſt. For as to the books of *Paralipomenon* or *Chronicles*, (which the Hebrews call *the words of the days*) they were certainly written after the book of kings, ſince they frequently refer to them.

VER. 24. *The effeminate.* Catamites, or men addicted to unnatural luſt.

CHAP. XV. VER. 2. *Maacha, &c.* She is called elſewhere Michaia, daughter of Uriel; but it was common in thoſe days for the ſame perſon to have two names.

4 But for David's ſake the Lord his God gave him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David had done that which was right in the eyes of the Lord, and had not turned aſide from any thing that he commanded him, all the days of his life, ‖ except the matter of Urias the Hethite.

‖ 2 Kings 11. 14.

6 But there was war between Roboam and Jeroboam all the time of his life.

7 And the reſt of the words of Abiam, and all that he did, are they not written in the Book of the words of the days of the kings of Juda? ‖ And there was war between Abiam and Jeroboam.

‖ 2 Par. 13. 3.

8 And Abiam ſlept with his fathers, and they buried him in the city of David: † and Aſa his ſon reigned in his ſtead.

† 2 Par. 14. 1.

9 So in the * twentieth year of Jeroboam king of Iſrael, reigned Aſa king of Juda,

* A. M. 3049. Ante C. 955.

10 And he reigned one and forty years in Jeruſalem. His mother's name was Maacha, the daughter of Abeſſalom.

11 And Aſa did that which was right in the ſight of the Lord, as did David his father:

12 And he took away the effeminate out of the land, and he removed all the filth of the idols, which his fathers had made.

13 Moreover he alſo removed his mother Maacha, from being the princeſs in the ſacrifices of Priapus, and in the grove which ſhe had conſecrated to him: and he deſtroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron:

14 But the high places he did not take away. Nevertheleſs the heart of Aſa was perfect with the Lord all his days:

15 And he brought in the things which his father had dedicated, and he had vowed, into the houſe of the Lord, ſilver and gold, and veſſels.

16 And there was war between Aſa, and Baaſa king of Iſrael all their days.

‖ 2 Par. 16. 1.

17 ‖ And Baaſa king of Iſrael went up againſt Juda, and built Rama, that no man might go out or come in, of the ſide of Aſa king of Juda.

A. M. 3064. Ante C. 904.

18 Then Aſa took all the ſilver and gold that remained in the treaſures of the houſe of the Lord, and in the treaſures of the king's houſe, and delivered it into the hands of his ſervants: and ſent them to Benadad ſon of Tabremon the ſon of Hezion, king of Syria, who dwelt in Damaſcus, ſaying:

19 There is a league between me and thee, and between my father and thy father: therefore I have ſent thee preſents of ſilver and gold: and I deſire thee to come, and break thy league with Baaſa king of Iſrael, that he may depart from me.

20 Benadad hearkening to king Aſa, ſent the captains of his army againſt the cities of Iſrael, and they ſmote Ahion, and Dan, and Abeldomum Maacha, and all Cenneroth, that is all the land of Nephtali.

21 And when Baaſa had heard this, he left off building Rama, and returned into Therſa.

22 But king Aſa ſent word into all Juda, ſaying: Let no man be excuſed: and they took away the ſtones from Rama, and the timber thereof wherewith Baaſa had been building, and with them king Aſa built Gabaa of Benjamin, and Maſpha.

23 But the reſt of all the acts of Aſa, and all his ſtrength, and all that he did, and the cities that he built, are they not written in the Book of the words of the days of the kings of Juda? But in the time of his old age he was diſeaſed in his feet.

24 And he ſlept with his fathers, and was buried with them in the city of David his father. ‖ And Joſaphat his ſon reigned in his place.

‖ 2 Par. 17. 1.

25 But Nadab the ſon of Jeroboam reigned over Iſrael the ſecond year * of Aſa king of Juda: and he reigned over Iſrael two years.

* A. M. 3050. Ante C. 954.

26 And he did evil in the ſight of the Lord, and walked in the ways of his father, and in his ſins, wherewith he made Iſrael to ſin.

27 And Baaſa the ſon of Ahias of the houſe of Iſſachar, conſpired againſt him, and ſlew him in Gebbethon, which is a city of the Philiſtines: for Nadab and all Iſrael beſieged Gebbethon.

28 So Baaſa ſlew him in the third year * of Aſa king of Juda, and reigned in his place.

* A. M. 3051.

29 ‖ And when he was king he cut off

‖ Infra 21. 22.

VER. 10. *His mother, &c.* That is, his grandmother; unleſs we ſuppoſe, which is not improbable, that the Maacha here named is different from the Maacha mentioned, ver. 2.

VER. 14. *The high places.* There were *excelſa* or *high-places* of two different kinds. Some were ſet up, and dedicated to the worſhip of idols, or ſtrange gods: and theſe Aſa removed, 2 *Paralipom.* xiv. 2. others were only altars of the true God, but were erected contrary to the law, which allowed of no ſacrifices but in the temple; and theſe were not removed by Aſa.

Ibid. *Perfect with the Lord.* Aſa had his faults: but never forſook the worſhip of the Lord.

all the houſe of Jeroboam: he left not ſo much as one ſoul of his ſeed, till he had utterly deſtroyed him, according to the word
|| Supra 14. 10. of the Lord, || which he had ſpoken in the hand of Ahias the Silonite:

30 Becauſe of the ſin of Jeroboam, which he had ſinned, and wherewith he had made Iſrael to ſin, and for the offence, wherewith he provoked the Lord the God of Iſrael.

31 But the reſt of the acts of Nadab, and all that he did, are they not written in the Book of the words of the days of the kings of Iſrael?

32 And there was war between Aſa and Baaſa the king of Iſrael all their days.

* A. M. 3051. 33 In the third year * of Aſa king of Juda, Baaſa the ſon of Ahias reigned over all Iſrael, in Therſa, four and twenty years.

34 And he did evil before the Lord, and walked in the ways of Jeroboam, and in his ſins, wherewith he made Iſrael to ſin.

CHAP. XVI.

Jehu propheſieth againſt Baaſa: his ſon Ela is ſlain, and all his family deſtroyed by Zambri: Of the reign of Amri father of Achab.

THEN the word of the Lord came to Jehu the ſon of Hanani againſt Baaſa, ſaying:

2 For as much as I have exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

3 Behold, I will cut down the poſterity of Baaſa, and the poſterity of his houſe, and I will make thy houſe as the houſe of Jeroboam the ſon of Nabat.

|| Supra 14. 11. 4 || Him that dieth of Baaſa in the city, the dogs ſhall eat: and him that dieth of his in the country, the fowls of the air ſhall devour.

|| 2 Par. 16. 1. 5 || But the reſt of the acts of Baaſa and all that he did, and his battles, are they not written in the Book of the words of the days of the kings of Iſrael?

6 So Baaſa ſlept with his fathers, and was buried in Therſa: and Ela his ſon reigned in his ſtead.

7 And when the word of the Lord came in the hand of Jehu the ſon of Hanani the prophet againſt Baaſa, and againſt his houſe and againſt all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the houſe of Jeroboam: for this cauſe he ſlew him, that is to ſay, Jehu the ſon of Hanani, the prophet.

* A. M. 3074. Ante C. 930. 8 In the * ſix and twentieth year of Aſa king of Juda, Ela the ſon of Baaſa reigned over Iſrael in Therſa two years.

9 And his ſervant Zambri, who was captain of half the horſemen, rebelled againſt him: now Ela was drinking in Therſa, and drunk in the houſe of Arſa the governor of Therſa.

|| 4 Kings 9. 31. 10 || And Zambri ruſhing in, ſtruck him and ſlew him in the ſeven and twentieth year of Aſa king of Juda, and he reigned in his ſtead.

11 And when he was king and ſat upon his throne, he ſlew all the houſe of Baaſa, and he left not one thereof to piſs againſt a wall, and all his kinsfolks and friends.

12 And Zambri deſtroyed all the houſe of Baaſa, according to the word of the Lord, that he had ſpoken to Baaſa in the hand of Jehu the prophet,

13 For all the ſins of Baaſa, and the ſins of Ela his ſon, who ſinned, and made Iſrael to ſin, provoking the Lord the God of Iſrael with their vanities.

14 But the reſt of the acts of Ela, and all that he did, are they not written in the Book of the words of the days of the kings of Iſrael?

* A. M. 3075. Ante. C. 929. 15 In the ſeven and twentieth year * of Aſa king of Juda, Zambri reigned ſeven days in Therſa: now the army was beſieging Gebbethon a city of the Philiſtines.

16 And when they heard that Zambri had rebelled, and ſlain the king, all Iſrael made Amri their king, who was general over Iſrael in the camp that day.

17 And Amri went up, and all Iſrael with him from Gebbethon, and they beſieged Therſa.

18 And Zambri ſeeing that the city was about to be taken, went into the palace and burnt himſelf with the king's houſe: and he died

19 In his ſins, which he had ſinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his ſin, wherewith he made Iſrael to ſin.

20 But the reſt of the acts of Zambri, and of his conſpiracy and tyranny, are they not written in the Book of the words of the days of the kings of Iſrael?

21 Then were the people of Iſrael divided into two parts: one half of the people followed Thebni the ſon of Gineth, to make him king: and one half followed Amri.

22 But the people that were with Amri, prevailed over the people that followed

Thebni the son of Gineth: and Thebni died, and Amri reigned.

A. M. 3079. Ante C. 925. 23 In the one and thirtieth year * of Asa king of Juda, Amri reigned over Israel, twelve years: in Thersa he reigned six years.

24 And he bought the hill of Samaria of Somer for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Semer the owner of the hill.

25 And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

26 And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he made Israel to sin: to provoke the Lord the God of Israel to anger with their vanities.

27 Now the rest of the acts of Amri, and the battles he fought, are they not written in the Book of the words of the days of the kings of Israel?

* A. M. 3086. Ante C. 918. 28 And * Amri slept with his fathers, and was buried in Samaria, and Achab his son reigned in his stead.

29 Now Achab the son of Amri reigned over Israel in the eight and thirtieth year of Asa king of Juda. And Achab the son of Amri reigned over Israel in Samaria two and twenty years.

30 And Achab the son of Amri did evil in the sight of the Lord above all that were before him.

31 Nor was it enough for him to walk in the sins of Jeroboam the son of Nabat: but he also took to wife Jezabel daughter of Ethbaal king of the Sidonians. And he went, and served Baal, and adored him.

32 And he set up an altar for Baal in the temple of Baal, which he had built in Samaria,

33 And he planted a grove: and Achab did more to provoke the Lord the God of Israel, than all the kings of Israel that were before him.

34 In his days Hiel of Bethel built Jericho: in Abiram his first-born he laid its foundations: and in his youngest *son* Segub he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue the son of ‖ Nun.

‖ Josue 6. 26.

CHAP. XVI. VER. 23. *In the one and thirtieth year, &c.* Amri began to reign in the seven and twentieth year of Asa; but had not quiet possession of the kingdom till the death of his competitor Thebni, which was in the one and thirtieth year of Asa's reign.

CHAP. XVII.

Elias shutteth up the heaven from raining. He is fed by ravens, and afterwards by a widow of Sarephta. He raiseth the widow's son to life.

AND Elias the Thesbite of the inhabitants of Galaad said to Achab: As the Lord liveth the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth. Eccli 48. 1. James 5. 17. A. M. circiter 3092. Ante C. 912.

2 And the word of the Lord came to him, saying:

3 Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over-against the Jordan,

4 And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

5 So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over-against the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the torrent.

7 But after some time the torrent was dried up: for it had not rained upon the earth. A. M. 3093.

8 Then the word of the Lord came to him, saying:

9 Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow-woman there to feed thee.

10 ‖ He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink. ‖ Luke 4. 26.

11 And when she was going to fetch it he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

12 And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse: behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die.

13 And Elias said to her: Fear not, but go, and do as thou hast said: but first make for me of the same meal a little hearth-cake,

VER. 26. *With their vanities.* That is, their idols, their golden calves, vain, false, deceitful things.

CHAP. XVII. VER. 9. *Sarephta of the Sidonians.* That is a city of the Sidonians.

and bring it to me: and after make for thyself and thy ſon.

14 For thus ſaith the Lord the God of Iſrael: The pot of meal ſhall not waſte, nor the cruſe of oil be diminiſhed, until the day wherein the Lord will give rain upon the face of the earth.

15 She went and did according to the word of Elias: and he eat, and ſhe, and her houſe: and from that day

16 The pot of meal waſted not, and the cruſe of oil was not diminiſhed, according to the word of the Lord, which he ſpoke in the hand of Elias.

17 And it came to paſs after this, that the ſon of the woman, the miſtreſs of the houſe, fell ſick, and the ſickneſs was very grievous, ſo that there was no breath left in him.

18 And ſhe ſaid to Elias: What have I to do with thee thou man of God? art thou come to me that my iniquities ſhould be remembered, and that thou ſhouldſt kill my ſon?

19 And Elias ſaid to her: Give me thy ſon. And he took him out of her boſom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

20 And he cried to the Lord, and ſaid: O Lord my God, haſt thou afflicted alſo the widow, with whom I am after a ſort maintained, ſo as to kill her ſon?

21 And he ſtretched, and meaſured himſelf upon the child three times, and cried to the Lord, and ſaid: O Lord my God, let the ſoul of this child, I beſeech thee, return into his body.

22 And the Lord heard the voice of Elias: and the ſoul of the child returned into him, and he revived.

23 And Elias took the child, and brought him down from the upper chamber to the houſe below, and delivered him to his mother, and ſaid to her: Behold thy ſon liveth.

24 And the woman ſaid to Elias: Now, by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

CHAP. XVIII.

Elias cometh before Achab. He convinceth the falſe prophets by bringing fire from heaven: he obtaineth rain by his prayer.

A. M. 3096. Ante C. 908. AFTER many days the word of the Lord came to Elias, in the third year, ſaying: Go, and ſhew thyſelf to Achab, that I may give rain upon the face of the earth.

2 And Elias went to ſhew himſelf to Achab, and there was a grievous famine in Samaria.

3 And Achab called Abdias the governor of his houſe: now Abdias feared the Lord very much.

4 For when Jezabel killed the prophets of the Lord, he took a hundred prophets and hid them by fifty and fifty in caves, and fed them with bread and water.

5 And Achab ſaid to Abdias: Go into the land unto all fountains of waters, and into all valleys, to ſee if we can find graſs, and ſave the horſes and mules, that the beaſts may not utterly periſh.

6 And they divided the countries between them, that they might go round about them: Achab went one way, and Abdias another way by himſelf.

7 And as Abdias was in the way, Elias met him: and he knew him, and fell on his face, and ſaid: Art thou my lord Elias?

8 And he anſwered: I am. Go, and tell thy maſter: Elias is here.

9 And he ſaid: What have I ſinned, that thou wouldſt deliver me thy ſervant into the hand of Achab, that he ſhould kill me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when all anſwered: He is not here: he took an oath of every kingdom and nation, becauſe thou waſt not found.

11 And now thou ſayeſt to me: Go, and tell thy maſter: Elias is here.

12 And when I am gone from thee, the Spirit of the Lord will carry thee into a place that I know not: and I ſhall go in and tell Achab, and he not finding thee, will kill me: but thy ſervant feareth the Lord from his infancy.

13 Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord, how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water?

14 And now thou ſayeſt: Go, and tell thy maſter: Elias is here: that he may kill me.

15 And Elias ſaid: As the Lord of hoſts liveth, before whoſe face I ſtand, this day I will ſhew myſelf unto him.

16 Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias.

17 And when he had ſeen him, he ſaid: Art thou he that troubleſt Iſrael?

18 And he ſaid: I have not troubled Iſrael, but thou and thy father's houſe, who

have forſaken the commandments of the Lord, and have followed Baalim.

19 Neverthelefs ſend now, and gather unto me all Iſrael, unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

20 Achab ſent to all the children of Iſrael, and gathered together the prophets unto mount Carmel.

21 And Elias coming to all the people, ſaid: How long do you halt between two ſides? if the Lord be God, follow him: but if Baal, then follow him. And the people did not anſwer him a word.

22 And Elias ſaid again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men.

23 Let two bullocks be given us, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay it upon wood, but put no fire under: and I will dreſs the other bullock, and lay it on wood, and put no fire under it.

24 Call ye on the names of your gods, and I will call on the name of my Lord: and the God that ſhall anſwer by fire, let him be God. And all the people anſwering ſaid: A very good propoſal.

25 Then Elias ſaid to the prophets of Baal: Chooſe you one bullock and dreſs it firſt, becauſe you are many: and call on the names of your gods, but put no fire under.

26 And they took the bullock which he gave them, and dreſſed it: and they called on the name of Baal from morning even till noon, ſaying: O Baal hear us. But there was no voice, nor any that anſwered: and they leaped over the altar that they had made.

27 And when it was now noon, Elias jeſted at them, ſaying: Cry with a louder voice: for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is aſleep, and muſt be awaked.

28 So they cried with a loud voice, and cut themſelves after their manner with knives and lancets, till they were all covered with blood.

29 And after mid day was paſt, and while they were propheſying, the time was come of offering ſacrifice, and there was no voice heard, nor did any one anſwer, nor regard them as they prayed:

30 Elias ſaid to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

31 And he took twelve ſtones according to the number of the tribes of the ſons of Jacob, to whom the word of the Lord came, ſaying: ‖ Iſrael ſhall be thy name. ‖ Gen. 32. 28.

32 And he built with the ſtones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows round about the altar.

33 And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood,

34 And he ſaid: Fill four buckets with water, and pour it upon the burnt-offering, and upon the wood. And again he ſaid: Do the ſame the ſecond time. And when they had done it the ſecond time, he ſaid: Do the ſame alſo the third time. And they did ſo the third time.

35 And the water run round about the altar, and the trench was filled with water.

36 And when it was now time to offer the holocauſt, Elias the prophet came near and ſaid: O Lord God of Abraham, and Iſaac, and Iſrael, ſhew this day that thou art the God of Iſrael, and I thy ſervant, and that according to thy commandment I have done all theſe things.

37 Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou haſt turned their heart again.

38 Then the fire of the Lord fell, and conſumed the holocauſt, and the wood, and the ſtones, and the duſt, and licked up the water that was in the trench.

39 And when all the people ſaw this, they fell on their faces, and they ſaid: The Lord he is God, the Lord he is God.

40 And Elias ſaid to them; Take the prophets of Baal, and let not one of them eſcape. And when they had taken them, Elias brought them down to the torrent Ciſon, and killed them there.

41 And Elias ſaid to Achab: Go up, eat, and drink: for there is a ſound of abundance of rain.

42 Achab went up to eat and drink: and Elias went up to the top of Carmel, and caſting himſelf down upon the earth put his face between his knees,

43 And he ſaid to his ſervant: Go up, and look toward the ſea. And he went up, and looked, and ſaid: There is nothing. And again he ſaid to him: Return ſeven times.

44 And at the ſeventh time: Behold a little cloud aroſe out of the ſea like a man's foot. And he ſaid: Go up and ſay to Achab: Prepare thy chariot and go down, leſt the rain prevent thee.

45 And while he turned himſelf this way and that way, behold the heavens grew dark, with clouds, and wind, and there fell

a great rain. And Achab getting up went away to Jezrahel:

46 And the hand of the Lord was upon Elias, and he girded up his loins and ran before Achab, till he came to Jezrahel.

CHAP. XIX.

Elias fleeing from Jezabel, is fed by an Angel in the desert; and by the strength of that food walketh forty days, till he cometh to Horeb, where he hath a vision of God.

AND Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

2 And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to-morrow I make not thy life as the life of one of them.

A. M. 3097. Ante C. 907. 3 Then Elias was afraid, and rising up he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there,

4 And he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul: for I am no better than my fathers.

5 And he cast himself down, and slept in the shadow of the juniper tree: and behold an Angel of the Lord touched him, and said to him: Arise and eat.

6 He looked, and behold there was at his head a hearth-cake, and a vessel of water: and he eat and drank, and he fell asleep again.

7 And the Angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

8 And he arose, and eat, and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

9 And when he was come thither, he abode in a cave: and behold the word of the Lord *came* unto him, and he said to him: What dost thou here Elias?

10 And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

11 And he said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord overthrowing the mountains, and breaking the rocks in pieces: the Lord is not in the wind, and after the wind an earthquake: the Lord is not in the earthquake,

12 And after the earthquake a fire: the Lord is not in the fire, and after the fire a whistling of a gentle air.

13 And when Elias heard it, he covered his face with his mantle, and coming forth stood in the entering in of the cave, and behold a voice unto him saying: What dost thou here, Elias? And he answered:

14 With zeal have I been zealous for the Lord God of hosts: ‖ because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away. ‖ Rom. 11. 3.

15 And the Lord said to him: Go, and return on thy way through the desert to Damascus: and when thou art come thither, thou shalt anoint Hazael to be king over Syria,

16 ‖ And thou shalt anoint Jehu the son of Namsi to be king over Israel: and Eliseus the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room. ‖ 4 Kings 9. 1.

17 And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

18 ‖ And I will leave me seven thousand men in Israel, whose knees have not been ‖ Rom. 11. 4.

CHAP. XIX. VER. 4. *That he might die.* Elias requested to die, not out of impatience or pusillanimity but out of zeal against sin; and that he might no longer be witness of the miseries of his people: and the war they were waging against God and his servants. See ver. 10.

VER. 8. *In the strength of that food, &c.* This bread with which Elias was fed in the wilderness was a figure of the bread of life which we receive in the blessed sacrament; by the strength of which we are to be supported in our journey through the wilderness of this world till we come to the true mountain of God, and his vision in a happy eternity.

VER. 10. *I alone am left.* viz. of the prophets in the kingdom of Israel, or of the ten tribes: for in the kingdom of Juda religion was at that time in a very flourishing condition under the kings Asa and Josaphat. And even in Israel there remained several prophets though not then known to Elias. See chap. xx. 13, 28, 35.

VER. 17. *Shall be slain by Eliseus.* Eliseus did not kill any of the idolaters with the material sword; but he is here joined with Hazael and Jehu, the great instruments of God in punishing the idolatry of Israel, because he foretold to the former his exaltation to the kingdom of Syria, and the vengeance he would execute against Israel, and anointed the latter by one of his disciples to be king of Israel, with commission to extirpate the house of Achab.

bowed before Baal, and every mouth that hath not worshipped him kissing the hands.

19 And Elias departing from thence, found Eliseus the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him.

20 And he forthwith left the oxen and run after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my part, I have done to thee.

21 And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they eat: and rising up he went away, and followed Elias, and ministered to him.

CHAP. XX.

The Syrians besiege Samaria: they are twice defeated by Achab: who is reprehended by a prophet for letting Benadad go.

A. M. 3103. Ante C. 901. AND Benadad king of Syria, gathered together all his host, and there were two and thirty kings with him, and horses, and chariots: and going up he fought against Samaria, and besieged it.

2 And sending messengers to Achab king of Israel into the city,

3 He said: Thus saith Benadad: Thy silver, and thy gold is mine: and thy wives, and thy goodliest children are mine.

4 And the king of Israel answered: According to thy word, my lord O king, I am thine, and all that I have.

5 And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver, and thy gold, and thy wives, and thy children thou shalt deliver up to me.

6 To-morrow therefore at this same hour I will send my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold: and I said not nay.

8 And all the ancients, and all the people said to him: Hearken not to him, nor consent to him.

9 Wherefore he answered the messengers of Benadad: Tell my lord the king: All that thou didst send for to me thy servant at first, I will do: but this thing I cannot do.

10 And the messengers returning brought him word. And he sent again, and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answering, said: Tell him: Let not the girded boast himself as the ungirded.

12 And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

13 And behold a prophet coming to Achab king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold I will deliver them into thy hand this day: that thou mayst know that I am the Lord.

14 And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

15 So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty two: and he mustered after them the people, all the children of Israel, seven thousand:

16 And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

17 And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

18 And he said: Whether they come for peace, take them alive: or whether *they come* to fight, take them alive.

19 So the servants of the princes of the provinces went out, and the rest of the army followed:

20 And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad king of Syria fled away on horseback with his horsemen.

21 But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

CHAP. XX. VER. 11. *Let not the girded, &c.* Let him not boast before the victory: it will then be time to glory when he putteth off his armour, having overcome his adversary.

22 (And a prophet coming to the king of Iſrael, ſaid to him: Go, and ſtrengthen thyſelf, and know, and ſee what thou doſt: for the next year the king of Syria will come up againſt thee.)

23 But the ſervants of the king of Syria ſaid to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we ſhould fight againſt them in the plains, and we ſhall overcome them.

24 Do thou therefore this thing: Remove all the kings from thy army, and put captains in their ſtead:

25 And make up the number of ſoldiers that have been ſlain of thine, and horſes according to the former horſes, and chariots according to the chariots which thou hadſt before: and we will fight againſt them in the plains, and thou ſhalt ſee that we ſhall overcome them. He believed their counſel, and did ſo.

* A. M. 3104. Ante C. 900. 26 Wherefore at the return of the year, * Benadad muſtered the Syrians, and went up to Aphec, to fight againſt Iſrael.

27 And the children of Iſrael were muſtered, and taking victuals went out on the other ſide, and camped over-againſt them, like two little flocks of goats: but the Syrians filled the land.

28 (And a man of God coming, ſaid to the king of Iſrael: Thus ſaith the Lord: Becauſe the Syrians have ſaid: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you ſhall know that I am the Lord.)

29 And both ſides ſet their armies in array one againſt the other ſeven days, and on the ſeventh day the battle was fought: and the children of Iſrael ſlew of the Syrians a hundred thouſand footmen in one day.

30 And they that remained fled to Aphec, into the city: and the wall fell upon ſeven and twenty thouſand men, that were left. And Benadad fleeing went into the city, into a chamber that was within a chamber.

31 And his ſervants ſaid to him: Behold, we have heard that the kings of the houſe of Iſrael are merciful: ſo let us put ſackcloths on our loins, and ropes on our heads, and go out to the king of Iſrael: perhaps he will ſave our lives.

32 So they girded ſackcloth on their loins, and put ropes on their heads, and came to the king of Iſrael, and ſaid to him: Thy ſervant Benadad ſaith: I beſeech thee let me have my life. And he ſaid: If he be yet alive he is my brother.

33 The men took this for a ſign: and in haſte caught the word out of his mouth, and ſaid: Thy brother Benadad. And he ſaid to them: Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot.

34 And he ſaid to him: The cities which my father took from thy father, I will reſtore: and do thou make thee ſtreets in Damaſcus, as my father made in Samaria, and having made a league I will depart from thee. So he made a league with him, and let him go.

35 Then a certain man of the ſons of the prophets ſaid to his companion in the word of the Lord: Strike me. But he would not ſtrike.

36 Then he ſaid to him: Becauſe thou wouldſt not hearken to the word of the Lord, behold thou ſhalt depart from me, and a lion ſhall ſlay thee. And when he was gone a little from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid to him: Strike me. And he ſtruck him, and wounded him.

38 So the prophet went, and met the king in the way, and diſguiſed himſelf by ſprinkling duſt on his face and his eyes.

39 And as the king paſſed by, he cried to the king, and ſaid: Thy ſervant went out to fight hand to hand: and when a certain man was run away, one brought him to me, and ſaid: Keep this man: and if he ſhall ſlip away, thy life ſhall be for his life, or thou ſhalt pay a talent of ſilver.

40 And whilſt I in the hurry turned this way and that, on a ſudden he was not to be ſeen. And the king of Iſrael ſaid to him: This is thy judgment, which thyſelf haſt decreed.

41 But he forthwith wiped off the duſt from his face, and the king of Iſrael knew him, that he was one of the prophets.

42 And he ſaid to him: Thus ſaith the Lord: ‖ Becauſe thou haſt let go out of thy hand a man worthy of death, thy life ſhall be for his life, and thy people for his people. ‖ Infra 22. 38.

43 And the king of Iſrael returned to his houſe, ſlighting to hear, and raging came into Samaria.

CHAP. XXI.

Naboth for denying his vineyard to king Achab, is by Jezabel's commandment, falſly accuſed and ſtoned to death. For which crime Elias denounceth to Achab the judgments of God: upon his humbling himſelf the ſentence is mitigated.

A. M. 3105. Ante C. 899. AND after theſe things, Naboth the Jezrahelite, who was in Jezrahel had at

that time a vineyard near the palace of Achab king of Samaria.

2 And Achab ſpoke to Naboth, ſaying: Give me thy vineyard, that I may make me a garden of herbs, becauſe it is nigh, and joining to my houſe, and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

3 Naboth anſwered him: The Lord be merciful to me, and not let me give thee the inheritance of my fathers.

4 And Achab came into his houſe angry and fretting, becauſe of the word that Naboth the Jezrahelite had ſpoken to him, ſaying: I will not give thee the inheritance of my fathers. And caſting himſelf upon his bed, he turned away his face to the wall, and would eat no bread.

5 And Jezabel his wife went in to him, and ſaid to him: What is the matter that thy ſoul is ſo grieved? and why eateſt thou no bread?

6 And he anſwered her: I ſpoke to Naboth the Jezrahelite, and ſaid to him: Give me thy vineyard, and take money for it: or if it pleaſe thee, I will give thee a better vineyard for it. And he ſaid: I will not give thee my vineyard.

7 Then Jezabel his wife ſaid to him: Thou art of great authority indeed, and governeſt well the kingdom of Iſrael. Ariſe, and eat bread, and be of good cheer, I will give thee the vineyard of Naboth the Jezrahelite.

8 So ſhe wrote letters in Achab's name, and ſealed them with his ring, and ſent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth.

9 And this was the tenor of the letters: Proclaim a faſt, and make Naboth ſit among the chief of the people,

10 And ſuborn two men, ſons of Belial, againſt him, and let them bear falſe witneſs: that he hath blaſphemed God and the king: and then carry him out, and ſtone him, and ſo let him die.

11 And the men of his city the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which ſhe had ſent to them:

12 They proclaimed a faſt, and made Naboth ſit among the chief of the people.

13 And bringing two men ſons of the devil, they made them ſit againſt him: and they, like men of the devil, bore witneſs againſt him before the people, ſaying: Naboth hath blaſphemed God and the king: wherefore they brought him forth without the city, and ſtoned him to death.

14 And they ſent to Jezabel, ſaying: Naboth is ſtoned, and is dead.

15 And it came to paſs, when Jezabel heard that Naboth was ſtoned, and dead, that ſhe ſaid to Achab: Ariſe, and take poſſeſſion of the vineyard of Naboth the Jezrahelite, who would not agree with thee, and give it thee for money: for Naboth is not alive, but dead.

16 And when Achab heard this, to wit, that Naboth was dead, he aroſe, and went down into the vineyard of Naboth the Jezrahelite, to take poſſeſſion of it.

17 And the word of the Lord came to Elias the Theſbite, ſaying:

18 Ariſe, and go down to meet Achab king of Iſrael, who is in Samaria: behold he is going down to the vineyard of Naboth, to take poſſeſſion of it:

19 And thou ſhalt ſpeak to him, ſaying: Thus ſaith the Lord: Thou haſt ſlain, moreover alſo thou haſt taken poſſeſſion. And after theſe words thou ſhalt add: Thus ſaith the Lord: ‖ In this place, wherein the dogs have licked the blood of Naboth, they ſhall lick thy blood alſo. ‖ Infra 22. 38.

20 And Achab ſaid to Elias: Haſt thou found me thy enemy. He ſaid: I have found thee, becauſe thou art ſold, to do evil in the ſight of the Lord.

21 ‖ Behold I will bring evil upon thee, and I will cut down thy poſterity, and I will kill of Achab him that piſſeth againſt the wall, and him that is ſhut up, and the laſt in Iſrael. ‖ 4 Kings 9. 8.

22 And I will make thy houſe like the ‖ houſe of Jeroboam the ſon of Nabat, and like the houſe of † Baaſa the ſon of Ahias: for what thou haſt done, to provoke me to anger, and for making Iſrael to ſin. ‖ Supra 15. 29. † Supra 16. 3.

23 ‖ And of Jezabel alſo the Lord ſpoke, ſaying: The dogs ſhall eat Jezabel in the field of Jezrahel. ‖ 4 Kings 9. 36.

24 If Achab die in the city, the dogs ſhall eat him: but if he die in the field, the birds of the air ſhall eat him.

25 Now there was not ſuch another as Achab, who was ſold to do evil in the ſight of the Lord: for his wife Jezabel ſet him on,

26 And he became abominable, inſomuch that he followed the idols which the Amor-

CHAP. XXI. VER. 20. *Sold to do evil in the ſight, &c.* That is, ſo addicted to evil, as if thou hadſt ſold thyſelf to the devil, to be his ſlave to work all kind of evil.

rhites had made, whom the Lord deſtroyed before the face of the children of Iſrael.

27 And when Achab had heard theſe words, he rent his garments, and put hair-cloth upon his fleſh, and faſted and ſlept in ſack-cloth, and walked with his head caſt down.

28 And the word of the Lord came to Elias the Theſbite, ſaying:

29 Haſt thou not ſeen Achab humbled before me? therefore, becauſe he hath humbled himſelf for my ſake, I will not bring the evil in his days, || but in his ſons days will I bring the evil upon his houſe. || 4 Kings 9. 26.

CHAP. XXII.

Achab believing his falſe prophets, rather than Micheas, is ſlain in Ramoth-Galaad. Ochozias ſucceedeth him. Good king Joſaphat dieth, and his ſon Joram ſucceedeth him.

2 Par. 18. 1. A. M. 3107. Ante C. 897. AND there paſſed three years without war between Syria and Iſrael.

2 And in the third year, Joſaphat king of Juda came down to the king of Iſrael.

3 (And the king of Iſrael ſaid to his ſervants: Know ye not that Ramoth-Galaad is ours, and we neglect to take it out of the hand of the king of Syria?)

4 And he ſaid to Joſaphat: Wilt thou come with me to battle to Ramoth-Galaad?

5 And Joſaphat ſaid to the king of Iſrael: As I am, ſo art thou: my people and thy people are one: and my horſemen, thy horſemen. And Joſaphat ſaid to the king of Iſrael: Inquire, I beſeech thee, this day the word of the Lord.

6 Then the king of Iſrael aſſembled the prophets, about four hundred men, and he ſaid to them: Shall I go to Ramoth-Galaad to fight, or ſhall I forbear? They anſwered: Go up, and the Lord will deliver it into the hand of the king.

7 And Joſaphat ſaid: Is there not here ſome prophet of the Lord, that we may inquire by him?

8 And the king of Iſrael ſaid to Joſaphat: There is one man left, by whom we may inquire of the Lord: Micheas the ſon of Jemla, but I hate him, for he doth not propheſy good to me, but evil. And Joſaphat ſaid: Speak not ſo, O king.

9 Then the king of Iſrael called an eunuch, and ſaid to him: Make haſte, and bring hither Micheas the ſon of Jemla.

10 And the king of Iſrael, and Joſaphat king of Juda, ſat each on his throne clothed with royal robes, in a court by the entrance of the gate of Samaria, and all the prophets propheſied before them.

11 And Sedecias the ſon of Chanaana made himſelf horns of iron, and ſaid: Thus ſaith the Lord: With theſe ſhalt thou puſh Syria, till thou deſtroy it.

12 And all the prophets propheſied in like manner, ſaying: Go up to Ramoth-Galaad, and proſper, for the Lord will deliver it into the king's hands.

13 And the meſſenger, that went to call Micheas, ſpoke to him, ſaying: Behold the words of the prophets with one mouth declare good things to the king: let thy word therefore be like to theirs, and ſpeak that which is good.

14 But Micheas ſaid to him: As the Lord liveth, whatſoever the Lord ſhall ſay to me, that will I ſpeak.

15 So he came to the king, and the king ſaid to him: Micheas, ſhall we go to Ramoth-Galaad to battle, or ſhall we forbear? He anſwered him: Go up, and proſper, and the Lord ſhall deliver it into the king's hands.

16 But the king ſaid to him: I adjure thee again and again, that thou tell me nothing but that which is true in the name of the Lord.

17 And he ſaid: I ſaw all Iſrael ſcattered upon the hills, like ſheep that have no ſhepherd; || and the Lord ſaid: Theſe have no maſter: let every man of them return to his houſe in peace. || Num. 27. 17. Mat. 9. 36.

18 (Then the king of Iſrael ſaid to Joſaphat: Did I not tell thee, that he propheſieth no good to me, but always evil?)

19 And he added and ſaid: Hear thou therefore the word of the Lord: I ſaw the Lord ſitting on his throne, and all the army of heaven ſtanding || by him on the right hand and on the left: || Joel 1. 6.

20 And the Lord ſaid: Who ſhall deceive Achab king of Iſrael, that he may go up, and fall at Ramoth-Galaad? And one ſpoke words of this manner, and another otherwiſe.

21 And there came forth a ſpirit, and ſtood before the Lord, and ſaid: I will de-

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CHAP. XXII. VER. 15. *Go up*, &c. This was ſpoken ironically, and by way of jeſting at the flattering ſpeeches of the falſe prophets: and ſo the king underſtood it, as appears by his adjuring Micheas, in the following verſe, to tell him the truth, in the name of the Lord.

VER. 20. *The Lord ſaid, &c.* God ſtandeth not in need of any counſellor; nor are we to ſuppoſe that things paſs in heaven in the manner here deſcribed: but this repreſentation was made to the prophet, to be delivered by him in a manner adapted to the common ways and notions of men.

ceive him. And the Lord said to him: By what means?

22 And he said: I will go forth, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive *him*, and shalt prevail: ‖ go forth, and do so.

‖ Vide Mat. 8. 32. & Apoc. 20. 3.

23 Now therefore behold the Lord hath given a lying spirit in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee.

24 And Sedecias the son of Chanaana came, and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee?

25 And Micheas said: Thou shalt see in the day when thou shalt go into a chamber within a chamber to hide thyself.

26 And the king of Israel said: Take Micheas, and let him abide with Amon the governor of the city, and with Joas the son of Amalech,

27 And tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace.

28 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

29 So the king of Israel, and Josaphat king of Juda went up to Ramoth-Galaad.

30 And the king of Israel said to Josaphat: Take armour, and go into the battle, and put on thy own garments. But the king of Israel changed his dress, and went into the battle.

31 And the king of Syria had commanded the two and thirty captains of his chariots, saying: You shall not fight against any, small or great, but against the king of Israel only.

32 So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault they fought against him: and Josaphat cried out.

33 And the captains of the chariots perceived that he was not the king of Israel, and they turned away from him.

34 And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

35 And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

36 And the herald proclaimed through all the army before the sun set, saying: Let every man return to his own city, and to his own country.

37 And the king died,* and was carried into Samaria: and they buried the king in Samaria. * A. M. 3107.

38 ‖ And they washed his chariot in the pool of Samaria, and the dogs licked up his blood, and they washed the reins, according to the word of the Lord which he had spoken. ‖ Supra 21. 19.

39 But the rest of the acts of Achab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the Book of the words of the days of the kings of Israel?

40 So Achab slept with his fathers, and Ochozias his son reigned in his stead.

41 But Josaphat the son of Asa began to reign over Juda in the fourth year * of Achab king of Israel. * A. M. 3090. Ante C. 914.

42 He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem: the name of his mother was Azuba the daughter of Salai.

43 And he walked in all the way of Asa his father, and he declined not from it: and he did that which was right in the sight of the Lord.

44 Nevertheless he took not away the high places: for as yet the people offered sacrifices and burnt incense in the high places.

45 And Josaphat had peace with the king of Israel.

46 But the rest of the acts of Josaphat, and his works, which he did, and his battles, are they not written in the Book of the words of the days of the kings of Juda?

47 And the remnant also of the effeminate, who remained in the days of Asa his father, he took out of the land.

48 And there was then no king appointed in Edom.

49 But king Josaphat made navies on the sea, to sail into Ophir for gold: but they A. M. 3108.

VER. 22. *Go forth, and do so.* This was not a command; but a permission: for God never ordaineth lyes; though he often permitteth the lying spirit to deceive those who love not the truth. 2 *Thessal.* ii. 10. And in this sense it is said in the following verse, *The Lord hath given a lying spirit in the mouth of all thy prophets.*

VER. 25. *Go into a chamber, &c.* This happened when he heard the king was slain, and justly apprehended that he should be punished for his false prophecy.

VER. 44. *He took not away, &c.* He left some of the high places, viz. those in which they worshipped the true God: but took away all others. 2 *Paralip.* xvii. 6. and note ver. 14. of chap. xv. 3 Kings.

‖ 2 Par. 20. 36. could not go, ‖ for the ships were broken in Asiongaber.

50 Then Ochozias the son of Achab said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

* A. M. 3115. Ante C. 889. 51 And * Josaphat slept with his fathers, and was buried with them in the city of David his father: and Joram his son reigned in his stead.

52 And Ochozias the son of Achab began to reign over Israel in Samaria, in the seventeenth year of * Josaphat king of Juda, and he reigned over Israel two years, * A. M. 3106.

53 And he did evil in the sight of the Lord, and walked in the way of his father and his mother, and in the way of Jeroboam the son of Nabat, who made Israel to sin.

54 He served also Baal, and worshipped him, and provoked the Lord the God of Israel, according to all that his father had done.

VER. 50. *Would not.* He had been reprehended before for admitting such a partner: and therefore would behave no more to do with him.

THE FOURTH BOOK OF KINGS.

CHAP. I.

Ochozias sendeth to consult Beelzebub: Elias foretelleth his death: and causeth fire to come down from heaven, upon two captains and their companies.

* A. M. 3108. Ante C. 896. AND Moab rebelled against Israel, after the death of Achab.*

2 And Ochozias fell through the lattices of his upper chamber which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub the god of Accaron, whether I shall recover of this my illness.

3 And an Angel of the Lord spoke to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron?

4 Wherefore thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away.

5 And the messengers turned back to Ochozias. And he said to them: Why are you come back?

6 But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel that thou sendest to Beelzebub the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die.

7 And he said to them: What manner of man was he who met you, and spoke these words?

8 But they said: A hairy man, with a girdle of leather about his loins. And he said: It is Elias the Thesbite.

9 And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, said to him: Man of God, the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And there came down fire

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CHAP. I. VER. 10. *Let fire, &c.* Elias was inspired to call for fire from heaven upon these captains, who came to apprehend him; not out of a desire to gratify any private passion; but to punish the insult offered to religion, to confirm his mission, and to shew how vain are the efforts of men against God, and his servants, whom he willeth to protect.

from heaven, and consumed him, and the fifty that were with him.

11 And again he sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God, thus saith the king: Make haste and come down.

12 Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And fire came down from heaven and consumed him, and his fifty.

13 Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees before Elias, and besought him and said: Man of God, despise not my life, and the lives of thy servants that are with me.

14 Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

15 And the Angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king,

16 And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word, therefore from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

17 So he died according to the word of the Lord which Elias spoke, and Joram his brother reigned in his stead, in the second * year of Joram the son of Josaphat king of Juda: because he had no son.

* A. M. 3108. Ante C. 896.

18 But the rest of the acts of Ochozias which he did, are they not written in the Book of the words of the days of the kings of Israel?

CHAP. II.

Eliseus will not part from Elias. The water of the Jordan is divided by Elias's cloak. Elias is taken up in a fiery chariot, and his double spirit is given to Eliseus. Eliseus healeth the waters by casting in salt. Boys are torn by bears for mocking Eliseus.

AND it came to pass, when the Lord would take up Elias into heaven by a whirlwind, that Elias and Eliseus were going from Galgal. A. M. 3108.

2 And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel,

3 The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he answered: I also know it: hold your peace.

4 And Elias said to Eliseus: Stay here because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho,

5 The sons of the prophets that were at Jericho, came to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he said: I also know it: hold your peace.

6 And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together,

7 And fifty men of the sons of the prophets followed them, and stood in sight at a distance: but they two stood by the Jordan.

8 And Elias took his mantle and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee that in me may be thy double spirit.

10 And he answered: Thou hast asked a hard thing: nevertheless if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

11 And as they went on, walking and talking together, behold a fiery chariot, and fiery horses parted them both asunder: ‖ and Elias went up by a whirl-wind into heaven. ‖ Eccli. 48. 13. 1 Mac. 2. 58.

12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

VER. 17. *The second year of Joram, &c.* Counted from the time that he was associated to the throne by his father Josaphat.

CHAP. II. VER. 1. *Heaven.* By *heaven* here is meant the air, the lowest of the heavenly regions.

VER. 3. *The sons of the prophets.* That is, the disciples of the prophets; who seem to have had their schools, like colleges or communities, in Bethel, Jericho, and other places in the days of Elias and Eliseus.

VER. 9. *Double spirit.* A *double* portion of thy *spirit*,

13 And he took up the mantle of Elias, that fell from him: and going back he ſtood upon the bank of the Jordan,

14 And he ſtruck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he ſaid: Where is now the God of Elias? And he ſtruck the waters, and they were divided hither and thither, and Eliſeus paſſed over.

15 And the ſons of the prophets at Jericho, who were over againſt him, ſeeing it ſaid: The ſpirit of Elias hath reſted upon Eliſeus. And coming to meet him, they worſhipped him, falling to the ground,

16 And they ſaid to him: Behold, there are with thy ſervants fifty ſtrong men, that can go, and ſeek thy maſter, leſt perhaps the Spirit of the Lord hath taken him up and caſt him upon ſome mountain or into ſome valley. And he ſaid: Do not ſend.

17 But they preſſed him, till he conſented, and ſaid: Send. And they ſent fifty men: and they ſought three days but found him not.

18 And they came back to him: for he abode at Jericho, and he ſaid to them: Did I not ſay to you: Do not ſend.

19 And the men of the city ſaid to Eliſeus: Behold the ſituation of this city is very good, as thou my lord ſeeſt: but the waters are very bad, and the ground barren.

20 And he ſaid: Bring me a new veſſel, and put ſalt into it. And when they had brought it,

21 He went out to the ſpring of the waters, and caſt the ſalt into it, and ſaid: Thus ſaith the Lord: I have healed theſe waters, and there ſhall be no more in them death or barrenneſs.

22 And the waters were healed unto this day, according to the word of Eliſeus, which he ſpoke.

23 And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, ſaying: Go up thou bald-head, go up thou bald-head.

24 And looking back, he ſaw them, and curſed them in the name of the Lord: and there came forth two bears out of the foreſt, and tore of them two and forty boys.

25 And from thence he went to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

The kings of Iſrael, Juda and Edom, fight againſt the king of Moab. They want water, which Eliſeus procureth without rain: and propheſieth victory. The king of Moab is overthrown, his city is beſieged: he ſacrificeth his firſt-born ſon: ſo the Iſraelites raiſe the ſiege.

AND Joram the ſon of Achab reigned over Iſrael in Samaria in the eighteenth year of * Joſaphat king of Juda. And he reigned twelve years. * A. M. 3108. Ante C. 896.

2 And he did evil before the Lord, but not like his father and his mother: for he took away the ſtatues of Baal, which his father had made.

3 Nevertheleſs he ſtuck to the ſins of Jeroboam the ſon of Nabat, who made Iſrael to ſin, nor did he depart from them.

4 Now Meſa king of Moab, nouriſhed many ſheep, and he paid to the king of Iſrael a hundred thouſand lambs, and a hundred thouſand rams with their fleeces.

5 And when Achab was dead, he broke the league which he had made with the king of Iſrael.

6 And king Joram went out that day from Samaria, and muſtered all Iſrael.

7 And he ſent to Joſaphat king of Juda, ſaying: The king of Moab is revolted from me, come with me againſt him to battle. And he anſwered: I will come up: he that is mine, is thine: my people, thy people: and my horſes, thy horſes.

8 And he ſaid: Which way ſhall we go up? But he anſwered: By the deſert of Edom.

9 * So the king of Iſrael, and the king of Juda, and the king of Edom went, and they fetcht a compaſs of ſeven days journey, and there was no water for the army, and for the beaſts, that followed them. * A. M. 3109. Ante C. 895.

10 And the king of Iſrael ſaid: Alas, alas, alas, the Lord hath gathered us three kings together, to deliver us into the hands of Moab.

11 And Joſaphat ſaid: Is there not here a prophet of the Lord, that we may beſeech

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as thy eldeſt ſon and heir: or thy *ſpirit* which is *double* in compariſon of that which God uſually imparteth to his prophets.

VER. 15. *They worſhipped him*, viz. With an inferior, yet religious veneration, not for any temporal, but ſpiritual excellency.

VER. 24. *Curſed them.* This curſe, which was followed by ſo viſible a judgment of God, was not the effect of paſſion, or of a deſire of revenging himſelf; but of zeal for religion, which was inſulted, by theſe boys, in the perſon of the prophet; and of a divine inſpiration; God puniſhing in this manner the inhabitants of Bethel (the chief ſeat of the calf-worſhip), who had trained up their children in a prejudice againſt the true religion and its miniſters.

the Lord by him? And one of the ſervants of the king of Iſrael anſwered: Here is Eliſeus the ſon of Saphat, who poured water on the hands of Elias.

12 And Joſaphat ſaid: The word of the Lord is with him. And the king of Iſrael, and Joſaphat king of Juda, and the king of Edom went down to him.

13 And Eliſeus ſaid to the king of Iſrael: What have I to do with thee: go to the prophets of thy father, and thy mother. And the king of Iſrael ſaid to him: Why hath the Lord gathered together theſe three kings, to deliver them into the hands of Moab?

14 And Eliſeus ſaid to him: As the Lord of hoſts liveth, in whoſe ſight I ſtand, if I did not reverence the face of Joſaphat king of Juda, I would not have hearkened to thee, nor looked on thee.

15 But now bring me hither a minſtrel. And when the minſtrel played, the hand of the Lord came upon him, and he ſaid:

16 Thus ſaith the Lord: Make the channel of this torrent full of ditches.

17 For thus ſaith the Lord: You ſhall not ſee wind, nor rain: and yet this channel ſhall be filled with waters, and you ſhall drink, you and your families, and your beaſts.

18 And this is a ſmall thing in the ſight of the Lord: moreover he will deliver alſo Moab into your hands.

19 And you ſhall deſtroy every fenced city, and every choice city, and ſhall cut down every fruitful tree, and ſhall ſtop up all the ſprings of waters, and every goodly field you ſhall cover with ſtones.

20 And it came to paſs in the morning, when the ſacrifices uſed to be offered, that behold, water came by the way of Edom, and the country was filled with water.

21 And all the Moabites hearing that the kings were come up to fight againſt them, gathered together all that were girded with a belt upon them, and ſtood in the borders.

22 And they roſe early in the morning, and the ſun being now up, and ſhining upon the waters, the Moabites ſaw the waters over-againſt them red, like blood,

23 And they ſaid: It is the blood of the ſword: the kings have fought among themſelves, and they have killed one another: go now Moab to the ſpoils.

24 And they went into the camp of Iſrael: but Iſrael riſing up defeated Moab, who fled before them. And they being conquerors, went and ſmote Moab.

25 And they deſtroyed the cities: and they filled every goodly field, every man caſting his ſtone: and they ſtopt up all the ſprings of waters: and cut down all the trees that bore fruit, ſo that Brick-walls only remained: and the city was beſet by the ſlingers, and a great part thereof deſtroyed.

26 And when the king of Moab ſaw this, to wit, that the enemies had prevailed, he took with him ſeven hundred men that drew the ſword, to break in upon the king of Edom: but they could not.

27 Then he took his eldeſt ſon, that ſhould have reigned in his ſtead, and offered him for a burnt-offering upon the wall: and there was great indignation in Iſrael, and preſently they departed from him, and returned into their own country.

CHAP. IV.

Miracles of Eliſeus. He raiſeth a dead child to life.

NOW a certain woman of the wives of the prophets cried to Eliſeus, ſaying: Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant was one that feared God, and behold the creditor is come to take away my two ſons to ſerve him. A. M. 3109. Ante C. 895.

2 And Eliſeus ſaid to her: What wilt thou have me do for thee? Tell me, what haſt thou in thy houſe? And ſhe anſwered: I thy handmaid have nothing in my houſe but a little oil, to anoint me.

3 And he ſaid to her: Go, borrow of all thy neighbours empty veſſels not a few.

4 And go in, and ſhut thy door, when thou art within, and thy ſons: and pour out thereof into all thoſe veſſels: and when they are full take them away.

5 So the woman went, and ſhut the door upon her, and upon her ſons: they brought her the veſſels, and ſhe poured in.

6 And when the veſſels were full, ſhe ſaid to her ſon: Bring me yet a veſſel. And he anſwered: I have no more. And the oil ſtood.

7 And ſhe came, and told the man of God. And he ſaid: Go, ſell the oil, and pay thy creditor: and thou and thy ſons live of the reſt.

8 And there was a day when Eliſeus paſſed by Sunam: now there was a great woman there, who detained him to eat

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CHAP. III. VER. 25. *Brick walls only remained:* Moabites. In Hebrew, *Kir-Haraſeth.*

It was the proper name of the capital city of the

bread: and as he paſſed often that way, he turned into her houſe to eat bread.

9 And ſhe ſaid to her huſband: I perceive that this is a holy man of God, who often paſſeth by us.

10 Let us therefore make him a little chamber, and put a little bed in it for him, and a table, and a ſtool, and a candelſtick, that when he cometh to us he may abide there.

11 Now there was a certain day when he came and turned in to the chamber, and reſted there.

12 And he ſaid to Giezi his ſervant: Call this Sunamiteſs. And when he had called her, and ſhe ſtood before him,

13 He ſaid to his ſervant: Say to her: Behold thou haſt diligently ſerved us in all things, what wilt thou have me to do for thee? haſt thou any buſineſs, and wilt thou that I ſpeak to the king, or to the general of the army? And ſhe anſwered: I dwell in the midſt of my own people.

14 And he ſaid: What will ſhe then that I do for her? And Giezi ſaid: Do not aſk, for ſhe hath no ſon, and her huſband is old.

15 Then he bid him call her: And when ſhe was called, and ſtood before the door,

16 He ſaid to her: At this time, and this ſame hour, if life accompany, thou ſhalt have a ſon in thy womb. But ſhe anſwered: Do not, I beſeech thee, my lord, thou man of God, do not lie to thy handmaid.

17 And the woman conceived, and
* A. M. 3110. brought forth a ſon in the time, * and at the ſame hour, that Eliſeus had ſaid.

18 And the child grew. And on a certain day, when he went out to his father to the reapers,

19 He ſaid to his father: My head aketh, my head aketh. But he ſaid to his ſervant: Take him, and carry him to his mother.

20 And when he had taken him, and brought him to his mother, ſhe ſet him on her knees until noon, and then he died.

21 And ſhe went up and laid him upon the bed of the man of God, and ſhut the door: and going out,

22 She called her huſband, and ſaid: Send with me, I beſeech thee, one of thy ſervants, and an aſs that I may run to the man of God, and come again.

23 And he ſaid to her: Why doſt thou go to him? to-day is neither new moon nor ſabbath. She anſwered: I will go.

24 And ſhe ſaddled an aſs, and commanded her ſervant: Drive, and make haſte, make no ſtay in going. And do that which I bid thee.

25 So ſhe went forward, and came to the man of God to mount Carmel: and when the man of God ſaw her coming towards, he ſaid to Giezi his ſervant: Behold that Sunamiteſs.

26 Go therefore to meet her, and ſay to her: Is all well with thee, and with thy huſband, and with thy ſon? And ſhe anſwered: Well.

27 And when ſhe came to the man of God to the mount, ſhe caught hold on his feet: and Giezi came to remove her. And the man of God ſaid: Let her alone for her ſoul is in anguiſh, and the Lord hath hid it from me, and hath not told me.

28 And ſhe ſaid to him: Did I aſk a ſon of my lord? did I not ſay to thee: Do not deceive me?

29 Then he ſaid to Giezi: Gird up thy loins, and take my ſtaff in thy hand, and go. If any man meet thee, ſalute him not: and if any man ſalute thee, anſwer him not: and lay my ſtaff upon the face of the child.

30 But the mother of the child ſaid: As the Lord liveth, and as thy ſoul liveth, I will not leave thee. He aroſe, therefore, and followed her.

31 But Giezi was gone before them, and laid the ſtaff upon the face of the child, and there was no voice nor ſenſe: and he returned to meet him, and told him, ſaying: The child is not riſen.

32 Eliſeus therefore went into the houſe, and behold the child lay dead on his bed:

33 And going in he ſhut the door upon him, and upon the child, and prayed to the Lord.

34 And he went up, and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himſelf upon him, and the child's fleſh grew warm.

35 Then he returned and walked in the houſe, once to and fro: and he went up, and lay upon him: and the child gaped ſeven times, and opened his eyes.

CHAP. IV. VER. 29. *Salute him not.* He that is ſent to raiſe to life the ſinner ſpiritually dead, muſt not ſuffer himſelf to be called off, or diverted from his enterprize, by the ſalutations or ceremonies of the world.

VER. 31. St. Auguſtine conſiders a great myſtery in this miracle wrought by the prophet Eliſeus, thus: By the ſtaff ſent by his ſervant is figured the rod of Moſes, or the Old Law, which was not ſufficient to bring mankind to life then dead in ſin. It was neceſſary that Chriſt himſelf ſhould come, and by taking on human nature, become fleſh of our fleſh, and reſtore us to life. In this Eliſeus was a figure of Chriſt, as it was neceſſary that he ſhould come himſelf to bring the dead child to life and reſtore him to his mother, who is here, in a myſtical ſenſe, a figure of the Church.

36 And he called Giezi, and ſaid to him: Call this Sunamiteſs. And ſhe being called went in to him: and he ſaid: Take up thy ſon.

37 She came and fell at his feet, and worſhipped upon the ground: and took up her ſon, and went out.

38 And Eliſeus returned to Galgal, and there was a famine in the land, and the ſons of the prophets dwelt before him. And he ſaid to one of his ſervants: Set on the great pot, and boil pottage for the ſons of the prophets.

39 And one went out into the field to gather wild herbs: and he found ſomething like a wild vine, and gathered of it wild gourds, of the field, and filled his mantle, and coming back he ſhred them into the pot of pottage, for he knew not what it was.

40 And they poured it out for their companions to eat: and when they had taſted of the pottage, they cried out, ſaying: Death is in the pot, O man of God. And they could not eat thereof.

41 But he ſaid: Bring ſome meal. And when they had brought it, he caſt it into the pot, and ſaid: Pour out for the people, that they may eat. And there was now no bitterneſs in the pot.

42 And a certain man came from Baalſaliſa bringing to the man of God bread of the firſt fruits, twenty loaves of barley, and new corn in his ſcrip. And he ſaid: Give to the people, that they may eat.

43 And his ſervant anſwered him: How much is this, that I ſhould ſet it before a hundred men? He ſaid again: Give to the people, that they may eat: for thus ſaith the Lord: They ſhall eat, and there ſhall be left.

44 So he ſet it before them: and they eat, and there was left according to the word of the Lord.

CHAP. V.

Naaman the Syrian is cleanſed of his leproſy. He profeſſeth his belief in one God, promiſing to ſerve him. Giezi taketh gifts of Naaman, and is ſtruck with leproſy.

NAAMAN, general of the army of the king of Syria, was a great man with his maſter, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper.

2 Now there had gone out robbers from Syria, and had led away captive out of the land of Iſrael a little maid, and ſhe waited upon Naaman's wife.

3 And ſhe ſaid to her miſtreſs: I wiſh my maſter had been with the prophet, that is in Samaria: he would certainly have healed him of the leproſy which he hath.

4 Then Naaman went in to his lord, and told him, ſaying: Thus and thus ſaid the girl from the land of Iſrael.

5 And the king of Syria ſaid to him: Go, and I will ſend a letter to the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand pieces of gold, and ten changes of raiment,

6 And brought the letter to the king of Iſrael, in theſe words: When thou ſhalt receive this letter, know that I have ſent to thee Naaman my ſervant, that thou mayeſt heal him of his leproſy.

7 And when the king of Iſrael had read the letter, he rent his garments, and ſaid: Am I God, to be able to kill and give life, that this man hath ſent to me, to heal a man of his leproſy? mark, and ſee how he ſeeketh occaſions againſt me.

8 And when Eliſeus the man of God had heard this, to wit, that the king of Iſrael had rent his garments, he ſent to him, ſaying: Why haſt thou rent thy garments? let him come to me, and let him know that there is a prophet in Iſrael.

9 So Naaman came with his horſes and chariots, and ſtood at the door of the houſe of Eliſeus:

10 And Eliſeus ſent a meſſenger to him, ſaying: Go, and waſh ſeven times in the Jordan, and thy fleſh ſhall recover health, and thou ſhalt be clean.

11 Naaman was angry, and went away, ſaying: I thought he would have come out to me, and ſtanding would have invoked the name of the Lord his God, and touched with his hand the place of the leproſy, and healed me.

12 Are not the Abana, and the Pharphar, rivers of Damaſcus, better than all the waters of Iſrael, that I may waſh in them, and be made clean? So as he turned, and was going away with indignation,

13 His ſervants came to him, and ſaid to him: Father, if the prophet had bid thee do ſome great thing, ſurely thou ſhouldſt have done it: how much rather what he now hath ſaid to thee: Waſh, and thou ſhalt be clean?

14 || Then he went down, and waſhed in || Luke 4. 27.

VER. 39. *Wild gourds of the field. Colocynthidas.* They are extremely bitter, and therefore are called the *gall of the earth*; and are poiſonous if taken in a great quantity.

the Jordan ſeven times, according to the word of the man of God, and his fleſh was reſtored, like the fleſh of a little child, and he was made clean.

15 And returning to the man of God with all his train, he came, and ſtood before him, and ſaid: In truth I know there is no other God in all the earth, but only in Iſrael: I beſeech thee therefore take a bleſſing of thy ſervant.

16 But he anſwered: As the Lord liveth, before whom I ſtand, I will receive none. And when he preſſed him, he ſtill refuſed.

17 And Naaman ſaid: As thou wilt: but I beſeech thee, grant to me thy ſervant, to take from hence two mules burden of earth: for thy ſervant will not henceforth offer holocauſt, or victim to other gods, but to the Lord.

18 But there is only this, for which thou ſhalt intreat the Lord for thy ſervant, when my maſter goeth into the temple of Remmon, to worſhip: and he leaneth upon my hand, if I bow down in the temple of Remmon, when he boweth down in the ſame place, that the Lord pardon me thy ſervant for this thing.

19 And he ſaid to him: Go in peace. So he departed from him in the ſpring time of the earth.

20 But Giezi the ſervant of the man of God ſaid: My maſter hath ſpared Naaman this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take ſome thing of him.

21 And Giezi followed after Naaman: and when he ſaw him running after him, he leapt down from his chariot to meet him, and ſaid: Is all well?

22 And he ſaid: Well: my maſter hath ſent me to thee, ſaying: Juſt now there are come to me from mount Ephraim, two young men of the ſons of the prophets: give them a talent of ſilver, and two changes of garments.

23 And Namaan ſaid: It is better that thou take two talents. And he forced him, and bound two talents of ſilver in two bags, and two changes of garments, and laid them upon two of his ſervants, and they carried them before him.

24 And when he was come, and now it was the evening, he took them from their hands, and laid them up in the houſe, and ſent the men away, and they departed.

25 But he went in, and ſtood before his maſter. And Eliſeus ſaid: Whence comeſt thou, Giezi? He anſwered: Thy ſervant went no whither.

26 But he ſaid: Was not my heart preſent, when the man turned back from his chariot to meet thee? So now thou haſt received money, and received garments, to buy olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants.

27 But the leproſy of Naaman ſhall alſo ſtick to thee, and to thy ſeed for ever. And he went out from him a leper as white as ſnow.

CHAP. VI.

Eliſeus maketh iron to ſwim upon the water: he leadeth the Syrians that were ſent to apprehend him into Samaria, where their eyes being opened, they are courteouſly entertained. The Syrians beſiege Samaria: the famine there cauſeth a woman to eat her own child. Upon this the king commandeth Eliſeus to be put to death.

AND the ſons of the prophets ſaid to Eliſeus: Behold the place where we dwell with thee is too ſtrait for us. A. M. 3115.

2 Let us go as far as the Jordan, and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he ſaid: Go.

3 And one of them ſaid: But come thou alſo with thy ſervants. He anſwered: I will come.

4 So he went with them. And when they were come to the Jordan, they cut down wood.

5 And it happened, as one was felling ſome timber, that the head of the ax fell into the water: and he cried out, and ſaid: Alas, alas, alas, my lord, for this ſame was borrowed.

6 And the man of God ſaid: Where did it fall? and he ſhewed him the place. Then he cut off a piece of wood, and caſt it in thither: and the iron ſwam.

7 And he ſaid: Take it up. And he put out his hand, and took it.

8 And the king of Syria warred againſt

CHAP. V. VER. 15. *A bleſſing.* A preſent.

VER. 19. *Go in peace.* What the prophet here allowed, was not an outward conformity to an idolatrous worſhip; but only a ſervice which by his office he owed to his maſter; who on all public occaſions leaned on him: ſo that his bowing down when his maſter bowed himſelf down was not in effect adoring the idols: nor was it ſo underſtood by the ſtanders by, ſince he publicly profeſſed himſelf a worſhipper of the only true and living God, but it was no more than doing a civil office to the king his maſter, whoſe leaning upon him obliged him to bow at the ſame time that he bowed.

Iſrael, and took counſel with his ſervants, ſaying: In ſuch and ſuch a place let us lay ambuſhes.

9 And the man of God ſent to the king of Iſrael, ſaying: Beware that thou paſs not to ſuch a place: for the Syrians are there in ambuſh.

10 And the king of Iſrael ſent to the place which the man of God had told him, and prevented him, and looked well to himſelf there not once nor twice.

11 And the heart of the king of Syria was troubled for this thing. And calling together his ſervants, he ſaid: Why do you not tell me who it is that betrays me to the king of Iſrael?

12 And one of his ſervants ſaid: No one, my lord O king: but Eliſeus the prophet, that is in Iſrael, telleth the king of Iſrael all the words, that thou ſpeakeſt in thy privy chamber.

13 And he ſaid to them: Go, and ſee where he is: that I may ſend, and take him. And they told him, ſaying: Behold he is in Dothan.

A. M. 3116. 14 Therefore he ſent thither horſes and chariots, and the ſtrength of an army: and they came by night, and beſet the city.

15 And the ſervant of the man of God riſing early, went out, and ſaw an army round about the city, and horſes and chariots: and he told him, ſaying: Alas, alas, alas, my lord, what ſhall we do?

16 But he anſwered: Fear not: for there are more with us than with them.

17 And Eliſeus prayed, and ſaid: Lord, open his eyes, that he may ſee. And the Lord opened the eyes of the ſervant, and he ſaw: and behold the mountain *was* full of horſes, and chariots of fire round about Eliſeus.

18 And the enemies came down to him: but Eliſeus prayed to the Lord, ſaying: Strike, I beſeech thee, this people with blindneſs. And the Lord ſtruck them with blindneſs, according to the word of Eliſeus.

19 And Eliſeus ſaid to them: This is not the way, neither is this the city: follow me, and I will ſhew you the man whom you ſeek. So he led them into Samaria.

20 And when they were come into Samaria, Eliſeus ſaid: Lord, open the eyes of theſe men, that they may ſee. And the Lord opened their eyes, and they ſaw themſelves to be in the midſt of Samaria.

21 And the king of Iſrael ſaid to Eliſeus, when he ſaw them: My father, ſhall I kill them?

22 And he ſaid: Thou ſhalt not kill them: for thou didſt not take them with thy ſword, or thy bow, that thou mayſt kill them: but ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And a great proviſion of meats was ſet before them, and they eat and drank, and he let them go, and they went away to their maſter, and the robbers of Syria came no more into the land of Iſrael.

24 And it came to paſs after theſe things, A. M. 3117. that Benadad king of Syria gathered together all his army, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and ſo long did the ſiege continue, till the head of an aſs was ſold for fourſcore pieces of ſilver, and the fourth part of a cabe of pigeons dung, for five pieces of ſilver.

26 And as the king of Iſrael was paſſing by the wall, a certain woman cried out to him, ſaying: Save me, my lord O king.

27 And he ſaid: If the Lord doth not ſave thee: how can I ſave thee? out of the barn-floor, or out of the wine-preſs? And the king ſaid to her: What aileth thee? And ſhe anſwered:

28 This woman ſaid to me: Give thy ſon, that we may eat him to-day, and we will eat my ſon to-morrow.

29 So we boiled my ſon, and eat him. And I ſaid to her on the next day: Give thy ſon, that we may eat him. And ſhe hath hid her ſon.

30 When the king heard this, he rent his garments, and paſſed by upon the wall. And all the people ſaw the hair-cloth which he wore within next to his fleſh.

31 And the king ſaid: May God do ſo and ſo to me, and may he add more, if the head of Eliſeus the ſon of Saphat ſhall ſtand on him this day.

32 But Eliſeus ſat in his houſe, and the ancients ſat with him. So he ſent a man before: and before that meſſenger came, he ſaid to the ancients: Do you know that

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CHAP. VI. VER. 18. *Blindneſs.* The blindneſs here ſpoken of was of a particular kind, which hindered them from ſeeing the objects that were really before them; and repreſented other different objects to their imagination: ſo that they no longer perceived the city of Dothan, nor were able to know the perſon of Eliſeus; but were eaſily led by him, whom they took to be another man, to Samaria. So that he truly told them, *this is not the way, neither is this the city, &c.* becauſe he ſpoke with relation to *the way*, and to *the city*, which was repreſented to them.

this son of a murderer hath sent to cut off my head? Look then, when the messenger shall come, shut the door, and suffer him not to come in: for behold the sound of his master's feet is behind him.

33 While he was yet speaking to them, the messenger appeared, who was coming to him. And he said: Behold, so great an evil is from the Lord: what shall I look for more from the Lord?

CHAP. VII.

Eliseus prophesieth a great plenty, which presently ensueth upon the sudden flight of the Syrians; of which four lepers bring the news to the city. The incredulous nobleman is trod to death.

A. M. 3119. AND Eliseus said: Hear ye the word of the Lord: Thus saith the Lord: Tomorrow about this time a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria.

2 Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make floodgates in heaven, can that possibly be which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

3 Now there were four lepers, at the entering in of the gate: and they said one to another: What mean we to stay here till we die?

4 If we will enter into the city, we shall die with the famine: and if we will remain here, we must also die: come, therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live: but if they kill us, we shall but die.

5 So they arose in the evening, to go to the Syrian camp. And when they were come to the first part of the camp of the Syrians, they found no man there.

6 For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army: and they said one to another: Behold the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians, and they are come upon us.

7 Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

8 So when these lepers were come to the beginning of the camp, they went into one tent, and eat and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came again, and went into another tent, and carried from thence in like manner, and hid it.

9 Then they said one to another: We do not well: for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go, and tell it in the king's court.

10 So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses, and asses tied, and the tents standing.

11 Then the guards of the gate went, and told it within in the king's palace.

12 And he arose in the night and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city we shall take them alive, and then we may get into the city.

13 And one of his servants answered: Let us take the five horses that are remaining in the city (because there are no more in the whole multitude of Israel, for the rest are consumed), and let us send and see.

14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see.

15 And they went after them as far as the Jordan: and behold all the way was full of garments, and vessels, which the Syrians had cast away in their fright, and the messengers returned and told the king.

16 And the people going out pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord.

17 And the king appointed that lord on whose hand he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him.

18 And it came to pass according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time tomorrow in the gate of Samaria.

19 When that lord answered the man of God, and said: Although the Lord should make floodgates in heaven, could this come

CHAP. VII. VER. 1. *A stater.* It is the same as a sicle or shekel.

to pass which thou sayest? And he said to him: Thou shalt see with thy eyes, and shalt not eat thereof.

20 And so it fell out to him as it was foretold, and the people trod upon him in the gate, and he died.

CHAP. VIII.

After seven years famine foretold by Eliseus, the Sunamites returning home, recovereth her lands, and revenues. Eliseus foresheweth the death of Benadad king of Syria, and the reign of Hazael. Joram's wicked reign in Juda. He dieth, and his son Ochozias succeedeth.

AND Eliseus spoke to the woman, ‖ whose son he had restored to life, saying: Arise, and go thou and thy household, and sojourn wheresoever thou canst find: for the Lord hath called a famine, and it shall come upon the land seven years. ‖ Supra 4. 37.

2 And she arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philistines many days.

A. M. 3120. 3 And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the king for her house, and for her lands.

4 And the king talked with Giezi the servant of the man of God, saying: Tell me all the great things that Eliseus hath done.

5 And when he was telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house, and her lands. And Giezi said: My lord O king, this is the woman, and this is her son, whom Eliseus raised to life.

6 And the king asked the woman: and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day, that she left the land, to this present.

7 Eliseus also came to Damascus, and Benadad king of Syria was sick: and they told him, saying: The man of God is come hither.

8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness?

9 And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burdens of forty camels. And when he stood before him, he said: Thy son Benadad the king of Syria hath sent me to thee, saying: Can I recover of this my illness?

10 And Eliseus said to him: Go tell him: Thou shalt recover: but the Lord hath shewn me that he shall surely die.

11 And he stood with him, and was troubled so far as to blush: and the man of God wept.

12 And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. ‖ Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women. ‖ Infra 13. 7.

13 And Hazael said: But what am I thy servant a dog, that I should do this great thing? And Eliseus said: The Lord hath shewn me that thou shalt be king of Syria.

14 And when he was departed from Eliseus, he came to his master, who said to him: What said Eliseus to thee? And he answered: He told me: Thou shalt recover.

15 And on the next day, he took a blanket, and poured water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

16 In the fifth year of Joram son of Achab king of Israel, and of Josaphat king of Juda, reigned Joram son of Josaphat king of Juda.

17 ‖ He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem. ‖ 2 Par. 21. 5.

18 And he walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which was evil in the sight of the Lord.

19 ‖ But the Lord would not destroy Juda, for David his servant's sake, as he had promised him, to give him a light, and to his children always. ‖ 2 Kings 7. 16. ‡ Gen. 27. 40. 2 Par. 21. 8.

20 ‡ In his days Edom revolted, from

CHAP. VIII. VER. 10. *Tell him: thou shalt recover.* By these words the prophet signified that the king's disease was not mortal: and that he would recover, if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the king he should recover; but would be himself the instrument of his death.

VER. 16. *And of Josaphat,* &c. That is, Josaphat being yet alive; who some time before his death made his son Joram king, as David had done before by his son Solomon.

being under Juda, and made themselves a king.

A. M. 3115. Ante C. 889. 21 And Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents.

22 So Edom revolted from being under Juda, unto this day. Then Lobna also revolted at the same time.

23 But the rest of the acts of Joram, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

24 And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias his son reigned in his stead.

¶ 2 Par. 22. 1. * A. M. 3119. 25 ¶ In the twelfth year of Joram son of Achab king of Israel, reigned * Ochozias son of Joram king of Juda.

26 Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia the daughter of Amri king of Israel.

27 And he walked in the ways of the house of Achab: and he did evil before the Lord, as did the house of Achab: for he was the son-in-law of the house of Achab.

A. M. 3120. 28 He went also with Joram son of Achab, to fight against Hazael king of Syria in Ramoth Galaad, and the Syrians wounded Joram:

29 And he went back to be healed, in Jezrahel: because the Syrians had wounded him in Ramoth when he fought against Hazael king of Syria. And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel, because he was sick there.

CHAP. IX.

Jehu is anointed king of Israel, to destroy the house of Achab and Jezabel. He killeth Joram king of Israel, and Ochozias king of Juda. Jezabel is eaten by dogs.

A. M. 3120. AND Eliseus the prophet called one of the sons of the prophets, and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.

‖ 3 Kings 19. 16. 2 ‖ And when thou art come thither, thou shalt see Jehu the son of Josaphat the son of Namsi: and going in thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.

3 Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

4 So the young man the servant of the prophet went away to Ramoth Galaad,

5 And went in thither: and behold the captains of the army were sitting; and he said: I have a word to thee, O prince. And Jehu said: Unto whom of us all? And he said: To thee, O prince.

6 And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord.

7 And thou shalt cut off the house of Achab thy master, and I will revenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezabel.

8 ‖ And I will destroy all the house of Achab, and I will cut off from Achab him that pisseth against the wall, and him that is shut up, and the meanest in Israel. ‖ 3 Kings 21. 21.

9 And I will make the house of Achab like ‖ the house of Jeroboam the son of Nabat, and like the house of † Baasa the son of Ahias. ‖ 3 Kings 15. 29. † 3 Kings 16. 3.

10 And the dogs shall eat Jezabel in the field of Jezrahel, and there shall be no one to bury her. And he opened the door, and fled.

11 Then Jehu went forth to the servants of his lord: and they said to him: Are all things well? why came this mad man to thee? And he said to them: You know the man, and what he said.

12 But they answered: It is false, but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the Lord: I have anointed thee king over Israel.

13 Then they made haste and taking every man his garment laid it under his feet, after the manner of a judgment-seat, and they sounded the trumpet, and said: Jehu is king.

14 So Jehu the son of Josaphat the son of Namsi conspired against Joram. ‖ Now Joram had besieged Ramoth Galaad, he and all Israel fighting with Hazael king of Syria: ‖ Supra 8. 28.

15 And was returned to be healed in Jezrahel of his wounds, for the Syrians had wounded him, when he fought with Hazael king of Syria. And Jehu said: If it please

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VER. 26. *Daughter.* That is, grand-daughter; for she was daughter of Achab son of Amri, ver. 18.

you, let no man go forth or flee out of the city, leſt he go, and tell in Jezrahel.

16 And he got up, and went into Jezrahel: for Joram was ſick there, and Ochozias king of Juda was come down to viſit Joram.

17 The watchman therefore, that ſtood upon the tower of Jezrahel, ſaw the troop of Jehu coming, and ſaid: I ſee a troop. And Joram ſaid: Take a chariot, and ſend to meet them, and let him that goeth ſay: Is all well?

18 So there went one in a chariot to meet him, and ſaid: Thus ſaith the king: Are all things peaceable? And Jehu ſaid: What haſt thou to do with peace? go behind and follow me. And the watchman told, ſaying: The meſſenger came to them, but he returneth not.

19 And he ſent a ſecond chariot of horſes: and he came to them, and ſaid: Thus ſaith the king: Is there peace? And Jehu ſaid: What haſt thou to do with peace? paſs, and follow me.

20 And the watchman told, ſaying: He came even to them, but returneth not: and the driving is like the driving of Jehu the ſon of Namſi, for he drives furiouſly.

21 And Joram ſaid: Make ready the chariot. And they made ready his chariot, and Joram king of Iſrael, and Ochozias king of Juda went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth the Jezrahelite.

22 And when Joram ſaw Jehu, he ſaid: Is there peace, Jehu? And he anſwered: What peace? ſo long as the fornications of Jezabel thy mother, and her many ſorceries are in their vigour.

23 And Joram turned his hand, and fleeing, ſaid to Ochozias: There is treachery, Ochozias.

24 But Jehu bent his bow with his hand, and ſhot Joram between the ſhoulders: and the arrow went out through his heart, and immediately he fell in his chariot.

25 And Jehu ſaid to Badacer his captain: Take him, and caſt him into the field of Naboth the Jezrahelite: for I remember, when I and thou ſitting in a chariot followed Achab this man's father, that the Lord laid this burden upon him, ſaying:

‖ 3 Kings 21. 24

26 ‖ If I do not requite thee in this field, ſaith the Lord, for the blood of Naboth, and for the blood of his children, which I ſaw yeſterday, ſaith the Lord. So now take him, and caſt him into the field, according to the word of the Lord.

27 But Ochozias king of Juda ſeeing this, fled by the way of the garden-houſe: and Jehu purſued him, and ſaid: Strike him alſo in his chariot. And they ſtruck him in the going up to Gaver, which is by Jeblaam: and he fled into Mageddo, and died there.

28 And his ſervants laid him upon his chariot, and carried him to Jeruſalem: and they buried him in his ſepulchre with his fathers in the city of David.

29 In the eleventh year of Joram the ſon of Achab, Ochozias reigned over Juda,

30 And Jehu came into Jezrahel. But Jezabel hearing of his coming in, painted her face with ſtibic ſtone, and adorned her head, and looked out of a window

31 At Jehu coming in at the gate, and ſaid: ‖ Can there be peace for Zambri, that hath killed his maſter? ‖ 3 Kings 16. 10.

32 And Jehu lifted up his face to the window, and ſaid: Who is this? And two or three eunuchs bowed down to him.

33 And he ſaid to them: Throw her down headlong; and they threw her down, and the wall was ſprinkled with her blood, and the hoofs of the horſes trod upon her.

34 And when he was come in, to eat, and to drink, he ſaid: Go, and ſee after that curſed woman, and bury her: becauſe ſhe is a king's daughter.

35 And when they went to bury her, they found nothing but the ſkull, and the feet, and the extremities of her hands.

36 And coming back they told him. And Jehu ſaid: ‖ It is the word of the Lord, which he ſpoke by his ſervant Elias the Theſbite, ſaying: In the field of Jezrahel the dogs ſhall eat the fleſh of Jezabel, ‖ 3 Kings 21. 23.

37 And the fleſh of Jezabel ſhall be as dung upon the face of the earth in the field of Jezrahel, ſo that they who paſs by ſhall ſay: Is this that ſame Jezabel?

CHAP. X.

Jehu deſtroyeth the houſe of Achab: aboliſheth the worſhip of Baal, and killeth the worſhippers: but ſticks to the calves of Jeroboam. Iſrael is afflicted by the Syrians.

AND Achab had ſeventy ſons in Samaria: ſo Jehu wrote letters, and ſent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, ſaying: A. M. 3120. Ante C. 884.

2 As ſoon as you receive theſe letters, ye that have your maſter's ſons, and chariots, and horſes, and fenced cities, and armour,

3 Chooſe the beſt, and him that ſhall pleaſe you moſt of your maſter's ſons, and ſet him on his father's throne, and fight for the houſe of your maſter.

4 But they were exceedingly afraid, and ſaid: Behold two kings could not ſtand

before him, and how ſhall we be able to reſiſt?

5 Therefore the overſeers of the houſe, and the rulers of the city, and the ancients, and the tutors ſent to Jehu, ſaying: We are thy ſervants, whatſoever thou ſhalt command us we will do, neither will we make us a king: do thou all that pleaſeth thee.

6 And he wrote letters the ſecond time to them, ſaying: If you be mine, and will obey me, take the heads of the ſons of your maſter, and come to me to Jezrahel by to-morrow this time. Now the king's ſons, being ſeventy men, were brought up with the chief men of the city.

7 And when the letters came to them, they took the king's ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent them to him to Jezrahel.

8 And a meſſenger came, and told him, ſaying: They have brought the heads of the king's ſons. And he ſaid: Lay ye them in two heaps by the entering in of the gate until the morning.

9 And when it was light, he went out, and ſtanding ſaid to all the people: You are juſt: if I conſpired againſt my maſter, and ſlew him, who hath ſlain all theſe?

‖ 3 Kings 21. 29.

10 ‖ See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord ſpoke concerning the houſe of Achab, and the Lord hath done that which he ſpoke in the hand of his ſervant Elias.

11 So Jehu ſlew all that were left of the houſe of Achab in Jezrahel, and all his chief men, and his friends, and his prieſts, till there were no remains left of him.

12 And he aroſe, and went to Samaria: and when he was come to the ſhepherds cabin in the way,

13 He met with the brethren of Ochozias king of Juda, and he ſaid to them: Who are you? And they anſwered: We are the brethren of Ochozias, and are come down to ſalute the ſons of the king, and the ſons of the queen.

14 And he ſaid: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

15 And when he was departed thence, he found Jonadab the ſon of Rechab coming to meet him, and he bleſſed him. And he ſaid to him: Is thy heart right as my heart *is* with thy heart? And Jonadab ſaid: It is. If it be, ſaid he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot,

16 And ſaid to him: Come with me, and ſee my zeal for the Lord. So he made him ride in his chariot,

17 And brought him into Samaria. And he ſlew all that were left of Achab in Samaria, to a man, according to the word of the Lord which he ſpoke by Elias.

18 And Jehu gathered together all the people, and ſaid to them: ‖ Achab worſhipped Baal a little, but I will worſhip him more.

‖ 3 Kings 16. 31.

19 Now therefore call to me all the prophets of Baal, and all his ſervants, and all his prieſts: let none be wanting, for I have a great ſacrifice to offer to Baal: whoſoever ſhall be wanting ſhall not live. Now Jehu did this craftily, that he might deſtroy the worſhippers of Baal.

20 And he ſaid: Proclaim a feſtival for Baal. And he called,

21 And he ſent into all the borders of Iſrael, and all the ſervants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the houſe of Baal was filled, from one end to the other.

22 And he ſaid to them that were over the wardrobe: Bring forth garments for all the ſervants of Baal. And they brought them forth garments.

23 And Jehu and Jonadab the ſon of Rechab went to the temple of Baal, and ſaid to the worſhippers of Baal: Search, and ſee that there be not any with you of the ſervants of the Lord, but that there be the ſervants of Baal only.

24 And they went in to offer ſacrifices and burnt-offerings: but Jehu had prepared him fourſcore men without, and ſaid to them: If any of the men eſcape, whom I have brought into your hands, he that letteth him go ſhall anſwer life for life.

25 And it came to paſs, when the burnt-offering was ended, that Jehu commanded his ſoldiers and captains, ſaying: Go in, and kill them, let none eſcape. And the ſoldiers and captains ſlew them with the edge of the ſword, and caſt them out: and they went into the city of the temple of Baal,

26 And brought the ſtatue out of Baal's temple, and burnt it,

27 And broke it in pieces. They deſtroyed alſo the temple of Baal, and made a jakes in its place unto this day.

28 So Jehu deſtroyed Baal out of Iſrael,

CHAP. X. VER. 18. *I will worſhip him more.* Jehu ſinned in thus pretending to worſhip Baal, and cauſing ſacrifice to be offered to him: becauſe evil is not to be done, that good may come of it. *Rom.* iii. 8.

29 But yet he departed not from the ſins of Jeroboam the ſon of Nabat, who made Iſrael to ſin, nor did he forſake the golden calves that were in Bethel and Dan.

30 And the Lord ſaid to Jehu: Becauſe thou haſt diligently executed that which was right and pleaſing in my eyes, and haſt done to the houſe of Achab according to all
‖ Infra 15. 12. that was in my heart: ‖ thy children ſhall ſit upon the throne of Iſrael to the fourth generation.

31 But Jehu took no heed to walk in the law of the Lord the God of Iſrael with all his heart: for he departed not from the ſins of Jeroboam, who had made Iſrael to ſin.

32 In thoſe days the Lord began to be weary of Iſrael: and Hazael ravaged them in all the coaſts of Iſrael,

33 From the Jordan eaſtward, all the land of Galaad, and Gad, and Ruben, and Manaſſes, from Aroer, which is upon the torrent Arnon, and Galaad, and Baſan.

34 But the reſt of the acts of Jehu, and all that he did, and his ſtrength, are they not written in the Book of the words of the days of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria: and Joachaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael, in Samaria, was eight and twenty years.

CHAP. XI.

Athalia's uſurpation and tyranny. Joas is made king. Athalia is ſlain.

A. M. 3120. 2 Par. 22. 10. AND Athalia the mother of Ochozias ſeeing that her ſon was dead, aroſe, and ſlew all the royal ſeed.

2 But Joſaba the daughter of king Joram, ſiſter of Ochozias, took Joas the ſon of Ochozias, and ſtole him from among the king's ſons that were ſlain, out of the bed-chamber with his nurſe: and hid him from the face of Athalia, ſo that he was not ſlain.

3 And he was with her ſix years hid in the houſe of the Lord. And Athalia reigned over the land.

‖ 2 Par. 23. 1. A. M. 3126. Ante C. 878. 4 ‖ And in the ſeventh year Joiada ſent, and taking the centurions and the ſoldiers, brought them in to him into the temple of the Lord, and made a covenant with them: and taking an oath of them in the houſe of the Lord, ſhewed them the king's ſon:

5 And he commanded them, ſaying: This is the thing that you muſt do:

6 Let a third part of you go in on the ſabbath, and keep the watch of the king's houſe. And let a third part be at the gate of Sur: and let a third part be at the gate behind the dwelling of the ſhield-bearers: and you ſhall keep the watch of the houſe of Meſſa.

7 But let two parts of you all that go forth on the ſabbath, keep the watch of the houſe of the Lord about the king.

8 And you ſhall compaſs him round about, having weapons in your hands: and if any man ſhall enter the precinct of the temple, let him be ſlain: and you ſhall be with the king coming in and going out.

9 And the centurions did according to all things that Joiada the prieſt had commanded them: and taking every one their men, that went in on the ſabbath, with them that went out in the ſabbath, came to Joiada the prieſt.

10 And he gave them the ſpears, and the arms of king David, which were in the houſe of the Lord.

11 And they ſtood, having every one their weapons in their hands, from the right ſide of the temple, unto the left ſide of the altar, and of the temple, about the king.

12 And he brought forth the king's ſon, and put the diadem upon him, and the teſtimony: and they made him king, and anointed him: and clapping their hands, they ſaid: God ſave the king.

13 And Athalia heard the noiſe of the people running: and going in to the people into the temple of the Lord,

14 She ſaw the king ſtanding upon a tribunal, as the manner was, and the ſingers, and the trumpets near him, and all the people of the land rejoicing, and ſounding the trumpets: and ſhe rent her garments, and cried: A conſpiracy, a conſpiracy.

15 But Joiada commanded the centurions that were over the army, and ſaid to them: Have her forth without the precinct of the temple, and whoſoever ſhall follow her, let him be ſlain with the ſword. For the prieſt had ſaid: Let her not be ſlain in the temple of the Lord.

16 And they laid hands on her: and thruſt her out by the way by which the horſes go in, by the palace, and ſhe was ſlain there.

17 And Joiada made a covenant between the Lord, and the king, and the people, that they ſhould be the people of the Lord, and between the king and the people.

18 And all the people of the land went

CHAP. XI. VER. 12. *The teſtimony.* The book of the law.

VER. 14. *A tribunal.* A tribune, or a place elevated above the reſt.

into the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly: they ſlew alſo Mathan the prieſt of Baal before the altar. And the prieſt ſet guards in the houſe of the Lord.

19 And he took the centurions, and the bands of the Cerethi and the Phelethi, and all the people of the land, and they brought the king from the houſe of the Lord: and they came by the way of the gate of the ſhield-bearers into the palace, and he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet: but Athalia was ſlain with the ſword in the king's houſe.

21 Now Joas was ſeven years old, when he began to reign.

CHAP. XII.

The temple is repaired. Hazael is bought off from attacking Jeruſalem. Joas is ſlain.

A. M. 3126. IN the ſeventh year of Jehu Joas began to reign: and he reigned forty years in Jeruſalem. The name of his mother was Sebia of Berſabee.

2 And Joas did that which was right before the Lord all the days that Joiada the prieſt taught him.

3 But yet he took not away the high places: for the people ſtill ſacrificed and burnt incenſe in the high places.

* A. M. 3147. Ante C. 857. 4 And Joas ſaid to the prieſts: * All the money of the ſanctified things, which is brought into the temple of the Lord by thoſe that paſs, which is offered for the price of a ſoul, and which of their own accord, and of their own free heart they bring into the temple of the Lord:

5 Let the prieſts take it according to their order, and repair the houſe, whereſoever they ſhall ſee any thing that wanteth repairing.

6 Now till the three and twentieth year of king Joas, the prieſts did not make the repairs of the temple.

* A. M. 3148. 7 And king * Joas called Joiada the high prieſt and the prieſts, ſaying to them: Why do you not repair the temple? Take you therefore money no more according to your order, but reſtore it for the repairing of the temple.

8 And the prieſts were forbidden to take any more money of the people, and to make the repairs of the houſe.

9 And Joiada the high prieſt took a cheſt and bored a hole in the top, and ſet it by the altar at the right hand of them that came into the houſe of the Lord, and the prieſts that kept the doors put therein all the money that was brought to the temple of the Lord.

10 And when they ſaw that there was very much money in the cheſt, the king's ſcribe, and the high prieſt came up, and poured it out, and counted the money that was found in the houſe of the Lord:

11 And they gave it out by number and meaſure into the hands of them that were over the builders of the houſe of the Lord: and they laid it out to the carpenters, and the maſons that wrought in the houſe of the Lord,

12 And made the repairs: and to them that cut ſtones, and to buy timber, and ſtones, to be hewed, that the repairs of the houſe of the Lord might be completely finiſhed, whereſoever there was need of expences to uphold the houſe.

13 But there were not made of the ſame money for the temple of the Lord, bowls or fleſh-hooks, or cenſers, or trumpets, or any veſſel of gold and ſilver, of the money that was brought into the temple of the Lord,

14 For it was given to them that did the work, that the temple of the Lord might be repaired.

15 And they reckoned not with the men that received the money to diſtribute it to the workmen, but they beſtowed it faithfully.

16 But the money for treſpaſs, and the money for ſins, they brought not into the temple of the Lord, becauſe it was for the prieſts.

* A. M. 3165. Ante C. 839. 17 * Then Hazael king of Syria went up, and fought againſt Geth, and took it and ſet his face to go up to Jeruſalem.

2 Par. 24. 23. 18 Wherefore Joas king of Juda took all the ſanctified things, which Joſaphat, and Joram, and Ochozias his fathers the kings of Juda had dedicated to holy uſes, and which he himſelf had offered: and all the ſilver that could be found in the treaſures of the temple of the Lord, and in the king's palace: and ſent it to Hazael king of Syria, and he went off from Jeruſalem.

19 And the reſt of the acts of Joas, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

CHAP. XII. VER. 4. *Sanctified.* That is, dedicated to God's ſervice.

Ibid. *The price of a ſoul.* That is, the ordinary oblation, which every ſoul was to offer by the law. *Exod.* xxx.

20 And his servants arose, and conspired among themselves, and slew Joas in the house of Mello in the descent of Sella.

21 For Josachar the son of Semaath, and Jozabad the son of Somer his servant struck him, and he died: and they buried him with his fathers in the city of David, and Amasias his son reigned in his stead.

CHAP. XIII.

The reign of Joachaz and of Joas kings of Israel. The last acts and death of Eliseus the prophet: a dead man is raised to life by the touch of his bones.

A. M. 3148. Ante C. 856. IN the three and twentieth year of Joas son of Ochozias king of Juda, Joachaz the son of Jehu reigned over Israel in Samaria, seventeen years.

2 And he did evil before the Lord, and followed the sins of Jeroboam the son of Nabat, who made Israel to sin, and he departed not from them.

3 And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael the king of Syria, and into the hand of Benadad the son of Hazael all days.

4 But Joachaz besought the face of the Lord, and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them:

5 And the Lord gave Israel a saviour, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their pavilions as yesterday and the day before.

6 But yet they departed not from the sins of Jeroboam, who made Israel to sin, but walked in them: and there still remained a grove also in Samaria.

7 And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them low as dust by threshing in the barn floor.

8 But the rest of the acts of Joachaz, and all that he did, and his valour, are they not written in the Book of the words of the days of the kings of Israel?

* A. M. 3165. Ante C. 839. 9 And * Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

10 In the seven and thirtieth year of * Joas king of Juda, Joas the son of Joachaz reigned over Israel in Samaria sixteen years, * A. M. 3163. Ante C. 841.

11 And he did that which is evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin, but he walked in them.

12 But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amasias king of Juda, are they not written in the Book of the words of the days of the kings of Israel?

13 And Joas slept with his fathers: and Jeroboam sat upon his throne. But Joas was buried in Samaria with the kings of Israel.

14 Now Eliseus was sick of the illness whereof he died: and Joas king * of Israel went down to him, and wept before him, and said: O my father, my father, the chariot of Israel and the guider thereof. * A. M. 3165.

15 And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow, and arrows,

16 He said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands,

17 And said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria: and thou shalt strike the Syrians in Aphec, till thou consume them.

18 And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times and stood still.

19 And the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction: but now three times shalt thou smite it.

20 And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year.

21 ‖ And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet. ‖ Eccli. 48. 14.

22 Now Hazael king of Syria afflicted Israel all the days of Joachaz:

VER. 21. *The city of David.* He was buried in the same city with his fathers, but not in the sepulchres of the kings. 2 *Paralip.* xiv.

CHAP. XIII. VER. 6. *A grove:* dedicated to the worship of Idols.

VER. 19. *If thou hadst smitten, &c.* By this it appears that God had revealed to the prophet that the king should overcome the Syrians as many times as he should then strike on the ground; but as he had not at the same time revealed to him how often the king would strike, the prophet was concerned to see that he struck but thrice.

23 And the Lord had mercy on them, and returned to them because of his covenant, which he had made with Abraham and Isaac, and Jacob: and he would not destroy them, nor utterly cast them away, unto this present time.

24 And Hazael king of Syria died, and Benadad his son reigned in his stead.

• A. M. 3168. 25 Now Joas * the son of Joachaz, took the cities out of the hand of Benadad the son of Hazael, which he had taken out of the hand of Joachaz his father by war, three times did Joas beat him, and he restored the cities to Israel.

CHAP. XIV.

Amasias reigneth in Juda: he overcometh the Edomites: but is overcome by Joas king of Israel. Jeroboam the second reigneth in Israel.

A. M. 3165. IN the second year of Joas son of Joachaz, king of Israel, reigned Amasias son of Joas king of Juda.

‖ 2 Par. 25. 1. 2 ‖ He was five and twenty years old when he began to reign: and nine and twenty years he reigned in Jerusalem: the name of his mother was Joadan of Jerusalem.

3 And he did that which was right before the Lord, but yet not like David his father. He did according to all things that Joas his father did:

4 But this only, that he took not away the high places: for yet the people sacrificed and burnt incense in the high places.

5 And when he had possession of the kingdom, he put his servants to death that had slain the king his father:

6 But the children of the murderers he did not put to death, according to that which is written in the Book of the law of Moses, wherein the Lord commanded, saying: ‖ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall die for his own sins.

‖ Deut. 24. 16. Ezech. 18. 20.

* A. M. 3177. Ante C. 827. 7 He slew of Edom * in the valley of the Salt-pits ten thousand men, and took the rock by war, and called the name thereof Jectehel, unto this day.

8 Then Amasias sent messengers to Joas, son of Joachaz, son of Jehu king of Israel, saying: Come let us see one another.

9 And Joas king of Israel sent again to Amasias king of Juda, saying: A thistle of Libanus sent to a cedar-tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed and trod down the thistle.

10 Thou hast beaten and prevailed over Edom, and thy heart hath lifteth thee up: be content with the glory, and sit at home: why provokest thou evil, that thou shouldst fall, and Juda with thee.

11 But Amasias did not rest satisfied. So Joas king of Israel went up, and he and Amasias king of Juda saw one another in Bethsames a town in Juda.

12 And Juda was put to the worse before Israel, and they fled every man to their dwellings.

13 But Joas king of Israel took Amasias king of Juda the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem: and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, four hundred cubits.

14 And he took all the gold, and silver, and all the vessels, that were found in the house of the Lord, and in the king's treasures, and hostages, and returned to Samaria.

15 But the rest of the acts of Joas, which he did, and his valour, wherewith he fought against Amasias king of Juda, are they not written in the Book of the words of the days of the kings of Israel?

16 And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel: and Jeroboam his son reigned in his stead.

17 And Amasias the son of Joas king of Juda lived, after the death of Joas son of Joachaz king of Israel fifteen years.

18 And the rest of the acts of Amasias, are they not written in the Book of the words of the days of the kings of Juda?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachis. * And they sent after him to Lachis, and killed him there.

* A. M. 3194. Ante C. 810.

20 And they brought him away upon horses, and he was buried in Jerusalem with his fathers in the city of David.

‖ 2 Par. 26. 1. 21 ‖ And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father Amasias.

22 He built Elath, and restored it to Juda, after that the king slept with his fathers.

* A. M. 3179. Ante C. 825. 23 In the fifteenth year of Amasias * son of Joas king of Juda, reigned Jeroboam

CHAP. XIV. VER. 3. *Let us see one another.* This was a challenge to fight.

the ſon of Joas king of Iſrael in Samaria, one and forty years:

24 And he did that which is evil before the Lord. He departed not from all the ſins of Jeroboam the ſon of Nabat, who made Iſrael to ſin.

‖ Num 13. 21. 25 He reſtored the borders of ‖ Iſrael from the entrance of Emath, unto the ſea of the wilderneſs, according to the word of the Lord the God of Iſrael, which he ſpoke by ‖ Jonas 1. his ſervant ‖ Jonas the ſon of Amathi, the prophet, who was of Geth, which is in Opher.

26 For the Lord ſaw the affliction of Iſrael that it was exceeding bitter, and that they were conſumed even to them that were ſhut up in priſon, and the loweſt perſons, and that there was no one to help Iſrael.

27 And the Lord did not ſay that he would blot out the name of Iſrael from under heaven, but he ſaved them by the hand of Jeroboam the ſon of Joas.

28 But the reſt of the acts of Jeroboam, and all that he did, and his valour, wherewith he fought, and how he reſtored Damaſcus, and Emath to Juda in Iſrael, are they not written in the Book of the words of the days of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers the kings of Iſrael, and Zacharias his ſon, reigned in his ſtead.

CHAP. XV.

The reign of Azarias, and Joatham in Juda: and of Zacharias, Sellum, Manahem Phaceia and Phacee in Iſrael.

A. M. 3194. Ante C. 810. IN the ſeven and twentieth year of Jeroboam king of Iſrael reigned Azarias ſon of Amaſias, king of Juda.

2 He was ſixteen years old, when he began to reign, and he reigned two and fifty years in Jeruſalem: the name of his mother was Jechelia of Jeruſalem.

3 And he did that which was pleaſing before the Lord, according to all that his father Amaſias had done.

4 But the high places he did not deſtroy: for the people ſacrificed and burnt incenſe in the high places.

‖ 2 Par. 26. 21. 5 ‖ And the Lord ſtruck the king, ſo that he was a leper unto the day of his death, and he dwelt in a free houſe apart: but Joatham the king's ſon governed the palace, and judged the people of the land.

6 And the reſt of the acts of Azarias, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

7 And Azarias * ſlept with his fathers: and they buried him with his anceſtors in the city of David, and Joatham his ſon reigned in his ſtead. * A. M. 3246. Ante C. 758.

8 * In the eight and thirtieth year of Azarias king of Juda, reigned Zacharias ſon of Jeroboam over Iſrael in Samaria ſix months: * A. M. 3232. Ante C. 772.

9 And he did that which is evil before the Lord, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nabat who made Iſrael to ſin.

10 And Sellum the ſon of Jabes conſpired againſt him: and ſtruck him publicly and killed him, and reigned in his place.

11 Now the reſt of the acts of Zacharias, are they not written in the Book of the words of the days of the kings of Iſrael?

12 ‖ This was the word of the Lord, which he ſpoke to Jehu, ſaying: Thy children to the fourth generation ſhall ſit upon the throne of Iſrael. And ſo it came to paſs. ‖ Supra 10. 30.

13 Sellum the ſon of Jabes began to reign in the * nine and thirtieth year of Azarias king of Juda: and reigned one month in Samaria. * A. M. 3233.

14 And Manahem the ſon of Gadi went up from Therſa: and he came into Samaria, and ſtruck Sellum the ſon of Jabes in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Sellum, and his conſpiracy, which he made, are they not written in the Book of the words of the days of the kings of Iſrael?

16 Then Manahem deſtroyed Thapſa and all that were in it and the borders thereof from Therſa, becauſe they would not open to him: and he ſlew all the women thereof that were with child, and ripped them up.

17 In the nine and thirtieth year of Azarias king of Juda, reigned Manahem ſon of Gadi over Iſrael ten years in Samaria.

18 And he did that which was evil before the Lord: he departed not from the ſins of Jeroboam the ſon of Nabat, who made Iſrael to ſin all his days.

19 And Phul king of the Aſſyrians came into the land, and Manahem gave Phul a thouſand talents of ſilver, to aid him and to eſtabliſh him in the kingdom.

VER. 25. *Opher.* In the tribe of Zabulon.

CHAP. XV. VER. 1. *Azarias.* Otherwiſe called Ozias.

VER. 5. *A leper.* In puniſhment of his uſurping the prieſtly function. 2 *Paralip.* xxvi.

20 And Manahem laid a tax upon Iſrael, on all that were mighty and rich, to give the king of the Aſſyrians, each man fifty ſicles of ſilver: ſo the king of the Aſſyrians turned back, and did not ſtay in the land.

21 And the reſt of the acts of Manahem, and all that he did, are they not written in the Book of the words of the days of the kings of Iſrael?

22 And Manahem ſlept with his fathers: and Phaceia his ſon reigned in his ſtead.

* A. M. 3243. Ante C. 761. 23 In the fiftieth year of * Azarias king of Juda reigned Phaceia the ſon of Manahem over Iſrael in Samaria two years.

24 And he did that which was evil before the Lord: he departed not from the ſins of Jeroboam the ſon of Nabat, who made Iſrael to ſin.

* A. M. 3245. Ante C. 759. 25 And Phacee the ſon of Romelia, his captain conſpired againſt him, * and ſmote him in Samaria, in the tower of the king's houſe, near Argob, and near Arie, and with him fifty men of the ſons of the Galaadites, and he ſlew him, and reigned in his ſtead.

26 And the reſt of the acts of Phaceia, and all that he did, are they not written in the Book of the words of the days of the kings of Iſrael?

27 In the two and fiftieth year of Azarias king of Juda reigned Phacee the ſon of Romelia over Iſrael in Samaria twenty years.

28 And he did that which was evil before the Lord: he departed not from the ſins of Jeroboam the ſon of Nabat, who made Iſrael to ſin.

29 In the days of Phacee king of Iſrael came Theglathphalaſar king of Aſſyria, and took Aion, and Abel Domum Maacha and Janoe, and Cedes, and Aſor, and Galaad, and Galilee, and all the land of Nephtali: and carried them captives into Aſſyria.

30 Now Oſee ſon of Ela conſpired, and formed a plot againſt Phacee, the ſon of Romelia, and ſtruck him, and ſlew him: and reigned in his ſtead in the twentieth year of Joatham the ſon of Ozias.

‖ 2 Par. 27. 1. * A. M. 3246. Ante C. 758. 31 ‖ But the reſt of the acts of Phacee * and all that he did, are they not written in the Book of the words of the days of the kings of Iſrael?

32 In the ſecond year of Phacee the ſon of Romelia king of Iſrael, reigned Joatham ſon of Ozias king of Juda.

33 He was five and twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: the name of his mother was Jeruſa, the daughter of Sadoc.

34 And he did that which was right before the Lord: according to all that his father Ozias had done, ſo did he.

35 But the high places he took not away: the people ſtill ſacrificed and burnt incenſe in the high places: he built the higheſt gate of the houſe of the Lord.

36 But the reſt of the acts of Joatham, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

37 In thoſe days the Lord began to ſend into ‖ Juda Raſin king of Syria, and Phacee the ſon of Romelia. ‖ Iſaias 7. 1.

38 And Joatham ſlept with his fathers, and was buried with them in the city of David his father, and Achaz his ſon reigned in his ſtead.

CHAP. XVI.

The wicked reign of Achaz: the kings of Syria and Iſrael war againſt him: he hireth the king of the Aſſyrians to aſſiſt him: He cauſeth an altar to be made after the pattern of that of Damaſcus.

IN the ſeventeenth year of Phacee the ſon of Romelia reigned Achaz the ſon of Joatham king of Juda.

‖ 2 Par. 28. 1. * A. M. 3262. Ante C. 742. 2 ‖ Achaz was twenty years old when he began to reign, and he reigned ſixteen years * in Jeruſalem: he did not that which was pleaſing in the ſight of the Lord his God, as David his father.

3 But he walked in the way of the kings of Iſrael: moreover he conſecrated alſo his ſon, making him paſs through the fire according to the idols of the nations: which the Lord deſtroyed before the children of Iſrael.

4 He ſacrificed alſo and burnt incenſe in the high places and on the hills, and under every green tree.

‖ Iſaias 7. 1. 5 ‖ Then Raſin king of Syria, and Phacee ſon of Romelia king of Iſrael came up to Jeruſalem to fight: and they beſieged Achaz, but were not able to overcome him.

6 At that time Raſin king of Syria reſtored Aila to Syria, and drove the men of Juda out of Aila: * and the Edomites came into Aila, and dwelt there unto this day. * A. M. 3263.

7 * And Achaz ſent meſſengers to Theglathphàlaſar king of the Aſſyrians, ſaying: * A. M. 3264.

VER. 30. *In the twentieth year of Joatham.* That is, in the twentieth year, from the beginning of Joatham's reign. The ſacred writer chuſes rather to follow here this date, than to ſpeak of the years of Achaz; who had not yet been mentioned.

I am thy ſervant, and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, who are riſen up together againſt me.

8 And when he had gathered together the ſilver and gold that could be found in the houſe of the Lord, and in the kings treaſures, he ſent it for a preſent to the king of the Aſſyrians.

9 And he agreed to his deſire: for the king of the Aſſyrians went up againſt Damaſcus, and laid it waſte: and he carried away the inhabitants thereof to Cyrene, but Raſin he ſlew.

10 And king Achaz went to Damaſcus to meet Theglathphalaſar king of the Aſſyrians, and when he had ſeen the altar of Damaſcus, king Achaz ſent to Urias the prieſt a pattern of it, and its likeneſs according to all the work thereof.

11 And Urias the prieſt built an altar according to all that king Achaz had commanded from Damaſcus, ſo did Urias the prieſt, until king Achaz came from Damaſcus.

12 And when the king was come from Damaſcus, he ſaw the altar and worſhipped it: and went up and offered holocauſts, and his own ſacrifice.

13 And offered libations and poured the blood of the peace-offerings, which he had offered upon the altar.

14 But the altar of braſs that was before the Lord, he removed from the face of the temple, and from the place of the altar, and from the place of the temple of the Lord: and he ſet it at the ſide of the altar toward the north.

15 And king Achaz commanded Urias the prieſt ſaying: Upon the great altar offer the morning holocauſt, and the evening ſacrifice, and the king's holocauſt, and his ſacrifice, and the holocauſt of the whole people of the land, and their ſacrifices, and their libations: and all the blood of the holocauſt, and all the blood of the victim thou ſhalt pour out upon it: but the altar of braſs ſhall be ready at my pleaſure.

16 So Urias the prieſt did according to all that king Achaz had commanded him.

17 And king Achaz took away the graven baſes, and the laver that was upon them: and he took down the ſea from the brazen oxen that held it up, and put it upon a pavement of ſtone.

18 The Muſach alſo for the ſabbath, which he had built in the temple: and the king's entry from without he turned into the temple of the Lord, becauſe of the king of the Aſſyrians.

19 Now the reſt of the acts of Achaz, which he did, are they not written in the Book of the words of the days of the kings of Juda?

20 And Achaz ſlept with his fathers, and was buried with them in the city of David, ‖ and Ezechias his ſon reigned in his ſtead. ‖ 2 Par. 28. 27.

CHAP. XVII.

The reign of Oſee. The Iſraelites for their ſins are carried into captivity; other inhabitants are ſent to Samaria, who make a mixture of religion.

IN the twelfth year of * Achaz king of Juda, Oſee the ſon of Ela reigned in Samaria over Iſrael nine years. * A. M. 3274. Ante C. 730.

2 And he did evil before the Lord: but not as the kings of Iſrael that had been before him.

3 ‖ Againſt him came up Salmanaſar king of the Aſſyrians, and Oſee became his ſervant, and paid him tribute. ‖ Infra 18. 9. Tob. 1. 2.

4 And when the king of the Aſſyrians found that Oſee endeavouring to rebel had ſent meſſengers to Sua the king of Egypt, that he might not pay tribute to the king of the Aſſyrians, as he had done every year, he beſieged him, bound him, and caſt him into priſon.

5 And he went through all the land: and going up to Samaria, he beſieged it three years.

6 * And in the ninth year of Oſee, the king of the Aſſyrians took Samaria, and carried Iſrael away to Aſſyria: and he placed them in Hala and Habor by the river of Gozan, in the cities of the Medes. * A. M. 3283. Infra 18. 10.

7 For ſo it was that the children of Iſrael had ſinned againſt the Lord their God, who brought them out of the land of Egypt, from under the hand of Pharao king of Egypt, and they worſhipped ſtrange gods.

8 And they walked according to the way of the nations which the Lord had deſtroyed in the ſight of the children of Iſrael, and of the kings of Iſrael: becauſe they had done in like manner.

9 And the children of Iſrael offended the Lord their God with things that were not right: and built them high places in all their

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CHAP. XVI. VER. 18. *Muſach.* The covert, or pavilion, or tribune for the king.

CHAP. XVII. VER. 1. *In the twelfth year of Achaz king of Juda.* He began to reign before: but was not in quiet poſſeſſion of the kingdom to the twelfth year of Achaz.

cities from the tower of the watchmen to the fenced city.

10 And they made them ſtatues and groves on every high hill, and under every ſhady tree:

11 And they burnt incenſe there upon altars after the manner of the nations which the Lord had removed from their face: and they did wicked things, provoking the Lord.

12 And they worſhipped abominations, concerning which the Lord had commanded them that they ſhould not do this thing.

13 And the Lord teſtified to them in Iſrael and in Juda by the hand of all the prophets and ſeers, ſaying: || Return from your wicked ways, and keep my precepts, and ceremonies according to all the law which I commanded your fathers: and as I have ſent to you in the hand of my ſervants the prophets. || Jerem. 25. 5.

14 And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord their God.

15 And they rejected his ordinances and the covenant that he made with their fathers, and the teſtimonies which he teſtified againſt them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the Lord had commanded them that they ſhould not do as they did.

16 And they forſook all the precepts of the Lord their God: and made to themſelves two molten calves, and groves, and adored all the hoſt of heaven: and they ſerved Baal.

17 And conſecrated their ſons, and their daughters through fire: and they gave themſelves to divinations, and ſoothſayings: and they delivered themſelves up to do evil before the Lord, to provoke him.

18 And the Lord was very angry with Iſrael, and removed them from his ſight, and there remained only the tribe of Juda.

19 But neither did Juda itſelf keep the commandments of the Lord their God: but they walked in the errors of Iſrael, which they had wrought.

20 And the Lord caſt off all the ſeed of Iſrael, and afflicted them and delivered them into the hand of ſpoilers, till he caſt them away from his face:

21 || Even from that time, when Iſrael was rent from the houſe of David, and made Jeroboam ſon of Nabat their king: for Jeroboam ſeparated Iſrael from the Lord, and made them commit a great ſin. || 3 Kings 12. 9.

22 And the children of Iſrael walked in all the ſins of Jeroboam, which he had done: and they departed not from them,

23 || Till the Lord removed Iſrael from his face, as he had ſpoken in the hand of all his ſervants the prophets: and Iſrael was carried away out of their land to Aſſyria, unto this day. || Jer. 25. 9.

24 And the king of the Aſſyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria inſtead of the children of Iſrael: and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And when they began to dwell there, they feared not the Lord: and the Lord ſent lions among them, which killed them.

26 And it was told the king of the Aſſyrians, and it was ſaid: The nations which thou haſt removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath ſent lions among them: and behold they kill them, becauſe they know not the manner of the God of the land.

27 And the king of the Aſſyrians commanded, ſaying: Carry thither one of the prieſts whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land.

28 So one of the prieſts, who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they ſhould worſhip the Lord.

29 And every nation made gods of their own, and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt.

30 For the men of Babylon made Sochothbenoth: and the Cuthites made Nergel: and the men of Emath made Aſima.

31 And the Hevites made Nebahaz and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech the gods of Sepharvaim,

32 And nevertheleſs they worſhipped the Lord. And they made to themſelves, of the loweſt of the people, prieſts of the high places, and they placed them in the temples of the high places.

33 And when they worſhipped the Lord, they ſerved alſo their own gods according to the cuſtom of the nations out of which they were brought to Samaria:

34 Unto this day they followed the old manner: || they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment, which the

Lord commanded the children of Jacob, whom he ſurnamed Iſrael ‖ :

‖ Gen. 32. 28.

35 With whom he made a covenant, and charged them, ſaying: You ſhall not fear ſtrange gods, nor ſhall you adore them, nor worſhip them, nor ſacrifice to them.

36 But the Lord your God, who brought you out of the land of Egypt with great power, and a ſtretched out arm, him ſhall you fear, and him ſhall you adore, and to him ſhall you ſacrifice.

37 And the ceremonies, and judgments, and law, and the commandment, which he wrote for you, you ſhall obſerve to do them always: and you ſhall not fear ſtrange gods.

38 And the covenant that he made with you, you ſhall not forget: neither ſhall ye worſhip ſtrange gods,

39 But fear the Lord your God, and he ſhall deliver you out of the hand of all your enemies.

40 But they did not hearken, but did according to their old cuſtom.

41 So theſe nations feared the Lord, but nevertheleſs ſerved alſo their idols: their children alſo and grandchildren, as their fathers did, ſo do they unto this day.

CHAP. XVIII.

The reign of Ezechias: he aboliſheth idolatry and proſpereth. Sennacherib cometh up againſt him: Rabſaces ſoliciteth the people to revolt; and blaſphemeth the Lord.

‖ 2 Par. 28. 27. & 29. 1. * A. M. 3277. Ante C. 727.

‖ IN the third year of Oſee the ſon of Ela king of Iſrael, reigned * Ezechias the ſon of Achaz king of Juda.

2 He was five and twenty years old when he began to reign: and he reigned nine and twenty years in Jeruſalem: the name of his mother was Abi the daughter of Zacharias.

3 And he did that which was good before the Lord, according to all that David his father had done.

* A. M. 3278.

4 He deſtroyed the * high places, and broke the ſtatues in pieces, and cut down the groves, and broke the brazen ſerpent, ‖ which Moſes had made: for till that time the children of Iſrael burnt incenſe to it: and he called its name Noheſtan.

‖ Num. 21. 9.

5 He truſted in the Lord the God of Iſrael: ſo that after him there was none like him among all the kings of Juda, nor any of them that were before him:

6 And he ſtuck to the Lord, and departed not from his ſteps, but kept his commandments, which the Lord commanded Moſes.

7 Wherefore the Lord alſo was with him, and in all things, to which he went forth, he behaved himſelf wiſely. And he rebelled againſt the king of the Aſſyrians, and ſerved him not.

8 He ſmote the Philiſtines as far as Gaza, and all their borders, from the tower of the watchmen to the fenced city.

9 ‖ In the fourth year of king Ezechias, which was the ſeventh year of Oſee the ſon of Ela king of Iſrael, Salmanaſar king of the Aſſyrians came up to Samaria, and beſieged it,

‖ Supra 17. 6. Tobias 1. 2.

10 And took it. For after three years, in the ſixth year of Ezechias, that is, in the ninth year of Oſee king of Iſrael, Samaria was taken: *

* A. M. 3283.

11 And the king of the Aſſyrians carried away Iſrael into Aſſyria, and placed them in Hala and in Habor by the rivers of Gozan in the cities of the Medes:

12 Becauſe they hearkened not to the voice of the Lord their God, but tranſgreſſed his covenant: all that Moſes the ſervant of the Lord commanded, they would not hear nor do.

13 ‖ In the fourteenth year of king Ezechias, Sennacherib king of the Aſſyrians came up againſt the fenced cities of Juda: and took them.

‖ 2 Par 32. 1. Eccli. 48. 20 Iſaias 36. 1.

14 Then Ezechias king of Juda ſent meſſengers to the king of the Aſſyrians to Lachis, ſaying: I have offended, depart from me: and all that thou ſhalt put upon me, I will bear. And the king of the Aſſyrians put a tax upon Ezechias king of Juda, of three hundred talents of ſilver, and thirty talents of gold.

15 And Ezechias gave all the ſilver that was found in the houſe of the Lord, and in the king's treaſures.

16 At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had faſtened on them, and gave them to the king of the Aſſyrians.

17 And the king of the Aſſyrians ſent Tharthan, and Rabſaris, and Rabſaces from Lachis to king Ezechias with a ſtrong army to Jeruſalem: and they went up and came to Jeruſalem, and they ſtood by the conduit of the upper pool, which is in the way of the fuller's field.

18 And they called for the king: and there went out to them Eliacim the ſon of

CHAP. XVIII. VER. 4. *And he called its name Nohestan.* That is, *their braſs*, or *a little braſs*. So he called it in contempt, becauſe they had made an idol of it.

Helcias who was over the houſe, and Sobna the ſcribe, and Joahe the ſon of Aſaph the recorder.

19 And Rabſaces ſaid to them: Speak to Ezechias: Thus ſaith the great king, the king of the Aſſyrians: What is this confidence, wherein thou truſteſt?

20 Perhaps thou haſt taken counſel, to prepare thyſelf for battle. On whom doſt thou truſt, that thou dareſt to rebel?

21 Doſt thou truſt in Egypt a ſtaff of a broken reed, upon which if a man lean, it will break and go into his hand, and pierce it? ſo is Pharao king of Egypt, to all that truſt in him.

22 But if you ſay to me: We truſt in the Lord our God: is it not he, whoſe high places and altars Ezechias hath taken away: and hath commanded Juda and Jeruſalem: You ſhall worſhip before this altar in Jeruſalem?

23 Now therefore come over to my maſter the king of the Aſſyrians, and I will give you two thouſand horſes, and ſee whether you be able to have riders for them.

24 And how can you ſtand againſt one lord of the leaſt of my maſter's ſervants? Doſt thou truſt in Egypt for chariots and for horſemen?

25 Is it without the will of the Lord that I am come up to this place to deſtroy it? The Lord ſaid to me: Go up to this land, and deſtroy it.

26 Then Eliacim the ſon of Helcias, and Sobna, and Joahe ſaid to Rabſaces: We pray thee ſpeak to us thy ſervants in Syriac: for we underſtand that tongue: and ſpeak not to us in the Jews language, in the hearing of the people that are upon the wall.

27 And Rabſaces anſwered them, ſaying: Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words, and not rather to the men that ſit upon the wall, that they may eat their own dung, and drink their urine with you?

28 Then Rabſaces ſtood, and cried out with a loud voice in the Jews language, and ſaid: Hear the words of the great king, the king of the Aſſyrians.

29 Thus ſaith the king: Let not Ezechias deceive you: for he ſhall not be able to deliver you out of my hand.

30 Neither let him make you truſt in the Lord, ſaying: The Lord will ſurely deliver us, and this city ſhall not be given into the hand of the king of the Aſſyrians.

31 Do not hearken to Ezechias. For thus ſaith the king of the Aſſyrians: Do with me that which is for your advantage, and come out to me: and every man of you ſhall eat of his own vineyard, and of his own fig-tree: and you ſhall drink water of your own ciſterns,

32 Till I come, and take you away to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil and honey, and you ſhall live, and not die. Hearken not to Ezechias, who deceiveth you, ſaying: The Lord will deliver us.

33 Have any of the gods of the nations delivered their land from the hand of the king of Aſſyria?

34 || Where is the god of Emath, and of Arphad? where is the god of Sepharvaim, of Ana, and of Ava ||? have they delivered Samaria out of my hand? || Infra 19. 13. Iſaias 10. 9. & 37. 13. || Supra 17. 24.

35 Who are they among all the gods of the nations, that have delivered their country out of my hand, that the Lord may deliver Jeruſalem out of my hand?

36 But the people held their peace, and anſwered him not a word: for they had received commandment from the king that they ſhould not anſwer him.

37 And Eliacim the ſon of Helcias, who was over the houſe, and Sobna the ſcribe, and Joahe the ſon of Aſaph the recorder came to Ezechias, with their garments rent, and told him the words of Rabſaces.

CHAP. XIX.

Ezechias is aſſured of God's help by Iſaias the prophet. The king of the Aſſyrians ſtill threateneth and blaſphemeth. Ezechias prayeth, and God promiſeth to protect Jeruſalem. An Angel deſtroyeth the army of the Aſſyrians, their king returneth to Nineve, and is ſlain by his own ſons.

AND when king Ezechias heard theſe words, he rent his garments, and covered himſelf with ſack-cloth, and went into the houſe of the Lord. Iſaias 37. 1.

2 And he ſent Eliacim, who was over the houſe, and Sobna the ſcribe, and the ancients of the prieſts covered with ſack-cloths, to Iſaias the prophet the ſon of Amos, A. M. 3294. Ante C. 710.

3 And they ſaid to him: Thus ſaith Ezechias: This day is a day of tribulation, and of rebuke, and of blaſphemy: the children are come to the birth, and the woman in travail hath not ſtrength.

4 It may be the Lord thy God will hear all the words of Rabſaces, whom the king of the Aſſyrians his maſter hath ſent to reproach the living God, and to reprove with words, which the Lord thy God hath heard: and do thou offer prayer for the remnants that are found.

5 So the ſervants of king Ezechias came to Iſaias.

6 And Iſaias ſaid to them: Thus ſhall you ſay to your maſter: Thus ſaith the Lord: Be not afraid, for the words which thou haſt heard, with which the ſervants of the king of the Aſſyrians have blaſphemed me.

7 Behold I will ſend a ſpirit upon him, and he ſhall hear a meſſage, and ſhall return into his own country, and I will make him fall by the ſword in his own country.

8 And Rabſaces returned, and found the king of the Aſſyrians beſieging Lobna: for he had heard that he was departed from Lachis.

9 And when he heard of Theraca king of Ethiopia: Behold, he is come out to fight with thee: and was going againſt him, he ſent meſſengers to Ezechias, ſaying:

10 Thus ſhall you ſay to Ezechias king of Juda: Let not thy God deceive thee, in whom thou truſteſt: and do not ſay: Jeruſalem ſhall not be delivered into the hands of the king of the Aſſyrians.

11 Behold thou haſt heard what the kings of the Aſſyrians have done to all countries, how they have laid them waſte: and canſt thou alone be delivered?

12 Have the gods of the nations delivered any of them, whom my fathers have deſtroyed, to wit, Gozan, and Haran, and Reſeph, and the children of Eden, that were in Thelaſſar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana and of Ava?

14 And when Ezechias had received the letter of the hand of the meſſengers, and had read it, he went up to the houſe of the Lord, and ſpread it before the Lord,

15 And he prayed in his ſight, ſaying: O Lord God of Iſrael, who ſitteth upon the cherubims, thou alone art the God of all the kingdoms of the earth: thou madeſt heaven and earth:

16 Incline thy ear, and hear: open, O Lord, thy eyes, and ſee: and hear all the words of Sennacherib, who hath ſent to upbraid unto us the living God.

17 Of a truth, O Lord, the kings of the Aſſyrians have deſtroyed nations, and the lands of them all.

18 And they have caſt their gods into the fire: for they were not gods, but the works of men's hands of wood and ſtone, and they deſtroyed them.

19 Now therefore, O Lord our God, ſave us from his hand, that all the kingdoms of the earth may know, that thou art the Lord the only God.

20 And Iſaias the ſon of Amos ſent to Ezechias, ſaying: Thus ſaith the Lord the God of Iſrael: I have heard the prayer thou haſt made to me concerning Sennacherib king of the Aſſyrians.

21 This is the word, that the Lord hath ſpoken of him: The virgin the daughter of Sion hath deſpiſed thee, and laughed thee to ſcorn: the daughter of Jeruſalem hath wagged her head behind thy back.

22 Whom haſt thou reproached, and whom haſt thou blaſphemed? againſt whom haſt thou exalted thy voice, and lifted up thy eyes on high? againſt the holy one of Iſrael.

23 By the hand of thy ſervants thou haſt reproached the Lord, and haſt ſaid: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir-trees. And I have entered into the furtheſt parts thereof, and the foreſt of its Carmel

24 I have cut down, and I have drunk ſtrange waters, and have dried up with the ſoles of my feet all the ſhut up waters.

25 Haſt thou not heard what I have done from the beginning? from the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men ſhould be turned to heaps of ruin:

26 And the inhabitants of them, were weak of hand, they trembled and were confounded, they became like the graſs of the field, and the green herb on the tops of houſes, which withered before it came to maturity.

27 Thy dwelling and thy going out, and thy coming in, and thy way I knew before, and thy rage againſt me.

28 Thou haſt been mad againſt me, and thy pride hath come up to my ears: therefore I will put a ring in thy noſe, and a bit between thy lips, and I will turn thee back by the way, by which thou cameſt.

CHAP. XIX. VER. 23. *Carmel.* A pleaſant fruitful hill in the foreſt. Theſe expreſſions are figurative, ſignifying under the names of mountains and foreſts, the kings and provinces whom the Aſſyrians had triumphed over.

VER. 25. *I have formed it, &c.* All thy exploits, in which thou takeſt pride, are no more than what I have decreed; and are not to be aſcribed to thy wiſdom or ſtrength, but to my will and ordinance: who have given to thee to take and deſtroy ſo many fenced cities, and to carry terror wherever thou comeſt.

Ibid. *Heaps of ruin.* Literally, *ruin of hills.*

29 And to thee, O Ezechias, this ſhall be a ſign: ‖ Eat this year what thou ſhalt find: and in the ſecond year, ſuch things as ſpring of themſelves: but in the third year ſow and reap: plant vineyards, and eat the fruit of them. ‖ Iſa. 37. 30.

30 And whatſoever ſhall be left of the houſe of Juda, ſhall take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant and that which ſhall be ſaved out of mount Sion: the zeal of the Lord of hoſts ſhall do this.

32 Wherefore thus ſaith the Lord concerning the king of the Aſſyrians: He ſhall not come into this city, nor ſhoot an arrow into it, nor come before it with ſhield, nor caſt a trench about it.

33 By the way that he came, he ſhall return: and into this city he ſhall not come, ſaith the Lord.

34 And I will protect this city, and will ſave it for my own ſake, and for David my ſervant's ſake.

‖ Tob. 1. 21. Eccli. 48. 24. Iſai. 37. 36. 1 Mac. 7. 41. 2 Mac. 8. 19.

35 ‖ And it came to paſs that night, that an Angel of the Lord came, and ſlew in the camp of the Aſſyrians a hundred and eighty five thouſand. And when he aroſe early in the morning, he ſaw all the bodies of the dead.

36 And Sennacherib king of the Aſſyrians departing went away, and he returned and abode in Ninive.

† Tob. 1. 24.

37 † And as he was worſhipping in the temple of Nefroch his god, Adramelech and Saraſar his ſons ſlew him with the ſword, and they fled into the land of the Armenians, and Aſarhaddon his ſon reigned in his ſtead.

CHAP. XX.

Ezechias being ſick is told by Iſaias that he ſhall die: but praying to God he obtaineth longer life, and in confirmation thereof receiveth a ſign by the ſun's returning back. He ſheweth all his treaſures to the embaſſadors of the king of Babylon: Iſaias reproving him for it foretelleth the Babyloniſh captivity.

2 Par. 32. 24. Iſa. 38. 1. A. M. 3291. Ante C. 713.

IN thoſe days Ezechias was ſick unto death: and Iſaias the ſon of Amos the prophet, came and ſaid to him: Thus ſaith the Lord God: Give charge concerning thy houſe, for thou ſhalt die, and not live.

2 And he turned his face to the wall, and prayed to the Lord, ſaying:

3 I beſeech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleaſing before thee. And Ezechias wept with much weeping.

4 And before Iſaias was gone out of the middle of the court, the word of the Lord came to him, ſaying:

5 Go back, and tell Ezechias the captain of my people: Thus ſaith the Lord the God of David thy father: I have heard thy prayer, and I have ſeen thy tears: and behold I have healed thee, on the third day thou ſhalt go up to the temple of the Lord.

6 And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Aſſyrians, and I will protect this city for my own ſake, and for David my ſervant's ſake.

7 And Iſaias ſaid: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed.

8 And Ezechias had ſaid to Iſaias: What ſhall be the ſign that the Lord will heal me, and that I ſhall go up to the temple of the Lord the third day?

9 And Iſaias ſaid to him: This ſhall be the ſign from the Lord, that the Lord will do the word which he hath ſpoken: Wilt thou that the ſhadow go forward ten lines, or that it go back ſo many degrees?

10 And Ezechias ſaid: It is an eaſy matter for the ſhadow to go forward ten lines: and I do not deſire that this be done, but let it return back ten degrees.

11 And Iſaias the prophet called upon the Lord, and he brought the ſhadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz.

12 ‖ At that time Berodach Baladan, the ſon of Baladan, king of the Babylonians ſent letters and preſents to Ezechias: for he had heard that Ezechias had been ſick. ‖ Iſa. 39. 1.

13 And Ezechias rejoiced at their coming, and he ſhewed them the houſe of his aromatical ſpices, and the gold and the ſilver, and divers precious odours, and ointments, and the houſe of his veſſels, and all that he had in his treaſures. There was nothing in his houſe, nor in all his dominions that Ezechias ſhewed them not.

14 And Iſaias the prophet came to king Ezechias, and ſaid to him: What ſaid theſe men? or from whence came they to thee? And Ezechias ſaid to him: From a far country they came to me out of Babylon.

15 And he ſaid: What did they ſee in thy houſe? Ezechias ſaid: They ſaw all the things that are in my houſe: there is nothing among my treaſures that I have not ſhewn them.

16 And Iſaias ſaid to Ezechias: Hear the word of the Lord.

17 Behold the days ſhall come, that all that is in thy houſe, and that thy fathers have laid up in ſtore unto this day, ſhall be

carried into Babylon: nothing ſhall be left, ſaith the Lord.

18 And of thy ſons alſo that ſhall iſſue from thee, whom thou ſhalt beget, they ſhall take away, and they ſhall be eunuchs in the palace of the king of Babylon.

19 Ezechias ſaid to Iſaias: The word of the Lord, which thou haſt ſpoken, is good: let peace and truth be in my days.

20 And the reſt of the acts of Ezechias, and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the Book of the words of the days of the kings of Juda?

21 And * Ezechias ſlept with his fathers, and Manaſſes his ſon reigned in his ſtead.

* A. M. 3306. Ante C. 698.

CHAP. XXI.

The wickedneſs of Manaſſes: God's threats by his prophets. His wicked ſon Amon ſucceedeth him, and is ſlain by his ſervants.

2 Par. 33. 1. A. M. 3306. MANASSES was twelve years old when he began to reign, and he reigned five and fifty years in Jeruſalem: the name of his mother was Haphſiba.

2 And he did evil in the ſight of the Lord, according to the idols of the nations, which the Lord deſtroyed from before the face of the children of Iſrael.

‖ 2 Par. 33. 3. 3 ‖ And he turned, and built up the high places which Ezechias his father had deſtroyed: and he ſet up altars to Baal, and made groves, as Achab the king of Iſrael had done: and he adored all the hoſt of heaven, and ſerved them.

‖ 2 Kings 7. 10. 4 And he built altars in the houſe of the Lord, of which the Lord ſaid: ‖ In Jeruſalem I will put my name.

5 And he built altars for all the hoſt of heaven in the two courts of the temple of the Lord.

6 And he made his ſon paſs through fire: and he uſed divination, and obſerved omens, and appointed pythons, and multiplied ſoothſayers to do evil before the Lord, and to provoke him.

‖ 2 Kings 7. 26. 3 Kings 8. 16. & 9. 5. 7 He ſet alſo an idol of the grove, which he had made, in the temple of the Lord: ‖ concerning which the Lord ſaid to David, and to Solomon his ſon: In this temple, and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, I will put my name for ever.

8 And I will no more make the feet of Iſrael to be moved out of the land, which I gave to their fathers: only if they will obſerve to do all that I have commanded them according to the law which my ſervant Moſes commanded them.

9 But they hearkened not: but were ſeduced by Manaſſes, to do evil more than the nations which the Lord deſtroyed before the children of Iſrael.

10 And the Lord ſpoke in the hand of his ſervants the prophets, ſaying:

‖ Jer. 15. 4. 11 ‖ Becauſe Manaſſes king of Juda hath done theſe moſt wicked abominations, beyond all that the Amorrhites did before him, and hath made Juda alſo to ſin with his filthy doings:

12 Therefore thus ſaith the Lord the God of Iſrael: Behold I will bring on evils upon Jeruſalem and Juda: that whoſoever ſhall hear of them, both his ears ſhall tingle:

13 And I will ſtretch over Jeruſalem the line of Samaria, and the weight of the houſe of Achab: and I will efface Jeruſalem, as tables are wont to be effaced, and I will eraſe and turn it, and draw the pencil often over the face thereof.

14 And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies: and they ſhall become a prey, and a ſpoil to all their enemies.

15 Becauſe they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

‖ Infra 24. 4. 16 Moreover ‖ Manaſſes ſhed alſo very much innocent blood, till he filled Jeruſalem up to the mouth: beſides his ſins, wherewith he made Juda to ſin, to do evil before the Lord.

17 Now the reſt of the acts of Manaſſes, and all that he did, and his ſin, which he ſinned, are they not written in the Book of the words of the days of the kings of Juda?

* A. M. 3361. Ante C. 643. 18 And Manaſſes ſlept * with his fathers, and was buried in the garden of his own houſe, in the garden of Oza: and Amon his ſon reigned in his ſtead.

19 Two and twenty years old was Amon when he began to reign, and he reigned two years in Jeruſalem: the name of his mother was Meſſalemeth the daughter of Harus of Jeteba.

20 And he did evil in the ſight of the Lord, as Manaſſes his father had done.

21 And he walked in all the way in which his father had walked: and he ſerved the abominations which his father had ſerved, and he adored them.

22 And forſook the Lord the God of his fathers, and walked not in the way of the Lord.

CHAP. XXI. VER. 6. *Pythons.* That is, diviners by ſpirits.

23 And his ſervants plotted againſt him, and ſlew the king in his own houſe.

24 But the people of the land ſlew all them that had conſpired againſt king Amon: and made Joſias his ſon their king in his ſtead.

25 But the reſt of the acts of Amon which he did, are they not written in the Book of the words of the days of the kings of Juda?

26 And they buried him in his ſepulchre in the garden of Oza: and his ſon Joſias reigned in his ſtead.

CHAP. XXII.

Joſias repaireth the temple. The book of the law is found, upon which they conſult the Lord, and are told that great evils ſhall fall upon them, but not in the time of Joſias.

‖ 2 Par. 34. 1. A. M. 3363. Ante C. 641. JOSIAS was eight years old when he began to reign, he reigned one and thirty years in Jeruſalem: the name of his mother was Idida, the daughter of Hadaia, of Beſecath.

2 And he did that which was right in the ſight of the Lord, and walked in all the ways of David his father: he turned not aſide to the right hand, or to the left.

* A. M. 3380. Ante C. 624. 3 And in the eighteenth year of * king Joſias, the king ſent Saphan the ſon of Aſſia, the ſon of Meſſulam, the ſcribe of the temple of the Lord, ſaying to him:

4 Go to Helcias the high prieſt, that the money may be put together which is brought into the temple of the Lord, which the doorkeepers of the temple have gathered of the people,

5 And let it be given to the workmen by the overſeers of the houſe of the Lord: and let them diſtribute it to thoſe that work in the temple of the Lord, to repair the temple:

6 That is, to carpenters and maſons, and to ſuch as mend breaches: and that timber may be bought, and ſtones out of the quarries, to repair the temple of the Lord.

7 But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their truſt.

‖ 2 Par. 34. 14. 8 And Helcias the high prieſt ſaid to Saphan the ſcribe: ‖ I have found the book of the law in the houſe of the Lord: and Helcias gave the book to Saphan, and he read it.

9 And Saphan the ſcribe came to the king, and brought him word again concerning that which he had commanded, and ſaid: Thy ſervants have gathered together the money that was found in the houſe of the Lord: and they have given it to be diſtributed to the workmen, by the overſeers of the works of the temple of the Lord.

10 And Saphan the ſcribe told the king, ſaying: Helcias the prieſt hath delivered to me a book. And when Saphan had read it before the king,

11 And the king had heard the words of the law of the Lord, he rent his garments.

12 And he commanded Helcias the prieſt, and Ahicam the ſon of Saphan, and Achobor the ſon of Micha, and Saphan the ſcribe, and Aſaia the king's ſervant, ſaying:

13 Go and conſult the Lord for me, and for the people, and for all Juda, concerning the words of this book which is found: for the great wrath of the Lord is kindled againſt us, becauſe our fathers have not hearkened to the words of this book, to do all that is written for us.

14 So Helcias the prieſt, and Ahicam, and Achobor, and Saphan, and Aſaia went to Holda the propheteſs the wife of Sellum the ſon of Thecua, the ſon of Araas keeper of the wardrobe, who dwelt in Jeruſalem in the Second: and they ſpoke to her.

15 And ſhe ſaid to them: Thus ſaith the Lord the God of Iſrael: Tell the man that ſent you to me:

16 Thus ſaith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

17 Becauſe they have forſaken me, and have ſacrificed to ſtrange gods, provoking me by all the works of their hands: therefore my indignation ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Juda, who ſent you to conſult the Lord, thus ſhall you ſay: Thus ſaith the Lord the God of Iſrael: For as much as thou haſt heard the words of the book,

19 And thy heart hath been moved to fear, and thou haſt humbled thyſelf before the Lord, hearing the words againſt this place, and the inhabitants thereof, to wit, that they ſhould become a wonder and a curſe: and thou haſt rent thy garments, and wept before me, I alſo have heard thee, ſaith the Lord:

20 Therefore I will gather thee to thy fathers, and thou ſhalt be gathered to thy ſepulchre in peace, that thy eyes may not

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CHAP. XXII. VER. 8. *The book of the law*, that is, Deuteronomy.

VER. 14. *The Second*: a ſtreet, or part of the city, ſo called; in Hebrew *Maſſem*.

see all the evils which I will bring upon this place.

CHAP. XXIII.

Josias readeth the law before all the people: They promise to observe it. He aboliſheth all idolatry, celebrateth the Phaſe: is ſlain in battle by the king of Egypt: The ſhort reign of Joachaz, in whoſe place Joakim is made king.

2 Par. 34. 29. A. M. 3380. Ante C. 689.

AND they brought the king word again what ſhe had ſaid. And he ſent: and all the ancients of Juda and Jeruſalem were aſſembled to him.

2 And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jeruſalem with him, the prieſts and the prophets, and all the people both little and great: and in the hearing of them all he read all the words of the book of the covenant, which was found in the houſe of the Lord.

3 And the king ſtood upon the ſtep: and made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his teſtimonies and his ceremonies, with all their heart, and with all their ſoul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.

4 And the king commanded Helcias the high prieſt, and the prieſts of the ſecond order, and the door-keepers, ‖ to caſt out of the temple of the Lord all the veſſels that had been made for Baal, and for the grove, and for all the hoſt of heaven: and he burnt them without Jeruſalem in the valley of Cedron, and he carried the aſhes of them to Bethel.

‖ Eccli 49. 3.

5 And he deſtroyed the ſoothſayers, whom the kings of Juda had appointed to ſacrifice in the high places in the cities of Juda, and round about Jeruſalem: them alſo that burnt incenſe to Baal, and to the ſun, and to the moon, and to the twelve ſigns, and to all the hoſt of heaven.

6 And he cauſed the grove to be carried out from the houſe of the Lord without Jeruſalem to the valley of Cedron, and he burnt it there, and reduced it to duſt, and caſt the duſt upon the graves of the common people.

7 He deſtroyed alſo the pavilions of the effeminate, which were in the houſe of the Lord, for which the women wove as it were little dwellings for the grove.

8 And he gathered together all the prieſts out of the cities of Juda: and he defiled the high places, where the prieſts offered ſacrifice, from Gabaa to Berſabee: and he broke down the altars of the gates that were in the entering in of the gate of Joſue governor of the city, which was on the left hand of the gate of the city.

9 However the prieſts of the high places came not up to the altar of the Lord in Jeruſalem: but only eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the ſon of Ennom: that no man ſhould conſecrate there his ſon or his daughter through fire to Moloch.

11 And he took away the horſes which the kings of Juda had given to the ſun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech the eunuch, who was in Pharurim: and he burnt the chariots of the ſun with fire.

12 And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manaſſes had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and caſt the aſhes of them into the torrent Cedron.

13 The high places alſo that were at Jeruſalem on the right ſide of the Mount of offence, ‖ which Solomon king of Iſrael had built to Aſtaroth the idol of the Sidonians, and to Chamos the ſcandal of Moab, and to Melchom the abomination of the children of Ammon, the king defiled.

‖ 3 Kings 11. 7.

14 And he broke in pieces the ſtatues, and cut down the groves: and he filled their places with the bones of dead men.

15 ‖ Moreover the altar alſo that was at Bethel, and the high place, which Jeroboam the ſon of Nabat, who made Iſrael to ſin, had made: both the altar, and the high place he broke down and burnt, and reduced to powder, and burnt the grove.

‖ 3 Kings 13. 32.

16 And as Joſias turned himſelf, he ſaw there the ſepulchres that were in the mount: and he ſent and took the bones out of the ſepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God ſpoke, who had foretold theſe things.

17 ‖ And he ſaid: What is that monument which I ſee? And the men of that city anſwered: It is the ſepulchre of the man of God, who came from Juda, and foretold theſe things which thou haſt done upon the altar of Bethel.

‖ 3 Kings 13. 1.

18 And he ſaid: Let him alone, let no

CHAP. XXIII. VER. 3. *The king ſtood upon the ſtep*: that is, his tribune, or tribunal, a more eminent place, from whence he might be ſeen and heard by the people.

man move his bones. So his bones were left untouched with the bones of the prophet, that came out of Samaria.

19 Moreover all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away: and he did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places, that were there, upon the altars: and he burnt men's bones upon them: and returned to Jerusalem.

‖ 2 Par. 35. 1. A. M. 3381.

21 ‖ And he commanded all the people, saying: Keep the phase to the Lord your God, according as it is written in the book of this covenant.

22 Now there was no such a phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda,

23 As was this phase that was kept to the Lord in Jerusalem, in the eighteenth year of king Josias.

24 Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might perform the words of the law, that were written in the book which Helcias the priest had found in the temple of the Lord.

25 There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses: neither after him did there arise any like him.

26 But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against Juda: because of the provocations, wherewith Manasses had provoked him.

‖ Infra 24. 2.

27 ‖ And the Lord said: I will remove Juda also from before my face, as I have removed Israel: and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

28 Now the rest of the acts of Josias, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

‖ 2 Par. 35. 20. * A. M. 3394. Ante C. 610.

29 ‖ In his days Pharao Nechao king of Egypt * went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Mageddo, when he had seen him.

30 And his servants carried him dead from Mageddo: and they brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Joachaz the son of Josias: and they anointed him, and made him king in his father's stead.

‖ 2 Par. 36. 2.

31 ‖ Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremias of Lobna.

32 And he did evil before the Lord, according to all that his fathers had done.

33 And Pharao Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in Jerusalem: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

34 And Pharao Nechao made Eliacim the son of Josias king in the room of Josias his father: and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there.

35 And Joakim gave the silver and the gold to Pharao, after he had taxed the land for every man, to contribute according to the commandment of Pharao: and he exacted both the silver and the gold of the people of the land, of every man according to his ability: to give to Pharao Nechao.

‖ 2 Par. 36. 5. * A. M. 3395. Ante C. 609.

36 ‖ Joakim was five and twenty years old when he began to reign: * and he reigned eleven years in Jerusalem: the name of his mother was Zebida the daughter of Phadaia of Ruma.

37 And he did evil before the Lord according to all that his fathers had done.

CHAP. XXIV.

The reign of Joakim, Joachin and Sedecias.

* A. M. 3398. Ante C. 606.

IN his days Nabuchodonosor king of Babylon came up, * and Joakim became his servant three years: then again he rebelled against him.

2 And the Lord sent against him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them against Juda, to destroy it, ‖ according to the word of the Lord, which he had spoken by his servants the prophets.

‖ Supra 23. 27.

3 And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did,

4 And for the innocent blood that he shed, filling Jerusalem with innocent blood: and therefore the Lord would not be appeased.

CHAP. XXIV. VER. 2. *The Lord sent against him the rovers. Latrunculos.* Bands or parties of men, who pillaged and plundered wherever they came.

5 But the reſt of the acts of Joakim, and all that he did, are they not written in the Book of the words of the days of the kings of Juda? And Joakim ſlept with his fathers:

6 And Joachin his ſon reigned in his ſtead.

7 And the king of Egypt came not again any more out of his own country: for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt, unto the river Euphrates.

8 Joachin was eighteen years old when he began to reign,* and he reigned three months in Jeruſalem: the name of his mother was Noheſta the daughter of Elnathan of Jeruſalem.

* A. M. 3405. Ante C. 599.

9 And he did evil before the Lord, according to all that his father had done.

‖ Dan. 1. 1. 10 ‖ At that time the ſervants of Nabuchodonoſor king of Babylon came up againſt Jeruſalem, and the city was ſurrounded with their forts.

11 And Nabuchodonoſor king of Babylon came to the city with his ſervants to aſſault it.

12 And Joachin king of Juda went out to the king of Babylon, he and his mother, and his ſervants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign.

13 And he brought out from thence all the treaſures of the houſe of the Lord, and the treaſures of the king's houſe: and he cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the Lord, according to the word of the

‖ Iſai. 39. 6. Lord. ‖

14 And he carried away all Jeruſalem, and all the princes, and all the valiant men of the army, to the number of ten thouſand into captivity: and every artificer and ſmith: and none were left, but the poor ſort of the people of the land.

‖ 2 Par. 36. 10. Eſther 2. 6. & 11. 4. Ezec. 17. 12. Jer. 24. 1. & 39. 2. 15 ‖ And he carried away Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity from Jeruſalem into Babylon.

16 And all the ſtrong men, ſeven thouſand, and the artificers, and the ſmiths a thouſand, all that were valiant men and fit for war: and the king of Babylon led them captives into Babylon.

† Jer. 37. 1. & 52. 1. 17 † And he appointed Matthanias his uncle in his ſtead: and called his name Sedecias.

18 Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem: the name of his mother, was Amital, the daughter of Jeremias of Lobna.

19 And he did evil before the Lord, according to all that Joakim had done.

20 For the Lord was angry againſt Jeruſalem and againſt Juda, till he caſt them out from his face: and Sedecias revolted from the king of Babylon.

CHAP. XXV.

Jeruſalem is beſieged and taken by Nabuchodonoſor: Sedecias is taken: the city and temple are deſtroyed. Godolias, who is left governor, is ſlain. Joachin is exalted by Evilmerodach.

‖ AND it came to paſs in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonoſor king of Babylon came, he and all his army againſt Jeruſalem: and they ſurrounded it: and raiſed works round about it. A. M. 3414. Ante C. 590. ‖ Jer. 39. 4. & 52. 4.

2 And the city was ſhut up and beſieged till the eleventh year of king Sedecias.

3 The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

4 And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden (now the Chaldees beſieged the city round about), and Sedecias fled by the way that leadeth to the plains of the wilderneſs.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all the warriors that were with him were ſcattered, and left him:

6 So they took the king, and brought him to the king of Babylon to Reblatha, and he gave judgment upon him.

7 And he ſlew the ſons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

8 In the fifth month, the ſeventh day of the month, that is, the nineteenth year of the king of Babylon, came Nabuzardan commander of the army, a ſervant of the king of Babylon, into Jeruſalem.

9 ‖ And he burnt the houſe of the Lord, * and the king's houſe, and the houſes of Jeruſalem, and every houſe he burnt with fire. ‖ Pſal. 73. 7. * A. M. 3416. Ante C. 588.

10 And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jeruſalem round about.

11 And Nabuzardan the commander of the army, carried away the reſt of the people that remained in the city, and the fu-

gitives that had gone over to the king of Babylon, and the remnant of the common people.

12 But of the poor of the land he left some dreſſers of vines and huſbandmen.

‖ Jerem. 27. 19. 13 ‖ And the pillars of braſs that were in the temple of the Lord, and the baſes, and the ſea of braſs which was in the houſe of the Lord, the Chaldees broke in pieces, and carried all the braſs of them to Babylon.

14 They took away alſo the pots of braſs, and the mazers, and the forks, and the cups, and the mortars, and all the veſſels of braſs, with which they miniſtered.

15 Moreover alſo the cenſers, and the bowls, ſuch as were of gold in gold: and ſuch as were of ſilver in ſilver, the general of the army took away.

16 That is, two pillars, one ſea, and the baſes which Solomon had made in the temple of the Lord: the braſs of all theſe veſſels was without weight.

‖ 3 Kings 7. 15. 2 Par. 3. 15. Jerem. 52. 21. 17 ‖ One pillar was eighteen cubits high: and the chapiter of braſs which was upon it was three cubits high: and the net-work, and the pomegranates that were upon the chapiter of the pillar, were all of braſs: and the ſecond pillar had the like adorning.

18 And the general of the army took Seraias the chief prieſt, and Sophonias the ſecond prieſt, and three door-keepers.

19 And out of the city one eunuch, who was captain over the men of war: and five men of them that had ſtood before the king, whom he found in the city, and Sopher the captain of the army who exerciſed the young ſoldiers of the people of the land: and threeſcore men of the common people, who were found in the city.

20 Theſe Nabuzardan the general of the army took away, and carried them to the king of Babylon to Reblatha.

21 And the king of Babylon ſmote them, and ſlew them at Reblatha in the land of Emath: ſo Juda was carried away out of their land.

* A. M. 3416. 22 * But over the people that remained in the land of Juda, which Nabuchodonoſor king of Babylon had left, he gave the government to Godolias the ſon of Ahicam the ſon of Saphan.

23 And when all the captains of the ſoldiers had heard this, they and the men that were with them, to wit, that the king of Babylon had made Godolias governor, they came to Godolias to Maſpha, Iſmael the ſon of Nathanias, and Johanan the ſon of Caree, and Saraia the ſon of Thanehumeth the Netophathite, and Jezonias the ſon of Maachathi, they and their men.

24 And Godolias ſwore to them and to their men, ſaying: Be not afraid to ſerve the Chaldees: ſtay in the land, and ſerve the king of Babylon, and it ſhall be well with you.

* A. M. 3417. Ante C. 587. 25 But it came to paſs in the ſeventh month, * that Iſmael the ſon of Nathanias, the ſon of Eliſama of the ſeed royal came, and ten men with him: and ſmote Godolias ſo that he died: and alſo the Jews and the Chaldees that were with him in Maſpha.

26 And all the people both little and great, and the captains of the ſoldiers, riſing up went to Egypt, fearing the Chaldees.

‖ Jerem. 52. 31. * A. M. 3442. Ante C. 562. 27 ‖ And it came to paſs in the * ſeven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month the ſeven and twentieth day of the month: Evilmerodach king of Babylon, in the year that he began to reign, lifted up the head of Joachin king of Juda out of priſon.

28 And he ſpoke kindly to him: and he ſet his throne above the throne of the kings that were with him in Babylon.

29 And he changed his garments which he had in priſon, and he eat bread always before him, all the days of his life.

30 And he appointed him a continual allowance, which was alſo given him by the king day by day, all the days of his life.

THE

FIRST BOOK OF PARALIPOMENON.

These books are called by the Greek interpreters Paralipomenon (Παραλειπομενον), *that is,* of things left out *or* omitted; *because they are a kind of a supplement of such things as were passed over in the books of the kings. The Hebrews call them* Dibre Hajamin, *that is,* The words of the days, *or* The Chronicles. *Not that they are the books which are so often quoted in* the kings *under the title of* the words of the days of the kings of Israel, *and* of the kings of Juda; *for the books of Paralipomenon were written after the books of kings: But because in all probability they have been abridged from those* ancient words of the days, *by Esdras or some other sacred writer.*

CHAP. I.

The genealogy of the patriarchs down to Abraham: The posterity of Abraham and of Esau.

Gen. 2. 7. & 4. 25. & 5. 6. 9.

ADAM, Seth, Enos,
2 Cainan, Malaleel, Jared,
3 Henoc, Mathusale, Lamech,
4 Noe, Sem, Cham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, Thubal, Mosoch, Thiras.
6 And the sons of Gomer: Ascenez, and Riphath, and Thogorma.
7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.
8 The sons of Cham: Chus, and Mesraim, and Phut, and Chanaan.
9 And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. And the sons of Regma: Saba, and Dadan.
‖ Gen. 10. 10 Now Chus begot ‖ Nemrod: he began to be mighty upon earth.
11 But Mesraim begot Ludim, and Anamim, and Laabim, and Nephtuim,
12 Phetrusim also, and Casluim: from whom came the Philistines, and Caphtorim.
13 And Chanaan begot Sidon his first-born, and the Hethite.
14 And the Jebusite, and the Amorrhite, and the Gergesite,
15 And the Hevite, and the Aracite, and the Sinite.
16 And the Aradian, and the Samarite, and the Hamathite.
17 The sons of Sem: ‖ Elam, and Assur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.
‖ Gen. 10. 21. & 11. 10.
18 And Arphaxad begot Sale, and Sale begot Heber.
19 And to Heber were born two sons, the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jectan.
20 And Jectan begot Elmodad, and Saleph, and Asarmoth, and Jare,
21 And Adoram, and Usal, and Decla,
22 And Hebal, and Abimael, and Saba,
23 And Ophir, and Hevila, and Jobab. All these are the sons of Jectan.
24 Sem, Arphaxad, Sale,
25 Heber, Phaleg, Ragau,
26 Serug, Nachor, Thare,
27 Abram, ‖ this is Abraham.
‖ Gen. 11. 26.
28 And the sons of Abraham, Isaac and Ismahel.
29 And these are the generations of them. The first-born of ‖ Ismahel, Nabaioth, then Cedar, and Adbeel, and Mabsam,
‖ Gen. 25. 13.
30 And Masma, and Duma, Massa, Hadad, and Thema,
31 Jetur, Naphis, Cedma: these are the sons of Ismahel.

32 And the ſons of Cetura Abraham's concubine, whom ſhe bore: Zamran, Jecſan, Madan, Madian, Jeſboc, and Sue. And the ſons of Jecſan, Saba, and Dadan. And the ſons of Dadan: Aſſurim, and Latuſſim, and Laomin.

‖ Gen. 25. 4. 33 And the ſons ‖ of Madian: Epha, and Epher and Henoch, and Abida, and Eldaa. All theſe are the ſons of Cetura.

‡ Gen. 25. 19. 34 ‡ And Abraham begot Iſaac: and his ſons were Eſau and Iſrael.

‖ Gen. 36. 10. 35 The ſons of ‖ Eſau: Eliphaz, Rahuel, Jehus, Ihelom, and Core.

36 The ſons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec.

37 The ſons of Rahuel: Nahath, Zara, Samma, Meza.

38 The ſons of Seir: Lotan, Sobal, Sebeon, Ana, Diſon, Eſer, Diſan.

39 The ſons of Lotan: Hori, Homam. And the ſiſter of Lotan was Thamna.

40 The ſons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The ſons of Sebeon: Aia and Ana. The ſons of Ana: Diſon.

41 The ſons of Diſon: Hamram, and Eſeban, and Jethran, and Charan.

42 The ſons of Eſer: Balaan, and Zavan, and Jacan. The ſons of Diſan: Hus and Aran.

43 Now theſe are the kings that reigned in the land of Edom, before there was a king over the children of Iſrael: Bale the ſon of Beor: and the name of his city was Denaba.

44 And Bale died, and Jobab the ſon of Zare of Boſra, reigned in his ſtead.

45 And when Jobab alſo was dead, Huſam of the land of the Themanites reigned in his ſtead.

46 And Huſam alſo died, and Adad the ſon of Badad reigned in his ſtead, and he defeated the Madianites in the land of Moab: and the name of his city was Avith.

47 And when Adad alſo was dead, Semla of Maſreca reigned in his ſtead.

48 Semla alſo died, and Saul of Rohoboth, which is near the river, reigned in his ſtead.

49 And when Saul was dead, Balanan the ſon of Achobor reigned in his ſtead.

50 He alſo died, and Adad reigned in his ſtead: and the name of his city was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab.

51 And after the death of Adad, there began to be dukes in Edom inſtead of kings: Duke Thamna, duke Alva, duke Jetheth,

52 Duke Oolibama, duke Ela, duke Phinon,

53 Duke Cenez, duke Theman, duke Mabſar,

54 Duke Magdiel, duke Hiram. Theſe *are* the dukes of Edom.

CHAP. II.

The twelve ſons of Iſrael. The genealogy of Juda, down to David. Other genealogies of the tribe of Juda.

AND theſe are the ſons of Iſrael: Ruben, Simeon, Levi, Juda, Iſſachar, and Zabulon, Gen. 29. 32. & 30. 5. & 35. 22.

2 Dan, Joſeph, Benjamin, Nephtali, Gad, and Aſer.

‖ Gen. 38. 3. & 46. 12. 3 The ſons of ‖ Juda: Her, Onan and Sela. Theſe three were born to him of the Chananiteſs the daughter of Sue. And Her the firſt-born of Juda, was wicked in the ſight of the Lord, and he ſlew him.

‖ Infra 4. 1. Mat. 1. 3. 4 ‖ And Thamar his daughter-in-law bore him Phares and Zara. So all the ſons of Juda, were five.

5 And the ſons of Phares, were Heſron and Hamul.

6 And the ſons alſo of Zara: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all.

‖ Joſ. 7. 1. 7 And the ſons of ‖ Charmi: Achar, who troubled Iſrael, and ſinned by the theft of the anathema.

8 The ſons of Ethan: Azarias,

‖ Ruth 4. 19. 9 And the ſons of ‖ Heſron that were born to him: Jerameel, and Ram, and Calubi.

10 And Ram begot Aminadab, and Aminadab begot Nahaſſon, prince of the children of Juda.

11 And Nahaſſon begot Salma, the father of Booz.

12 And Booz begot Obed, and Obed begot Iſai.

‖ 1 Kings 16. 6. & 8. 9. & 17. 12. 13 ‖ And Iſai begot Eliab his firſt-born, the ſecond Abinadab, the third Simmaa,

14 The fourth, Nathanael, the fifth Raddai,

CHAP. I. VER. 32. *Concubine.* She was his lawful wife, but of an inferior degree.

CHAP. II. VER. 7. *Achar*, alias Achan. Joſue vii.

Ibid. *The anathema:* the thing devoted or accurſed, viz. the ſpoils of Jericho.

VER. 10. *Ram.* He is commonly called *Aram.* But it is to be obſerved here once for all, that it was a common thing among the Hebrews for the ſame perſons to have different names: and that it is not impoſſible among ſo many proper names, as here occur in the firſt nine chapters of this book, that the tranſcribers of the ancient Hebrew copies may have made ſome ſlips in the orthography.

15 The ſixth Aſom, the ſeventh David.
16 And their ſiſters were Sarvia, and Abigail. The ſons of Sarvia: Abiſai, Joab, and Aſael, three.
17 And Abigail bore Amaſa, whoſe father was Jether the Iſmahelite.
18 And Caleb the ſon of Heſron took a wife named Azuba, of whom he had Jerioth: And her ſons were Jaſer, and Sobab, and Ardon.
19 And when Azuba was dead, Caleb took to wife Ephrata: who bore him Hur.
20 And Hur begot Uri: And Uri begot Bezeleel.
21 And afterwards Heſron went in to the daughter of Machir the father of Galaad, and took her to wife when he was threeſcore years old: And ſhe bore him Segub.
22 And Segub begot Jair, and he had three and twenty cities in the land of Galaad.
23 And he took Geſſur, and Aram the towns of Jair, and Canath, and the villages thereof, threeſcore cities. All theſe, the ſons of Machir father of Galaad.
24 And when Heſron was dead: Caleb went in to Ephrata. Heſron alſo had to wife Abia, who bore him Aſſur the father of Thecua.
25 And the ſons of Jerameel the firſt-born of Heſron, were Ram his firſt-born, and Buna, and Aram, and Aſom, and Achia.
26 And Jerameel married another wife, named Atara, who was the mother of Onam.
27 And the ſons of Ram the firſt-born of Jerameel, were Moos, Jamin, and Achar.
28 And Onam had ſons Semei, and Jada. And the ſons of Semei: Nadab, and Abiſur.
29 And the name of Abiſur's wife was Abihail, who bore him Ahobban, and Molid.
30 And the ſons of Nadab were Saled, and Apphaim. And Saled died without children.
31 But the ſon of Apphaim was Jeſi: and Jeſi begot Seſan. And Seſan begot Oholai.
32 And the ſons of Jada the brother of Semei: Jether, and Jonathan. And Jether alſo died without children.
33 But Jonathan begot Phaleth, and Ziza. Theſe were the ſons of Jerameel.
34 And Seſan had no ſons, but daughters: And a ſervant an Egyptian, named Jeraa.
35 And he gave him his daughter to wife: And ſhe bore him Ethei.
36 And Ethei begot Nathan, and Nathan begot Zabad,
37 And Zabad begot Ophlal, and Ophlal begot Obed,
38 Obed begot Jehu, Jehu begot Azarias,
39 Azarias begot Helles, and Helles begot Elaſa.
40 Elaſa begot Siſamoi, Siſamoi begot Sellum,
41 Sellum begot Icamia, and Icamia begot Eliſama.
42 Now the ſons of Caleb the brother of Jerameel *were* Meſa his firſt-born, who was the father of Ziph: and the ſons of Mareſa father of Hebron.
43 And the ſons of Hebron, Core, and Thaphua, and Recem, and Samma.
44 And Samma begot Raham, the father of Jercaam, and Recem begot Sammai.
45 The ſon of Sammai Maon: and Maon the father of Bethſur.
46 And Epha the concubine of Caleb bore Haran, and Moſa, and Gezez. And Haran begot Gezez.
47 And the ſons of Jahaddai, Rogom, and Joathan, and Geſan, and Phalet, and Epha, and Saaph.
48 And Maacha the concubine of Caleb bore Saber, and Tharana.
49 And Saaph the father of Madmena begot Sue the father of Machbena, and the father of Gabaa. And the daughter of Caleb, was Achſa.
50 Theſe were the ſons of Caleb, the ſon of Hur the firſt-born of Ephrata, Sobal the father of Cariathiarim.
51 Salma the father of Bethlehem, Hariph the father of Bethgader.
52 And Sobal the father of Cariathiarim had ſons: He that ſaw half of the places of reſt.
53 And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maſerites. Of them came the Saraites, and Eſthaolites.
54 The ſons of Salma, Bethlehem, and Netophathi, the Crowns of the houſe of Joab, and half of the place of reſt of Sarai.
55 And the families of the ſcribes that dwell in Jabes, ſinging and making melody, and abiding in tents. Theſe are the Cinites, who came of Calor (Chamath) father of the houſe of Rechab.

CHAP. III.

The genealogy of the houſe of David.

NOW theſe were the ſons of David that were born to him in Hebron: the firſt-born Amnon of Achinoam the Jezrahe- 2 Kings 3. 2.

VER. 18. *Caleb*, alias Calubi, ver. 9.
VER. 52. *He that ſaw, &c.* The Latin interpreter ſeems to have given us here inſtead of the proper names, the meaning of thoſe names in the Hebrew. He has done in like manner, ver. 55.

liteſs, the ſecond Daniel of Abigail the Carmeliteſs,

2 The third Abſolom the ſon of Maacha the daughter of Tolmai king of Geſſur, the fourth Adonias the ſon of Aggith,

3 The fifth Saphatias of Abital, the ſixth Jethrahem of Egla his wife.

4 So ſix ſons were born to him in Hebron, where he reigned ſeven years and ſix months. And in Jeruſalem he reigned three and thirty years.

5 ‖ And theſe ſons were born to him in Jeruſalem: Simmaa, and Sobab, and Nathan, and Solomon, four of Bethſabee the daughter of Ammiel.

‖ 2 Kings 5. 14.

6 Jebaar alſo and Eliſama,

7 And Eliphaleth, and Noge, and Nepheg, and Japhia,

8 And Eliſama, and Eliada, and Elipheleth, nine:

9 All theſe the ſons of David, beſide the ſons of the concubines: and they had a ſiſter Thamar.

10 And Solomon's ſon was Roboam: whoſe ſon Abia begot Aſa. And his ſon was Joſaphat,

11 The father of Joram: and Joram begot Ochozias, of whom was born Joas:

12 And his ſon Amaſias begot Azarias. And Joathan the ſon of Azarias

13 Begot Achaz, the father of Ezechias, of whom was born Manaſſes.

14 And Manaſſes begot Amon the father of Joſias.

15 And the ſons of Joſias were, the firſt-born Johanan, the ſecond Joakim, the third Sedecias, the fourth Sellum.

‖ Mat. 1. 11.

16 ‖ Of Joakim was born Jechonias, and Sedecias.

17 The ſons of Jechonias were Aſir, Salathiel,

18 Melchiram, Phadaia, Senneſer and Jecemia, Sama, and Nadabia.

19 Of Phadaia were born Zorobabel and Semei. Zorobabel begot Moſollam, Hananias, and Salomith their ſiſter:

20 Haſaba alſo, and Ohol, and Barachias, and Haſadias, Joſabheſed, five.

21 And the ſon of Hananias, *was* Phaltias the father of Jeſeias, whoſe ſon was Raphaia. And his ſon was Arnan, of whom was born Obdia, whoſe ſon was Sechenias.

22 The ſon of Sechenias, *was* Semeia: whoſe ſons were Hattus, and Jegaal, and Baria, and Naaria, and Saphat, ſix in number.

23 The ſons of Naaria, Elioenai, and Ezechias, and Ezricam, three.

24 The ſons of Elioenai, Oduia, and Eliaſub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, ſeven.

CHAP. IV.

Other genealogies of Juda and of Simeon, and their victories.

THE ſons of Juda: Phares, Heſron, and Charmi, and Hur, and Sobal. Gen. 38. 3. & 46. 12.

2 And Raia the ſon of Sobal begot Jahath, of whom were born Ahumai, and Laad. Theſe are the families of Sarathi. Supra 2. 4. Mat. 1. 3.

3 And this *is* the poſterity of Etam: Jezrahel, and Jeſema, and Jedebos: and the name of their ſiſter was Aſalelphuni.

4 And Phanuel the father of Gedor, and Ezar the father of Hoſa, theſe are the ſons of Hur the firſt-born of Ephratha the father of Bethlehem.

5 And Aſſur the father of Thecua had two wives, Halaa and Naara.

6 And Naara bore him Ozam, and Hepher, and Themani, and Ahaſthari: Theſe are the ſons of Naara.

7 And the ſons of Halaa, Sereth, Iſaar, and Ethnan.

8 And Cos begot Anob, and Soboba, and the kindred of Aharehel the ſon of Arum.

9 And Jabes was more honourable than any of his brethren, and his mother called his name Jabes, ſaying: Becauſe I bore him with ſorrow.

10 And Jabes called upon the God of Iſrael, ſaying: If bleſſing thou wilt bleſs me, and wilt enlarge my borders, and thy hand be with me, and thou ſave me from being oppreſſed by evil. And God granted him the things he prayed for.

11 And Caleb the brother of Sua begot Mahir, who was the father of Eſthon.

12 And Eſthon begot Bethrapha, and Pheſſe, and Tehinna father of the city of Naas: Theſe are the men of Recha.

13 And the ſons of Cenez, were Othoniel, and Saraia. And the Sons of Othoniel, Hathath, and Maonathi.

14 Maonathi begot Ophra, and Saraia begot Joab the father of the Valley of artificers: for artificers were there.

15 And the ſons of Caleb the ſon of Jephone, were Hir, and Ela, and Naham. And the ſons of Ela: Cenez.

16 The ſons alſo of Jaleleel: Ziph, and Zipha, Thiria, and Aſrael.

17 And the ſons of Eſra, Jether, and Mered, and Epher, and Jalon, and he begot

CHAP. III. VER. 9. *The concubines.* The inferior wives.

VER. 22. *Six.* Counting the father in the number.
CHAP. IV. VER. 9. *Jabes.* That is, *ſorrowful.*

Mariam, and Sammai, and Jeſba the father of Eſthamo.

18 And his wife Judaia, bore Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoe. And theſe are the ſons of Bethia the daughter of Pharao, whom Mered took to wife.

19 And the ſons of his wife Odaia the ſiſter of Naham the father of Celia, Garmi, and Eſthamo, who was of Machathi.

20 The ſons alſo of Simon, Amnon, and Rinna the ſon of Hanan, and Thilon. And the ſons of Jeſi, Zoheth, and Benzoheth.

‖ Gen. 38. 5. 21 The ſons of ‖ Sela the ſon of Juda: Her the father of Lecha, and Laada the father of Mareſa, and the families of the houſe of them that wrought fine linen in the Houſe of oath.

22 And He that made the ſun to ſtand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now theſe are things of old.

23 Theſe are the potters, and they dwelt in Plantations, and Hedges, with the king for his works, and they abode there.

‖ Gen. 46. 10. 24 The ſons of ‖ Simeon: Namuel, and Jamin, Jarib, Zara, Saul:

25 Sellum his ſon, Mapſam his ſon, Maſma his ſon.

26 The ſons of Maſma: Hamuel his ſon, Zachur his ſon, Semei his ſon.

27 The ſons of Semei were ſixteen, and ſix daughters: but his brethren had not many ſons, and the whole kindred could not reach to the ſum of the children of Juda.

28 And they dwelt in Berſabee, and Molada, and Haſarſuhal,

29 And in Bala, and in Aſom, and in Tholad,

30 And in Bathuel, and in Horma, and in Siceleg,

31 And in Bethmarchaboth, and in Haſarſuſim, and in Bethberai, and in Saarim. Theſe were their cities unto the reign of David.

32 Their towns alſo: *were* Etam, and Aen, Remmon, and Thochen, and Aſan, five cities.

33 And all their villages round about theſe cities as far as Baal. This was their habitation, and the diſtribution of their dwellings.

34 And Moſabab and Jemlech, and Joſa the ſon of Amaſias,

35 And Joel, and Jehu the ſon of Joſabia the ſon of Saraia, the ſon of Aſiel,

36 And Elioenai, and Jacoba, and Iſuhaia, and Aſaia, and Adiel, and Iſmiel, and Banaia,

37 Ziza alſo the ſon of Sephei the ſon of Allon the ſon of Idaia the ſon of Semri the ſon of Samaia.

38 Theſe were named princes in their kindreds, and in the houſes of their families were multiplied exceedingly.

39 And they went forth to enter into Gador as far as to the eaſt ſide of the valley, to ſeek paſtures for their flocks.

40 And they found fat paſtures, and very good, and a country ſpacious, and quiet, and fruitful, in which ſome of the race of Cham had dwelt before.

41 And theſe whoſe names are written above, came in the days of Ezechias king of Juda: and they beat down their tents, and ſlew the inhabitants that were found there, and utterly deſtroyed them unto this day: and they dwelt in their place, becauſe they found there fat paſtures.

42 Some alſo of the children of Simeon five hundred men, went into mount Seir, having for their captains Phaltias and Naaria and Raphaia and Oziel the ſons of Jeſi:

43 And they ſlew the remnant of the Amalecites, who had been able to eſcape, and they dwelt there in their ſtead unto this day.

CHAP. V.

Genealogies of Ruben and Gad: their victories over the Agarites: their captivity.

NOW the ſons of Ruben the firſt born of Iſrael (for he was his firſt-born: but foraſmuch as ‖ he defiled his father's bed, his firſt birth-right was given to the ſons of Joſeph the ſon of Iſrael, and he was not accounted for the firſt-born. ‖ Gen. 35. 22. & 49. 4.

2 But of the race of Juda, who was the ſtrongeſt among his brethren, came the princes: but the firſt birth-right was accounted to Joſeph.)

3 The ſons then ‖ of Ruben the firſt-born of Iſrael: were Enoch, and Phallu, Eſron, and Charmi. ‖ Gen. 46. 9. Exod. 6. 14. Num. 26. 5.

4 The ſons of Joel: Samia his ſon, Gog his ſon, Semei his ſon,

5 Micha his ſon, Reia his ſon, Baal his ſon,

VER. 22. *He that made, &c.* viz. *Joazim*, the meaning of whoſe name in Hebrew, is, *he that made the ſun to ſtand.* In like manner the following names, *Lying* (Chozeba), *Secure* (Joas), and *Burning* (Saraph) are ſubſtituted in place of the Hebrew names of the ſame ſignification.

VER. 23. *Plantations and Hedges.* Theſe are the proper names of the places where they dwelt. In Hebrew, *Atharim* and *Gadira.*

CHAP. V. VER. 2. *Accounted to Joſeph*, viz. as to the double portion, which belonged to the firſt-born: but the princely dignity was given to Juda, and the prieſthood to Levi.

6 Beera his ſon, whom Thelgathphalnaſar || king of the Aſſyrians carried away captive, and he was prince in the tribe of Ruben. || 4 Kings 25. 29.

7 And his brethren, and all his kindred, when they were numbered by their families, had for princes Jehiel, and Zacharias.

8 And Bala the ſon of Azaz, the ſon of Samma, the ſon of Joel, dwelt in Aroer as far as Nebo, and Beelmeon.

9 And eaſtward he had his habitation as far as the entrance of the deſert, and the river Euphrates. For they poſſeſſed a great number of cattle in the land of Galaad.

10 And in the days of Saul they fought againſt the Agarites, and ſlew them, and dwelt in their tents in their ſtead, in all the country, that looketh to the eaſt of Galaad.

11 And the children of Gad dwelt over-againſt them in the land of Baſan, as far as Selcha:

12 Johel the chief, and Saphan the ſecond: and Janai, and Saphat in Baſan.

13 And their brethren according to the houſes of their kindreds, *were* Michael, and Moſollam, and Sebe, and Jorai, and Jacan, and Zie, and Heber, ſeven.

14 Theſe were the ſons of Abihail, the ſon of Huri, the ſon of Jara, the ſon of Galaad, the ſon of Michael, the ſon of Jeſeſi, the ſon of Jeddo, the ſon of Buz.

15 And their brethren the ſons of Abdiel, the ſon of Guni, chief of the houſe in their families.

16 And they dwelt in Galaad, and in Baſan, and in the towns thereof, and in all the ſuburbs of Saron, unto the borders.

17 All theſe were numbered in the days of Joathan king of Juda, and in the days of Jeroboam king of Iſrael.

18 The ſons of Ruben, and of Gad, and of the half tribe of Manaſſes, fighting men, bearing ſhields, and ſwords, and bending the bow, and trained up to battles, four and forty thouſand ſeven hundred and threeſcore that went out to war.

19 They fought againſt the Agarites: but the Itureans, and Naphis, and Nodab

20 Gave them help. And the Agarites were delivered into their hands, and all that were with them, becauſe they called upon God in the battle: and he heard them, becauſe they had put their faith in him.

21 And they took all that they poſſeſſed, of camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men a hundred thouſand ſouls.

22 And many fell down ſlain: for it was the battle of the Lord. And they dwelt in their ſtead till the captivity.

23 And the children of the half tribe of Manaſſes poſſeſſed the land, from the borders of Baſan unto Baal, Hermon, and Sanir, and mount Hermon, for their number was great.

24 And theſe were the heads of the houſe of their kindred, Epher, and Jeſi, and Eliel, and Eſriel, and Jeremia, and Odoia, and Jediel, moſt valiant and powerful men, and famous chiefs in their families.

25 But they forſook the God of their fathers, and went aſtray after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Phul || king of the Aſſyrians, and the ſpirit of Thelgathphalnaſar king of Aſſur: and he carried away Ruben, and Gad, and the half tribe of Manaſſes, and brought them to Lahela, and to Habor, and to Ara, and to the river of Gozan, unto this day. || 4 Kings 15. 19. & 29.

CHAP. VI.

The genealogies of Levi, and of Aaron: the cities of the Levites.

THE ſons of Levi: were Gerſon, Caath, and Merari. Gen. 46. 11. || Infra 23. 6.

2 The ſons of Caath: Amram, Iſaar, Hebron, and Oziel.

3 The children of Amram: Aaron, Moſes, and Maria. The ſons of Aaron: Nadab and Abiu, Eleazar and Ithamar.

4 Eleazar begot Phinees, and Phinees begot Abiſue,

5 And Abiſue begot Bocci, and Bocci begot Ozi.

6 Ozi begot Zaraias, and Zaraias begot Maraioth.

7 And Maraioth begot Amarias, and Amarias begot Achitob.

8 Achitob begot Sadoc, and Sadoc begot Achimaas,

9 Achimaas begot Azarias, Azarias begot Johanan,

10 Johanan begot Azarias. This is he that executed the prieſtly office in the houſe which Solomon built in Jeruſalem.

11 And Azarias begot Amarias, and Amarias begot Achitob.

12 And Achitob begot Sadoc, and Sadoc begot Sellum,

13 Sellum begot Helcias, and Helcias begot Azarias,

14 Azarias begot Saraias, and Saraias begot Joſedec.

15 Now Joſedec went out, when the Lord carried away Juda, and Jeruſalem by the hands of Nabuchodonoſor.

16 So the ſons || of Levi: were Gerſon, Caath, and Merari. || Exod. 6. 16.

17 And theſe are the names of the ſons of Gerſon: Lobni and Semei.

18 The ſons of Caath: Amram, and Iſaar, and Hebron, and Oziel.
19 The ſons of Merari: Moholi and Muſi. And theſe are the kindreds of Levi according to their families.
20 Of Gerſon, Lobni his ſon, Jahath his ſon, Zamma his ſon,
21 Joah his ſon, Addo his ſon, Zara his ſon, Jethrai his ſon.
22 The ſons of Caath, Aminadab his ſon, Core his ſon, Aſir his ſon,
23 Elcana his ſon, Abiaſaph his ſon, Aſir his ſon.
24 Thahath his ſon, Uriel his ſon, Ozias his ſon, Saul his ſon.
25 The ſons of Elcana: Amaſai, and Achimoth,
26 And Elcana. The ſons of Elcana: Sophai his ſon, Nahath his ſon,
27 Eliab his ſon, Jeroham his ſon, Elcana his ſon.
28 The ſons of Samuel: the firſt-born Vaſſeni, and Abia.
29 And the ſons of Merari, Moholi: Lobni his ſon, Semei his ſon, Oza his ſon,
30 Sammaa his ſon, Haggia his ſon, Aſaia his ſon.
31 Theſe are they, whom David ſet over the ſinging men of the houſe of the Lord, after that the ‖ ark was placed:
32 And they miniſtered before the tabernacle of the teſtimony, with ſinging until Solomon built the houſe of the Lord in Jeruſalem, and they ſtood according to their order in the miniſtry.
33 And theſe are they that ſtood with their ſons, of the ſons of Caath, Hemam a ſinger, the ſon of Joel, the ſon of Samuel,
34 The ſon of Elcana, the ſon of Jeroham, the ſon of Eliel, the ſon of Thohu,
35 The ſon of Suph, the ſon of Elcana, the ſon of Mahath, the ſon of Amaſai,
36 The ſon of Elcana, the ſon of Johel, the ſon of Azarias, the ſon of Sophonias,
37 The ſon of Thahath, the ſon of Aſir, the ſon of Abiaſaph, the ſon of Core,
38 The ſon of Iſaar, the ſon of Caath, the ſon of Levi, the ſon of Iſrael.
39 And his brother Aſaph, who ſtood on his right hand, Aſaph the ſon of Barachias, the ſon of Samaa.
40 The ſon of Michael, the ſon of Baſaia, the ſon of Melchia,
41 The ſon of Athanai, the ſon of Zara, the ſon of Adaia.
42 The ſon of Ethan, the ſon of Zamma, the ſon of Semei.
43 The ſon of Jeth, the ſon of Gerſon, the ſon of Levi.
44 And the ſons of Merari their brethren, on the left hand, Ethan the ſon of Cuſi, the ſon of Abdi, the ſon of Meloch,
45 The ſon of Haſabia, the ſon of Amaſia, the ſon of Helcias,
46 The ſon of Amaſai, the ſon of Boni, the ſon of Somer,
47 The ſon of Moholi, the ſon of Muſi, the ſon of Merari, the ſon of Levi.
48 Their brethren alſo the Levites, who were appointed for all the miniſtry of the tabernacle of the houſe of the Lord.
49 But Aaron, and his ſons offered burnt-offerings upon the altar of holocauſt, and upon the altar of incenſe, for every work of the holy of holies: and to pray for Iſrael according to all that Moſes the ſervant of God had commanded.
50 And theſe are the ſons of Aaron: Eleazar his ſon, Phinees his ſon, Abiſue his ſon,
51 Bocci his ſon, Ozi his ſon, Zarahia his ſon,
52 Meraioth his ſon, Amarias his ſon, Achitob his ſon,
53 Sadoc his ſon, Achimaas his ſon.
54 And theſe are their dwelling places by the towns and confines, to wit, of the ſons of Aaron, of the families of the Caathites: for they fell to them by lot.
55 And they gave them Hebron in the land of Juda, and the ſuburbs thereof round about:
56 But the fields of the city, and the villages to Caleb ſon of Jephone.
57 And to the ſons of Aaron they gave the cities for refuge Hebron, and Lobna, and the ſuburbs thereof,
58 And Jether and Eſthemo, with their ſuburbs, and Helon, and Dabir with their ſuburbs:
59 Aſan alſo and Bethſemes, with their ſuburbs.
60 And out of the tribe of Benjamin: Gabee and its ſuburbs, Almath with its ſuburbs, Anathoth alſo with its ſuburbs: all their cities throughout their families were thirteen.
61 And to the ſons of Caath that remained of their kindred they gave out of the half tribe of Manaſſes ten cities in poſſeſſion.
62 And to the ſons of Gerſon by their families out of the tribe of Iſſachar, and out of the tribe of Aſer, and out of the tribe of Nephtali, and out of the tribe of Manaſſes in Baſan, thirteen cities.
63 And to the ſons of Merari by their families out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, they gave by lot twelve cities.
64 And the children of Iſrael gave to the Levites the cities, and their ſuburbs.

‖ 2 Kings 6. 1. & 17. A. M. 2959. Ante C. 1045.

65 And they gave them by lot, out of the tribe of the ſons of Juda, and out of the tribe of the ſons of Simeon, and out of the tribe of the ſons of Benjamin, theſe cities, which they called by their names,

66 And to them that were of the kindred of the ſons of Caath, ‖ and the cities in their borders were of the tribe of Ephraim. ‖ Joſue 21. 21.

67 And they gave the cities of refuge Sichem with its ſuburbs in mount Ephraim, and Gazer with its ſuburbs,

68 Jecmaan alſo with its ſuburbs, and Bethhoron in like manner,

69 Helon alſo with its ſuburbs, and Gethremmon in like manner.

70 And out of the half tribe of Manaſſes, Aner and its ſuburbs, Baalam and its ſuburbs: to wit, to them, that were left of the family of the ſons of Caath.

71 And to the ſons of Gerſom, out of the kindred of the half tribe of Manaſſes, Gaulon in Baſan, and its ſuburbs, and Aſtharoth with its ſuburbs.

72 Out of the tribe of Iſſachar, Cedes and its ſuburbs, and Dabereth with its ſuburbs,

73 Ramoth alſo and its ſuburbs, and Anem with its ſuburbs.

74 And out of the tribe of Aſer: Maſal with its ſuburbs, and Abdon in like manner,

75 Hucac alſo and its ſuburbs, and Rohob with its ſuburbs.

76 And out of the tribe of Nephtali, Cedes in Galilee and its ſuburbs, Hamon with its ſuburbs, and Cariathaim, and its ſuburbs.

77 And to the ſons of Merari that remained: out of the tribe of Zabulon, Remmono and its ſuburbs, and Thabor with its ſuburbs:

78 Beyond the Jordan alſo over-againſt Jericho, on the eaſt ſide of the Jordan, out of the tribe of Ruben, Boſor in the wilderneſs with its ſuburbs, and Jaſſa with its ſuburbs.

79 Cademoth alſo and its ſuburbs, and Mephaath with its ſuburbs.

80 Moreover alſo out of the tribe of Gad, Ramoth in Galaad and its ſuburbs, and Manaim with its ſuburbs,

81 Heſebon alſo with its ſuburbs, and Jazer with its ſuburbs.

CHAP. VII.

Genealogies of Iſſachar, Benjamin, Nephtali, Manaſſes, Ephraim, and Aſer.

Gen. 46. 13. NOW the ſons of Iſſachar: were Thola, and Phua, Jaſub and Simeron, four.

2 The ſons of Thola: Ozi and Raphaia, and Jeriel, and Jemai, and Jebſem, and Samuel, chiefs of the houſes of their kindreds. Of the poſterity of Thola were numbered in the days of David, two and twenty thouſand ſix hundred moſt valiant men.

3 The ſons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jeſia, five all great men.

4 And there were with them by their families and peoples, ſix and thirty thouſand moſt valiant men ready for war: for they had many wives and children.

5 Their brethren alſo throughout all the houſe of Iſſachar, were numbered fourſcore and ſeven thouſand moſt valiant men for war.

6 The ſons of ‖ Benjamin: were Bela, and Bechor, and Jadihel, three. ‖ Gen. 46. 21.

7 The ſons of Bela: Eſbon, and Ozi, and Ozial, and Jerimoth and Urai, five chiefs of their families, and moſt valiant warriors, and their number was twenty two thouſand and thirty four.

8 And the ſons of Bechor: were Zamira, and Joas, and Eliezer, and Elioenai, and Amri, and Jerimoth, and Abia, and Anathoth, and Almath: all theſe were the ſons of Bechor.

9 And they were numbered by the families heads of their kindreds moſt valiant men for war, twenty thouſand and two hundred.

10 And the ſons of Jadihel: Balan. And the ſons of Balan: Jehus and Benjamin and Aod, and Chanana, and Zethan, and Tharſis, and Ahiſahar.

11 All theſe were ſons of Jadihel, heads of their kindreds, moſt valiant men, ſeventeen thouſand and two hundred fit to go out to war.

12 Sepham alſo and Hapham the ſons of Hir: and Haſim the ſons of Aher.

13 ‖ And the ſons of Nephtali: were Jaſiel, and Guni, and Jezer, and Sellum, ſons of Bala. ‖ Gen 46 24.

14 And the ſon of Manaſſes, Ezriel: and his concubine the Syrian bore Machir the father of Galaad.

15 And Machir took wives for his ſons Happhim, and Saphan: and he had a ſiſter named Maacha: the name of the ſecond was Salphaad, and Salphaad had daughters.

16 And Maacha the wife of Machir bore a ſon, and ſhe called his name Phares: and the name of his brother was Sares: and his ſons, were Ulam and Recen.

17 And the ſon of Ulam, Badan. Theſe are the ſons of Galaad, the ſon of Machir, the ſon of Manaſſes.

18 And his ſiſter named Queen bore Goodlyman, and Abiezer, and Mohola.

19 And the ſons of Semida were, Ahiu, and Sechem, and Leci, and Aniam.

20 And the ſons of Ephraim: were Suthala, Bared his ſon, Thahath his ſon,

Elada his ſon, Thahath his ſon, and his ſon Zabad,

21 And his ſon Suthala, and his ſon Ezer, and Elad: and the men of Geth born in the land ſlew them, becauſe they came down to invade their poſſeſſions.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And he went in to his wife: and ſhe conceived and bore a ſon, and he called his name Beria, becauſe he was born when it went evil with his houſe:

24 And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozenſara.

25 And Rapha was his ſon, and Reſeph, and Thale, of whom was born Thaan,

26 Who begot Laadan: and his ſon was Ammiud, who begot Eliſama,

27 Of whom was born Nun, who had Joſue for his ſon.

28 And their poſſeſſions and habitations were Bethel with her daughters, and eaſtward Noran, and weſtward Gazer and her daughters, Sichem alſo with her daughters, as far as Aſa with her daughters.

29 And by the borders of the ſons of Manaſſes Bethſan and her daughters, Thanach and her daughters, Mageddo and her daughters: Dor and her daughters: in theſe dwelt the children of Joſeph, the ſon of Iſrael.

‖ Gen. 46. 17. 30 The children of ‖ Aſer: were Jemna, and Jeſua, and Jeſſui, and Baria, and Sara their ſiſter.

31 And the ſons of Baria: Haber, and Melchiel: he is the father of Barſaith.

32 And Heber begot Jephlat, and Somer, and Hotham, and Suaa their ſiſter.

33 The ſons of Jephlat: Phoſech, and Chamaal, and Aſoth: theſe are the ſons of Jephlat.

34 And the ſons of Somer: Ahi, and Roaga, and Haba, and Aram.

35 And the ſons of Helem his brother: Supha, and Jemna, and Selles, and Amal.

36 The ſons of Supha: Sue, Harnapher, and Sual, and Beri, and Jamra.

37 Boſor and Hod, and Samma, and Saluſa, and Jethran, and Bera.

38 The ſons of Jether: Jephone, and Phaſpha, and Ara.

39 And the ſons of Olla: Aree, and Haniel and Reſia.

40 All theſe were ſons of Aſer, heads of their families, choice and moſt valiant captains of captains: and the number of them that were of the age that was fit for war, was ſix and twenty thouſand.

CHAP. VIII.

The poſterity of Benjamin is further declared down to Saul. His Iſſue.

NOW Benjamin begot Bale his firſt-born, Aſbel the ſecond, Ahara the third, Gen. 46. 21. Supra 7. 6.

2 Nohaa the fourth, and Rapha, the fifth.

3 And the ſons of Bale were: Addar, and Gera, and Abiud,

4 And Abiſue, and Naaman, and Ahoe;

5 And Gera, and Sephupha, and Huram.

6 Theſe are the ſons of Ahod, heads of families that dwelt in Gabaa, who were removed into Manahath.

7 And Naaman, and Achia, and Gera he removed them, and begot Oza, and Ahiud.

8 And Saharim begot in the land of Moab, after he ſent away Huſim and Bara his wives.

9 And he begot of Hodes his wife Jobab, and Sebia, and Moſa and Molchom.

10 And Jehus and Sechia, and Marma. Theſe were his ſons heads of their families.

11 And Mehuſim begot Abitob, and Elphaal.

12 And the ſons of Elphaal were Heber, and Miſaam, and Samad: who built Ono, and Lod, and its daughters.

13 And Baria, and Sama were heads of their kindreds that dwelt in Aialon: theſe drove away the inhabitants of Geth.

14 And Ahio, and Seſac, and Jerimoth,

15 And Zabadia, and Arod, and Heder,

16 And Michael, and Jeſpha, and Joha the ſons of Baria.

17 And Zabadia, and Moſollam, and Hezeci, and Heber,

18 And Jeſamari, and Jezlia, and Jobab ſons of Elphaal,

19 And Jacim, and Zechri, and Zabdi,

20 And Elioenai, and Selethai, and Elial,

21 And Adaia, and Baraia, and Samareth the ſons of Semei.

22 And Jeſpham, and Heber, and Eliel,

23 And Abdon, and Zechri, and Hanan,

24 And Hanania, and Elam, and Anathothia.

25 And Jephdaia, and Phanuel the ſons of Seſac.

CHAP. VII. VER. 23. *Beria.* This name ſignifies *in evil*, or *in affliction.*

26 And Samſari, and Sohoria and Othohia,
27 And Jerſia, and Elia, and Zechri the ſons of Jeroham.
28 Theſe were the chief fathers and heads of their families who dwelt in Jeruſalem.
29 And ‖ at Gabaon dwelt Abigabaon, and the name of his wife was Maacha: ‖ Infra 9. 35.
30 And his firſt born ſon Abdon, and Sur, and Cis, and Baal and Nadab.
31 And Gedor, and Ahio, and Zacher, and Macelloth:
32 And Macelloth begot Samaa: and they dwelt over-againſt their brethren in Jeruſalem with their brethren.
33 ‖ And Ner begot Cis, and Cis begot Saul. And Saul begot Jonathan and Melchiſua, and Abinadab, and Eſbaal. ‖ 1 Kings 14. 51. Infra 9. 39.
34 And the ſon of Jonathan, was Meribbaal: and Meribbaal begot Micha.
35 And the ſons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.
36 And Ahaz begot Joada: and Joada begot Alamath, and Azmoth, and Zamri: and Zamri begot Moſa,
37 And Moſa begot Banaa, whoſe ſon was Rapha, of whom was born Elaſa, who begot Aſel.
38 And Aſel had ſix ſons whoſe names were Ezricam, Bochru, Iſmahel, Saria, Obdia, and Hanan. All theſe were the ſons of Aſel.
39 And the ſons of Eſec his brother, were Ulam the firſt-born, and Jehus the ſecond, and Eliphalet the third.
40 And the ſons of Ulam were moſt valiant men, and archers of great ſtrength: and they had many ſons and grandſons, even to a hundred and fifty. All theſe were children of Benjamin.

CHAP. IX.

The Iſraelites, prieſts, and Levites, who firſt dwelt in Jeruſalem after the captivity. A repetition of the genealogy of Saul.

AND all Iſrael was numbered: and the ſum of them was written in the Book of the kings of Iſrael, and Juda: and they were carried away to Babylon for their tranſgreſſion.
2 Now the firſt that dweſt in their poſſeſſions, and in their cities: were the Iſraelites, and the prieſts, and the Levites, and the Nathineans.
3 And in Jeruſalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manaſſes.
4 Othei the ſon of Ammiud, the ſon of Amri, the ſon of Omrai, the ſon of Bonni, of the ſons of Phares the ſon of Juda.
5 And of Siloni: Aſaia the firſt born, and his ſons.
6 And of the ſons of Zara: Jehuel, and their brethren, ſix hundred and ninety.
7 And of the ſons of Benjamin: Salo the ſon of Moſollam, the ſon of Oduia, the ſon of Aſana:
8 And Jobania the ſon of Jeroham: and Ela the ſon of Ozi, the ſon of Mochori: and Moſallam the ſon of Saphatias, the ſon of Rahuel, the ſon of Jebania:
9 And their brethren by their families, nine hundred and fifty ſix. All theſe were heads of their families by the houſes of their fathers.
10 And of the prieſts: Jedaia, Joiarib, and Jachin:
11 And Azarias the ſon of Helcias, the ſon of Moſollam, the ſon of Sadoc, the ſon of Maraioth, the ſon of Achitob, high prieſt of the houſe of God.
12 And Adaias the ſon of Jeroham, the ſon of Phaſſur, the ſon of Melchias: and Maaſai the ſon of Adiel, the ſon of Jezra, the ſon of Moſollam, the ſon of Moſallamith, the ſon of Emmer.
13 And their brethren heads in their families a thouſand ſeven hundred and threeſcore, very ſtrong and able men for the work of the miniſtry in the houſe of God.
14 And of the Levites: Semeia the ſon of Haſſub the ſon of Ezricam, the ſon of Haſebia of the ſons of Merari.
15 And Bacbacar the carpenter, and Galal, and Mathania the ſon of Micha, the ſon of Zechri the ſon of Aſaph:
16 And Obdia the ſon of Semeia, the ſon of Galal, the ſon of Idithun: and Barachia the ſon of Aſa, the ſon of Elcana, who dwelt in the ſuburbs of Netophati.
17 And the porters: were Sellum, and Accub, and Telmon, and Ahimam: and their brother Sellum was the prince,
18 Until that time, in the king's gate eaſtward, the ſons of Levi waited by their turns.
19 But Sellum the ſon of Core the ſon of Abiaſaph, the ſon of Core, with his brethren, and his father's houſe, the Corites

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CHAP. VIII. VER. 33. *Eſbaal,* alias Iſboſeth. VER. 34. *Meribbaal,* alias Miphiboſeth. 2 Kings iv. 4.
CHAP. IX. VER. 2. *Nathinæans.* Theſe were the poſterity of the Gabaonites, whoſe office was to bring wood, water, &c. for the ſervice of the temple.

were over the works of the ſervice, keepers of the gates of the tabernacle: and their families in turns were keepers of the entrance of the camp of the Lord.

20 And Phinees the ſon of Eleazar, was their prince before the Lord,

21 And Zacharias the ſon of Moſollamia, was porter of the gate of the tabernacle of the teſtimony.

22 All theſe that were choſen to be porters, at the gates were two hundred and twelve: and they were regiſtered in their proper towns: whom David and Samuel the Seer appointed in their truſt.

23 As well them as their ſons, to keep the gates of the houſe of the Lord, and the tabernacle by their turns.

24 In four quarters were the porters: that is to ſay, toward the eaſt, and weſt, and north, and ſouth.

25 And their brethren dwelt in villages, and came upon their ſabbath-days from time to time.

26 To theſe four Levites were committed the whole number of the porters, and they were over the chambers, and treaſures, of the houſe of the Lord.

27 And they abode in their watches round about the temple of the Lord: that when it was time, they might open the gates in the morning.

28 And ſome of their ſtock had the charge of the veſſels for the miniſtry: for the veſſels were both brought in and carried out by number.

29 Some of them alſo had the inſtruments of the ſanctuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincenſe, and ſpices.

30 And the ſons of the prieſts made the ointments of the ſpices.

31 And Mathathias a Levite, the firſt-born of Sellum the Corite, was overſeer of ſuch things as were fried in the frying-pan.

32 And ſome of the ſons of Caath their brethren, were over the loaves of propoſition, to prepare always new for every ſabbath.

33 Theſe are the chief of the ſinging men of the families of the Levites, who dwelt in the chambers, by the temple, that they might ſerve continually day and night in their miniſtry.

34 The heads of the Levites, princes in their families, abode in Jeruſalem.

‖ Supra 8. 29.

35 And ‖ in Gabaon dwelt Jehiel the father of Gabaon, and the name of his wife was Maacha.

36 His firſt-born ſon Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab,

37 Gedor alſo, and Ahio, and Zacharias, and Macelloth.

38 And Macelloth begot Samaan: theſe dwelt over-againſt their brethren in Jeruſalem, with their brethren.

39 ‖ Now Ner begot Cis: and Cis begot Saul: and Saul begot Jonathan and Melchiſua, and Abinadab, and Eſbaal. ‖ Supra 8. 33.

40 And the ſon of Jonathan, was Meribbaal: and Meribbaal begot Micha,

41 And the ſons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

42 And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Moſa.

43 And Moſa begot Banaa: whoſe ſon Raphaia begot Elaſa: of whom was born Aſel.

44 And Aſel had ſix ſons whoſe names are, Ezricam, Bochru, Iſmahel, Saria, Obdia, Hanan: theſe are the ſons of Aſel.

CHAP. X.

Saul is ſlain for his ſins: he is buried by the men of Jabes.

NOW the Philiſtines fought againſt Iſrael, and the men of Iſrael fled from before the Philiſtines, and fell down wounded in mount Gelboe. 1 Kings 31. 1.

2 And the Philiſtines drew near purſuing after Saul, and his ſons, and they killed Jonathan, and Abinadab, and Melchiſua the ſons of Saul. A. M. 2949. Ante C. 1055.

3 And the battle grew hard againſt Saul, and the archers reached him, and wounded him with arrows.

4 And Saul ſaid to his armour-bearer: Draw thy ſword, and kill me: leſt theſe uncircumciſed come, and mock me. But his armour-bearer would not, for he was ſtruck with fear: ſo Saul took his ſword, and fell upon it.

5 And when his armour-bearer ſaw it, to wit, that Saul was dead, he alſo fell upon his ſword, and died.

6 So Saul died, and his three ſons, and all his houſe fell together.

7 And when the men of Iſrael, that dwelt in the plains, ſaw this, they fled: and Saul and his ſons being dead, they forſook their cities, and were ſcattered up and down: and the Philiſtines came, and dwelt in them.

8 And the next day the Philiſtines taking away the ſpoils of them that were ſlain, found Saul and his ſons lying on mount Gelboe.

9 And when they had ſtripped him, and cut off his head, and taken away his armour,

they sent it into their land, to be carried about, and shewn in the temples of the idols and to the people.

10 And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.

11 And when the men of Jabes Galaad had heard this, to wit, all that the Philistines had done to Saul,

12 All the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.

13 So Saul died for his iniquities, because
‖ Exod. 17. 14. he transgressed the ‖ commandment of the
1 Kings 15. 3. Lord, which he had commanded, and kept
† 1 Kings 28. 8. it not: † and moreover consulted also a witch,

14 And trusted not in the Lord: therefore he slew him, and transferred his kingdom to David the son of Isai.

CHAP. XI.

David is made king. He taketh the castle of Sion. A catalogue of his valiant men.

2 Kings 5. 6. A. M. 2957. THEN all Israel gathered themselves to David in Hebron, saying: We are thy bone, and thy flesh.

2 Yesterday also, and the day before when Saul was king, thou wast he that leadedst out and broughtest in Israel: for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt be ruler over them.

3 So all the ancients of Israel came to the king to Hebron, and David made a covenant with them before the Lord: and they anointed him king over Israel, according to the word of the Lord which he spoke in the hand of Samuel.

‖ 2 Kings 5. 6. A. M. 2957. Ante C. 1047. 4 And David and all Israel went to Jerusalem, ‖ which is Jebus, where the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Sion, which is the city of David.

6 And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab the son of Sarvia went up first, and was made the general.

7 And David dwelt in the castle, and therefore it was called the City of David.

* A. M. 2958. 8 And he built the * city round about from Mello all round, and Joab built the rest of the city.

9 And David went on growing and increasing, and the Lord of hosts was with him.

10 ‖ These are the chief of the valiant men of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel. ‖ 2 Kings 23. 8.

11 And this is the number of the heroes of David: Jesbaam the son of Hachamoni the chief among the thirty: he lifted up his spear against three hundred wounded by him at one time.

12 And after him was Eleazar his uncle's son the Ahohite, who was one of the three mighties.

13 He was with David in Phesdomim, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines.

14 But these men stood in the midst of the field, and defended it: and they slew the Philistines, and the Lord gave a great deliverance to his people.

15 ‖ And three of the thirty captains went down to the rock, wherein David was, to the cave of Odallam, when the Philistines encamped in the valley of Raphaim. ‖ 2 Kings 23. 13.

16 ‖ And David was in a hold, and the garrison of the Philistines in Bethlehem. ‖ 2 Kings 23. 14.

17 And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

18 And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, but rather offered it to the Lord,

19 Saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men: for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most valiant.

20 And Abisai the brother of Joab, he was chief of three, and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

21 And illustrious among the second three, and their captain: but yet he attained not to the first three.

22 Banaias the son of Joiada, a most valiant man, of Cabseel, who had done many acts: he slew the two ariels of Moab: and he went down, and killed a lion in the midst of a pit in the time of snow.

CHAP. XI. VER. 22. *Two ariels.* That is, two lions, or lion-like men; for ariel in Hebrew signifies a lion.

23 And he ſlew an Egyptian, whoſe ſtature was of five cubits, and who had a ſpear like a weaver's beam: and he went down to him with a ſtaff, and plucked away the ſpear, that he held in his hand, and ſlew him with his own ſpear.

24 Theſe things did Banaias the ſon of Joiada, who was renowned among the three valiant ones,

25 And the firſt among the thirty, but yet to the three he attained not: and David made him of his counſel.

26 Moreover the moſt valiant men of the army, were Aſahel brother of Joab, and Elchanan the ſon of his uncle of Bethlehem,

27 Sammoth an Arorite, Helles a Phalonite,

28 Ira the ſon of Acces a Thecuite, Abiezer an Anathothite,

29 Sobbochai a Huſathite, Ilai an Ahohite,

30 Maharai a Netophathite, Heled the ſon of Baana a Netophathite,

31 Ethai the ſon of Ribai of Gabaath of the ſons of Benjamin, Banaia a Pharathonite,

32 Hurai of the torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite,

33 The ſons of Aſſem a Gezonite, Jonathan the ſon of Sage an Ararite,

34 Ahiam the ſon of Sachar an Ararite,

35 Eliphal the ſon of Ur,

36 Hepher a Mecherathite, Ahia a Phelonite,

37 Heſro a Carmelite, Naarai the ſon of Azbai,

38 Joel the brother of Nathan, Mibahar the ſon of Agarai.

39 Selec an Ammonite, Naharai a Berothite, the armour-bearer of Joab the ſon of Sarvia.

40 Ira a Jethrite, Gareb a Jethrite,

41 Urias a Hethite, Zabad the ſon of Oholi,

42 Adina the ſon of Siza a Rubenite the prince of the Rubenites, and thirty with him:

43 Hanan the ſon of Maacha, and Joſaphat a Mathanite,

44 Ozia an Aſtarothite, Samma, and Jehiel the ſons of Hotham an Arorite,

45 Jedihel the ſon of Zamri, and Joha his brother a Thoſaite,

46 Eliel a Mahumite, and Jeribai, and Joſaia the ſons of Elnaim, and Jethma a Moabite, Eliel, and Obed, and Jaſiel of Maſobia.

CHAP. XII.

Who followed David when he fled from Saul. And who came to Hebron to make him king.

NOW theſe are they that came to David to Siceleg, ‖ while he yet fled from Saul the ſon of Cis, and they were moſt valiant and excellent warriors, ‖ 1 Kings 27. 2. A. M. 2948. Ante C. 1056.

2 Bending the bow, and uſing either hand in hurling ſtones with ſlings, and ſhooting arrows: of the brethren of Saul of Benjamin.

3 The chief was Ahiezer, and Joas, the ſons of Samaa of Gabaath, and Jaziel, and Phallet the ſons of Azmoth, and Beracha, and Jehu an Anathothite.

4 And Samaias of Gabaon, the ſtouteſt amongſt the thirty and over the thirty. Jeremias, and Jeheziel, and Johanan, and Jezabad of Gaderoth.

5 And Eluzai, and Jerimuth, and Baalia, and Samaria, and Saphatia the Haruphite.

6 Elcana, and Jeſia, and Azareel, and Joezer, and Jeſbaam of Carehim:

7 And Joela, and Zabadia the ſons of Jeroham of Gedor.

8 From Gaddi alſo there went over to David, when he lay hid in the wilderneſs moſt valiant men, and excellent warriors, holding ſhield and ſpear: whoſe faces were like the faces of a lion, and they were ſwift like the roebucks on the mountains.

9 Ezer the chief, Obdias the ſecond, Eliab the third,

10 Maſmana the fourth, Jeremias the fifth,

11 Ethi the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzebad the ninth,

13 Jerenias the tenth, Machbani the eleventh,

14 Theſe *were* of the ſons of Gad, captains of the army: the leaſt of them was captain over a hundred ſoldiers, and the greateſt over a thouſand.

15 Theſe are they who paſſed over the Jordan in the firſt month, when it is uſed to flow over its banks: and they put to flight all that dwelt in the vallies both toward the eaſt and toward the weſt.

16 And there came alſo of the men of Benjamin, and of Juda to the hold, in which David abode.

17 And David went out to meet them, and ſaid: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot againſt me for my enemies, whereas I have no iniquity in my hands, let the God of our fathers ſee, and judge.

18 But the ſpirit came upon Amaſai the chief among thirty, and he ſaid: We are

thine, O David, and for thee, O ſon of Iſai: peace, peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them, and made them captains of the band.

19 And there were ſome of Manaſſes that went over to David, when he came with the Philiſtines againſt Saul to fight: but he did not fight with them: ‖ becauſe the lords of the Philiſtines taking counſel ſent him back, ſaying: With the danger of our heads he will return to his maſter Saul.

‖ 1 Kings 29. 4.

* A. M. 2949.

20 So when he went back to Siceleg,* there fled to him of Manaſſes, Ednas and Jozabad, and Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, captains of thouſands in Manaſſes.

21 Theſe helped David againſt the rovers: for they were all moſt valiant men, and were made commanders in the army.

22 Moreover day by day there came ſome to David to help him, till they became a great number, like the army of God.

23 And this is the number of the chiefs of the army who came to David, when he was in Hebron, ‖ to transfer to him the kingdom of Saul, according to the word of the Lord.

‖ 2 Kings 5.

A. M. 2956.

24 The ſons of Juda bearing ſhield and ſpear, ſix thouſand eight hundred well appointed to war.

25 Of the ſons of Simeon valiant men for war, ſeven thouſand one hundred.

26 Of the ſons of Levi, four thouſand ſix hundred.

27 And Joiada prince of the race of Aaron, and with him three thouſand ſeven hundred.

28 Sadoc alſo a young man of excellent diſpoſition, and the houſe of his father, twenty-two principal men.

29 And of the ſons of Benjamin the brethren of Saul, three thouſand: for hitherto a great part of them followed the houſe of Saul.

30 And of the ſons of Ephraim twenty thouſand eight hundred, men of great valour renowned in their kindreds.

31 And of the half tribe of Manaſſes, eighteen thouſand, every one by their names, came to make David king.

32 Alſo of the ſons of Iſſachar men of underſtanding, that knew all times to order what Iſrael ſhould do, two hundred principal men: and all the reſt of the tribe followed their counſel.

33 And of Zabulon ſuch as went forth to battle, and ſtood in array well appointed with armour for war, there came fifty thouſand to his aid, with no double heart.

34 And of Nephtali, a thouſand leaders: and with them ſeven and thirty thouſand, furniſhed with ſhield and ſpear.

35 Of Dan alſo twenty eight thouſand ſix hundred prepared for battle.

36 And of Aſer forty thouſand going forth to fight, and challenging in battle.

37 And on the other ſide of the Jordan of the ſons of Ruben, and of Gad, and of the half of the tribe of Manaſſes a hundred and twenty thouſand, furniſhed with arms for war.

38 All theſe men of war well appointed to fight, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, were of one heart, to make David king.

39 And they were there with David three days eating and drinking: for their brethren had prepared for them.

40 Moreover they that were near them even as far as Iſſachar, and Zabulon, and Nephtali, brought loaves on aſſes, and on camels, and on mules, and on oxen, to eat: meal, figs, raiſins, wine, oil, and oxen, and ſheep, in abundance, for there was joy in Iſrael.

CHAP. XIII.

The ark is brought from Cariathiarim. Oza for touching it is ſtruck dead.

AND David conſulted with the captains of thouſands, and of hundreds, and with all the commanders,

2 And he ſaid to all the aſſembly of Iſrael: If it pleaſe you: and if the words which I ſpeak come from the Lord our God, let us ſend to the reſt of our brethren into all the countries of Iſrael, and to the prieſts, and the Levites, that dwell in the ſuburbs of the cities, to gather themſelves to us,

3 And let us bring again the ark of our God to us: for we ſought it not in the days of Saul.

4 And all the multitude anſwered that it ſhould be ſo: for the word pleaſed all the people.

5 So David aſſembled all Iſrael from Sihor of Egypt, even to the entering into Emath, ‖ to bring the ark of God from Cariathiarim.

‖ 2 Kings 6. 2.

6 And David went up with all the men of Iſrael to the hill of Cariathiarim which is in Juda, to bring thence the ark of the Lord God ſitting upon the Cherubims, where his name is called upon.

7 And they carried the ark of God upon a new cart, out of the houſe of Abinadab. And Oza and his brother drove the cart.

8 And David and all Iſrael played before God with all their might with hymns, and

with harps and with psalteries, and timbrels, and cymbals, and trumpets,

9 And when they came to the floor of * Chidon, Oza put forth his hand, to hold up the ark: for the ox being wanton had made it lean a little on one side.

* Alias Nachon.

10 And the Lord was angry with Oza, and struck him, because he had touched the ark: and he died there before the Lord.

11 And David was troubled, because the Lord had divided Oza: and he called that place the Breach of Oza to this day.

12 And he feared God at that time, saying: How can I bring in the ark of God to me?

13 And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obededom the Gethite.

14 And the ark of God remained in the house of Obededom three months: and the Lord blessed his house, and all that he had.

CHAP. XIV.

David's house, and children: his victories over the Philistines.

2 Kings 5. 11. AND Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters: to build him a house.

2 And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people Israel.

‖ 2 Kings 5. 13. 3 ‖ And David took other wives in Jerusalem: and he begot sons, and daughters.

4 Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon.

5 Jebahar, and Elisua, and Eliphalet,

6 And Noga, and Napheg, and Japhia,

7 Elisama, and Baaliada, and Eliphalet.

‖ 2 Kings 5. 17. A. M. 2957. Ante C. 1047. 8 ‖ And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the vale of Raphaim.

10 And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

11 And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharasim.

12 And they left there their gods, and David commanded that they should be burnt.

13 Another time also the Philistines made an irruption, and spread themselves abroad in the valley.

14 And David consulted God again, and God said to him: Go not up after them, turn away from them, and come upon them over-against the pear-trees.

15 And when thou shalt hear the sound of one going in the tops of the pear-trees, then shalt thou go out to battle. For God is gone out before thee, to strike the army of the Philistines.

16 And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazera.

17 And the name of David became famous in all countries, and the Lord made all nations fear him.

CHAP. XV.

The ark is brought into the city of David, with great solemnity. Michol derideth David's devotion.

HE made also houses for himself in the city of David: and built a place for the ark of God, and pitched a tabernacle for it.

2 Then David said: No one ought to carry the ark of God, but the Levites; whom the Lord hath chosen to carry it, and to minister unto himself for ever.

3 And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it.

4 And the sons of Aaron also, and the Levites.

5 Of the children of Caath, Uriel was the chief, and his brethren a hundred and twenty.

6 Of the sons of Merari, Asaia the chief: and his brethren two hundred and twenty.

7 Of the sons of Gerson, Joel the chief: and his brethren a hundred and thirty.

8 Of the sons of Elisaphan, Semeias the chief: and his brethren two hundred.

9 Of the sons of Hebron, Eliel the chief: and his brethren eighty.

10 Of the sons of Oziel, Aminadab the chief: and his brethren a hunded and twelve.

11 And David called Sadoc, and Abiathar the priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab:

12 And he said to them: You that are

the heads of the Levitical families, be sanctified with your brethren, and bring the ark of the Lord the God of Israel to the place, which is prepared for it:

|| Supra 13. 10.

13 || Lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.

14 So the priests, and the Levites were sanctified, to carry the ark of the Lord the God of Israel.

|| Num. 4. 15.

15 || And the sons of Levi took the ark of God, as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.

16 And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments, to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high.

17 And they appointed Levites, Heman the son of Joel, and of his brethren Asaph the son of Barachias: and of the sons of Merari, their brethren: Ethan the son of Casaia.

18 And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, the porters.

19 Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.

20 And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasias and Banaias, sung mysteries upon psalteries.

21 And Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel and Ozaziu, sung a song of victory for the octave upon harps.

22 And Chonenias chief of the Levites, presided over the prophecy, to give out the tunes: for he was very skilful.

23 And Barachias, and Elcana, were door-keepers of the ark.

24 And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer the priests, sounded with trumpets, before the ark of God: and Obededom and Jehias were porters of the ark.

|| 2 Kings 6. 12.

25 || So David and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord, out of the house of Obededom with joy.

26 And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen, and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that carried the ark, and the singing men, and Chonenias the ruler of the prophecy among the singers: and David also had on him an ephod of linen.

28 And all Israel brought the ark of the covenant of the Lord with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps.

29 And when the ark of the covenant of the Lord was come to the city of David, Michol the daughter of Saul looking out at a window, saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

The ark is placed in the tabernacle. Sacrifice is offered. David blesseth the people, disposeth the offices of Levites, and maketh a psalm of praise to God.

SO they brought the ark of God, and set it in the midst of the tent, which David had pitched for it: and they offered holocausts, and peace-offerings before God. 2 Kings 6. 17. A. M. 2959. Ante C. 1045.

2 And when David had made an end of offering holocausts, and peace-offerings, he blessed the people in the name of the Lord.

3 And he divided to all and every one, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify, and praise the Lord God of Israel:

5 Asaph the chief, and next after him Zacharias: moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and Jehiel over the instruments of psaltery, and harps: and Asaph to sound with cymbals:

6 But Bananias, and Jaziel the priests, to sound the trumpet continually before the ark of the covenant of the Lord.

7 In that day David made Asaph the

CHAP. XV. VER. 22. *The prophecy, to give out the tunes.* Singing praises to God is here called *prophecy*: the more, because these singers were often inspired men.

chief to give praiſe to the Lord with his brethren.

‖ Pſ. 104. 1. Iſai. 12. 4. 8 ‖ Praiſe ye the Lord, and call upon his name: make known his doings among the nations.

9 Sing to him, yea ſing praiſes to him: and relate all his wondrous works.

10 Praiſe ye his holy name: let the heart of them rejoice, that ſeek the Lord.

11 Seek ye the Lord, and his power: ſeek ye his face evermore.

12 Remember his wonderful works, which he hath done: his ſigns, and the judgments of his mouth.

13 O ye ſeed of Iſrael his ſervants, ye children of Jacob his choſen.

14 He is the Lord our God: his judgments are in all the earth.

15 Remember for ever his covenant: the word, which he commanded to a thouſand generations.

16 The covenant which he made with Abraham: and his oath to Iſaac.

17 And he appointed the ſame to Jacob for a precept: and to Iſrael for an everlaſting covenant:

18 Saying: To thee will I give the land of Chanaan: the lot of your inheritance.

19 When they were but a ſmall number: very few and ſojourners in it.

20 And they paſſed from nation to nation: and from a kingdom to another people.

21 He ſuffered no man to do them wrong: and reproved kings for their ſake.

‖ Pſ. 104. 15. 22 ‖ Touch not my anointed: and do no evil to my prophets.

† Pſ. 95. 1. 23 † Sing ye to the Lord, all the earth: ſhew forth from day to day his ſalvation.

24 Declare his glory among the gentiles: his wonders among all people.

25 For the Lord is great and exceedingly to be praiſed: and he is to be feared above all gods.

26 For all the gods of the nations are idols: but the Lord made the heavens.

27 Praiſe and magnificence *are* before him: ſtrength and joy in his place.

28 Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

29 Give to the Lord glory to his name, bring up ſacrifice, and come ye in his ſight: and adore the Lord in holy becomingneſs.

30 Let all the earth be moved at his preſence: for he hath founded the world immoveable.

31 Let the heavens rejoice, and the earth be glad: and let them ſay among the nations: The Lord hath reigned.

32 Let the ſea roar, and the fulneſs thereof: let the field rejoice, and all things that are in them.

33 Then ſhall the trees of the wood give praiſe before the Lord: becauſe he is come to judge the earth.

34 Give ye glory to the Lord, for he is good: for his mercy endureth for ever.

35 And ſay ye: Save us, O God our ſaviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in ſinging thy praiſes.

36 Bleſſed be the Lord the God of Iſrael from eternity to eternity: and let all the people ſay Amen, and a hymn to God.

37 So he left there before the ark of the covenant of the Lord, Aſaph and his brethren to miniſter in the preſence of the ark continually day by day, and in their courſes.

38 And Obededom, with his brethren ſixty eight: and Obededom the ſon of Idithun, and Hoſa he appointed to be porters.

39 And Sadoc the prieſt, and his brethren prieſts, before the tabernacle of the Lord in the high place, which was in Gabaon,

40 That they ſhould offer holocauſts to the Lord upon the altar of holocauſt continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Iſrael.

41 And after him Heman, and Idithun, and the reſt that were choſen, every one by his name to give praiſe to the Lord: becauſe his mercy endureth for ever.

42 And Heman and Idithun ſounded the trumpet, and played on the cymbals, and all kinds of muſical inſtruments to ſing praiſes to God: and the ſons of Idithun he made porters.

43 And all the people returned to their houſes: and David to bleſs alſo his own houſe.

CHAP. XVII.

David's purpoſe to build a temple, is rewarded by moſt ample promiſes: David's thankſgiving.

2 Kings 6. 17. A. M. 2960. Ante C. 1044. NOW when David was dwelling in his houſe, he ſaid to Nathan the prophet: Behold I dwell in a houſe of cedar: and the ark of the covenant of the Lord is under ſkins.

2 And Nathan ſaid to David: Do all that is in thy heart: for God is with thee.

3 Now that night the word of God came to Nathan, ſaying:

4 Go, and ſpeak to David my ſervant: Thus ſaith the Lord: Thou ſhalt not build me a houſe to dwell in.

5 For I have not remained in a houſe from the time, that I brought up Iſrael, to this day: but I have been always changing places in a tabernacle, and in a tent

6 Abiding with all Iſrael. Did I ever ſpeak to any one, of all the judges of Iſrael, whom I charged to feed my people, ſaying: Why have you not built me a houſe of cedar?

7 Now therefore thus ſhalt thou ſay to my ſervant David: Thus ſaith the Lord of hoſts: I took thee, from the paſtures, from following the flock, that thou ſhouldſt be ruler of my people Iſrael.

8 And I have been with thee whithersoever thou haſt gone: and have ſlain all thy enemies before thee, and have made thee a name like that of one of the great ones that are renowned in the earth.

9 And I have given a place to my people Iſrael: they ſhall be planted, and ſhall dwell therein, and ſhall be moved no more, neither ſhall the children of iniquity waſte them, as at the beginning,

10 Since the days that I gave judges to my people Iſrael, and have humbled all thy enemies. And I declare to thee, that the Lord will build thee a houſe.

11 And when thou ſhalt have ended thy days to go to thy fathers, I will raiſe up thy ſeed after thee, which ſhall be of thy ſons: and I will eſtabliſh his kingdom.

12 He ſhall build me a houſe, and I will eſtabliſh his throne for ever.

13 I will be to him a father, and he ſhall be to me a ſon: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will ſettle him in my houſe, and in my kingdom for ever: and his throne ſhall be moſt firm for ever.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak to David.

16 And king David came and ſat before the Lord, and ſaid: Who am I, O Lord God, and what is my houſe, that thou ſhouldſt give ſuch things to me?

17 But even this hath ſeemed little in thy ſight, and therefore thou haſt alſo ſpoken concerning the houſe of thy ſervant for the time to come: and haſt made me remarkable above all men, O Lord God.

18 What can David add more, ſeeing thou haſt thus glorified thy ſervant, and known him?

19 O Lord, for thy ſervant's ſake, according to thy own heart, thou haſt ſhewn all this magnificence, and wouldſt have all the great things to be known.

20 O Lord, there is none like thee: and there is no other God beſide thee, of all whom we have heard of with our ears.

21 For what other nation is there upon earth like thy people Iſrael, whom God went to deliver, and make a people for himſelf, and by his greatneſs and terrors caſt out nations before their face whom he had delivered out of Egypt?

22 And thou haſt made thy people Iſrael to be thy own people for ever, and thou, O Lord, art become their God.

23 Now therefore, O Lord, let the word which thou haſt ſpoken to thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid.

24 And let thy name remain and be magnified for ever: and let it be ſaid: The Lord of hoſts is God of Iſrael, and the houſe of David his ſervant remaineth before him.

25 For thou, O Lord my God, haſt revealed to the ear of thy ſervant, that thou wilt build him a houſe: and therefore thy ſervant hath found confidence to pray before thee.

26 And now, O Lord, thou art God: and thou haſt promiſed to thy ſervant ſuch great benefits.

27 And thou haſt begun to bleſs the houſe of thy ſervant, that it may be always before thee: for ſeeing thou bleſſeſt it, O Lord, it ſhall be bleſſed for ever.

CHAP. XVIII.

David's victories. His chief officers.

AND it came to paſs after this, that David defeated the Philiſtines, and humbled them, and took away Geth, and her daughters out of the hand of the Philiſtines, 2 Kings 8. 1. A. M. 2960. Ante C. 1044.

2 And he defeated Moab, and the Moabites were made David's ſervants, and brought him gifts.

3 At that time David defeated alſo Adarezer king of Soba of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen, and he houghed all the chariot-horſes, only a hundred chariots, which he reſerved for himſelf.

5 And the Syrians of Damaſcus came alſo to help Adarezer king of Soba: and David ſlew of them likewiſe two and twenty thouſand men.

6 And he put a garriſon in Damaſcus, that Syria alſo ſhould ſerve him, and

bring gifts. And the Lord assisted him in all things to which he went.

7 And David took the golden quivers which the servants of Adarezer had, and he brought them to Jerusalem.

8 Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Thou king of Hemath heard that David had defeated all the army of Adarezer king of Soba,

10 He sent Adoram his son to king David, to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer.

11 And all the vessels of gold, and silver, and brass king David consecrated to the Lord, with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amelec.

12 And Abisai the son of Sarvia slew of the Edomites in the vale of the salt-pits, eighteen thousand:

13 And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud recorder.

16 And Sadoc the son of Achitob, and Ahimelech the son of Abiathar, were the priests: and Susa, scribe.

17 And Banaias the son of Joiada was over the bands of the Cerethi, and the Phelethi: and the sons of David were chief about the king.

CHAP. XIX.

The Ammonites abuse David's embassadors: both they and their confederates are overthrown.

A. M. 2967. Ante C. 1037. 2 Kings 10. 1.

NOW it came to pass that Naas the king of the children of Ammon died, and his son reigned in his stead.

2 And David said: I will shew kindness to Hanon the son of Naas: for his father did a favour to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon, to comfort Hanon,

3 The princes of the children of Ammon said to Hanon: Thou thinkest perhaps that David to do honour to thy father hath sent comforters to thee: and thou dost not take notice, that his servants are come to thee to consider, and search, and spy out thy land.

4 Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away.

5 And when they were gone, they sent word to David, who sent to meet them (for they had suffered a great affront) and ordered them to stay at Jericho till their beards grew and then to return.

6 And when the children of Ammon saw that they had done an injury to David, Hanon and the rest of the people sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and out of Syria Maacha, and out of Soba.

7 And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over-against Medaba. And the children of Ammon gathered themselves together out of their cities, and came to battle.

8 And when David heard of it he sent Joab, and all the army of valiant men:

9 And the children of Ammon came out and put their army in array before the gate of the city: and the kings, that were come to their aid, stood apart in the field.

10 Wherefore Joab understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians.

11 And the rest of the people he delivered into the hand of Abisai his brother, and they went against the children of Ammon.

12 And he said: if the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, I will help thee.

13 Be of good courage, and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight.

14 So Joab and the people that were with him, went against the Syrians to the battle: and he put them to flight.

15 And the children of Ammon seeing that the Syrians were fled, they likewise fled from Abisai his brother, and went into the city: and Joab also returned to Jerusalem.

16 But the Syrians seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

17 And it was told David, and he gathered together all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him.

18 But the Syrian fled before Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach the general of the army.

A. M. 2968. Ante C. 1036. 19 And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him: and Syria would not help the children of Ammon any more.

CHAP. XX.

Rabba is taken: Other victories over the Philistines.

2 Kings 10. 7. & 11. 1. A. M. 2969. Ante C. 1035. AND it came to pass after the course of a year, at the time that kings go out to battle, Joab gathered together an army and the strength of the troops, and wasted the land of the children of Ammon: and went and besieged Rabba. But David staid at Jerusalem, when Joab smote Rabba, and destroyed it.

2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones, and he made himself a diadem of it: he took also the spoils of the city which were very great.

3 And the people that were therein he brought out: and made harrows, and sleads, and chariots of iron to go over them, so that they were cut and bruised to pieces: in this manner David dealt with all the cities of the children of Ammon: and he returned with all his people to Jerusalem.

‖ 2 Kings 21. 18. A. M. 2986. Ante C. 1018. 4 ‖ After this there arose a war at Gazer against the Philistines: in which Sabachai the Husathite slew Saphai of the race of Raphaim, and humbled them.

5 Another battle also was fought against the Philistines in which Adeodatus the son of Saltus a Bethlehemite slew the brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam.

6 There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each hand and foot: who also was born of the stock of Rapha.

7 He reviled Israel: but Jonathan the son of Samaa the brother of David slew him. These were the sons of Rapha in Geth, who fell by the hand of David and his servants.

CHAP. XXI.

David's sin in numbering the people is punished by a pestilence: which ceaseth upon his offering sacrifice in the threshing-floor of Ornan.

AND Satan rose up against Israel: and moved David to number Israel. A. M. 2987. 2 Kings 24. 1. Infra 27. 24.

2 And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even to Dan, and bring me the number of them that I may know it.

3 And Joab answered: The Lord make his people a hundred times more than they are: but, my lord the king, are they not all thy servants: why doth my lord seek this thing, which may be imputed as a sin to Israel?

4 But the king's word rather prevailed: and Joab departed, and went through all Israel: and returned to Jerusalem.

5 And he gave David the number of them, whom he had surveyed: and all the number of Israel was found to be eleven hundred thousand men that drew the sword: and of Juda four hundred and seventy thousand fighting men.

6 But Levi and Benjamin he did not number: for Joab unwillingly executed the king's orders.

7 And God was displeased with this thing that was commanded: and he struck Israel.

8 And David said to God: I have sinned exceedingly in doing this: I beseech thee take away the iniquity of thy servant, for I have done foolishly.

9 And the Lord spoke to Gad the seer of David, saying:

10 Go, and speak to David, and tell him: Thus saith the Lord: I give thee the choice of three things: choose one which thou wilt, and I will do it to thee.

11 And when Gad was come to David, he said to him: Thus saith the Lord: Choose which thou wilt:

12 Either three years famine: or three months to flee from thy enemies, and not to be

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CHAP. XIX. VER. 18. *Seven thousand chariots.* That is of men who fought in chariots.

CHAP. XXI. VER. 5. *The number, &c.* The difference of the numbers here, and 2 Kings xxiv. is to be accounted for, by supposing the greater number to be that which was really found, and the lesser to be that which Joab gave in.

VER. 12. *Three years famine:* Which joined with the three foregoing years of famine mentioned 2 Kings xxi. and the seventh year of the lands resting, would make up the seven years proposed by the prophet, 2 *Kings* xxiv. 13.

able to escape their sword: or three days to have the sword of the Lord, and pestilence in the land, and the Angel of the Lord destroying in all the coasts of Israel: now therefore see what I shall answer him who sent me.

13 And David said to Gad: I am on every side in a great strait: but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

14 So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men.

15 And he sent an Angel to Jerusalem, to strike it: and as he was striking it, the Lord beheld, and took pity for the greatness of the evil: and said to the angel that destroyed: It is enough, now stop thy hand. And the Angel of the Lord stood by the threshing-floor of Ornan the Jebusite.

16 And David lifting up his eyes, saw the Angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he and the ancients clothed in hair-cloth, fell down flat on the ground.

17 And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: but as for this flock what hath it deserved? O Lord my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed.

18 And the Angel of the Lord commanded Gad to tell David, to go up, and build an altar to the Lord God in the threshing-floor of Ornan the Jebusite.

19 And David went up, according to the word of Gad, which he spoke to him in the name of the Lord.

20 Now when Ornan looked up, and saw the Angel, he and his four sons hid themselves: for at that time he was threshing wheat in the floor.

21 And as David was coming to Ornan, Ornan saw him, and went out of the threshing-floor to meet him, and bowed down to him with his face to the ground.

22 And David said to him: Give me this place of thy threshing-floor, that I may build therein an altar to the Lord: but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

23 And Ornan said to David: Take it, and let my lord the king do all that pleaseth him: and moreover the oxen also I give for a holocaust, and the drays for wood, and the wheat for the sacrifice: I will give it all willingly.

24 And king David said to him: It shall not be so, but I will give thee money as much as it is worth: for I must not take it from thee, and so offer to the Lord holocausts free-cost.

25 So David gave to Ornan for the place, six hundred sicles of gold of just weight.

26 ‖ And he built there an altar to the Lord: and he offered holocausts, and peace-offerings, and he called upon the Lord, and he heard him by sending fire from heaven upon the altar of the holocaust. ‖ 2 Par. 3. 1.

27 And the Lord commanded the Angel: and he put up his sword again into the sheath.

28 And David seeing that the Lord had heard him in the threshing-floor of Ornan the Jebusite, forthwith offered victims there.

29 But the tabernacle of the Lord, ‖ which Moses made in the desert, and the altar of holocausts, was at that time in the high-place of Gabaon. ‖ Exod. 36. 2.

30 And David could not go to the altar there to pray to God: for he was seized with an exceeding great fear, seeing the sword of the Angel of the Lord.

CHAP. XXII.

David having prepared all necessaries, chargeth Solomon to build the temple and the princes to assist him.

THEN David said: ‖ This is the house of God, and this is the altar for the holocaust of Israel. ‖ 2 Par. 3. 1.

2 * And he commanded to gather together all the proselytes of the land of Israel, and out of them he appointed stone-cutters to hew stones and polish them, to build the house of God. * A. M. 2988. Ante C. 1016.

3 And David prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

4 And the cedar-trees were without number, which the Sidonians, and Tyrians brought to David.

5 And David said: Solomon my son is very young and tender, and the house which I would have to be built to the Lord, must

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VER. 15. *Ornan*: otherwise Areuna.

VER. 25. *Six hundred sicles, &c.* This was the price of the whole place, on which the temple was afterwards built; but the price of the oxen was fifty sicles of silver, 2 *Kings* xxiv. 24.

be such as to be renowned in all countries: therefore I will prepare him necessaries. And therefore before his death he prepared all the charges.

6 And he called for Solomon his son: and commanded him to build a house to the Lord the God of Israel.

7 And David said to Solomon: My son, it was my desire to have built a house to the
‖ 2 Kings 7. 2. name of the Lord my God ‖.

8 But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou canst not build a house to my name, after shedding so much blood before me:

9 The son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and therefore he shall be called Peaceable: and I will give peace and quietness to Israel all his days.

¶ 2 Kings 7. 13. 3 Kings 5. 5. 2 Kings 7. 14. Heb. 1. 5.

10 ‖ He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over Israel for ever.

11 Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord thy God, as he hath spoken of thee.

12 The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord thy God.

13 For then thou shalt be able to prosper, if thou keep the commandments, and judgments, which the Lord commanded Moses to teach Israel: take courage and act manfully, fear not, nor be dismayed.

14 Behold I in my poverty have prepared the charges of the house of the Lord, of gold a hundred thousand talents, and of silver a million of talents: but of brass, and of iron there is no weight, for the abundance surpasseth all account: timber also and stones I have prepared for all the charges.

15 Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work.

16 In gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.

17 David also charged all the princes of Israel, to help Solomon his son.

18 Saying: You see, that the Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the Lord, and before his people.

19 Give therefore your hearts and your souls, to seek the Lord your God: and arise, and build a sanctuary to the Lord God, that the ark of the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house, which is built to the name of the Lord.

CHAP. XXIII.

David appointeth Solomon king. The distribution of the Levites and their offices.

AND David being old and full of days, made Solomon his son king over Israel. A. M. 2988.

2 And he gathered together all the princes of Israel, and the priests and Levites.

3 And the Levites were numbered from the age of thirty years, and upwards: and there were found of them thirty eight thousand men.

4 Of these twenty four thousand were chosen, and distributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

5 Moreover four thousand were porters: and as many singers singing to the Lord with the instruments, which he had made to sing with.

6 ‖ And David distributed them into courses by the families of the sons of Levi, to wit, of Gerson, and of Caath, and of Merari. ‖ Supra 6. 1.

7 The sons of Gerson: were Leedan and Semei.

8 The sons of Leedan: the chief Jahiel, and Zethan, and Joel, three.

9 The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan.

10 And the sons of Semei: were Leheth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four.

11 And Leheth was the first, Ziza the second: but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The sons of Caath: were Amram, and Isaar, Hebron, and Oziel, four.

13 ‖ The sons of Amram, Aaron, and Moses. † And Aaron was separated to minister in the Holy of Holies, he and his sons for ever, and to burn incense before the Lord according to his ceremonies, and to bless his name for ever. ‖ Supra 6. 3. † Hebr. 5. 4.

14 The sons also of Moses, the man of God, were numbered in the tribe of Levi.

15 The sons ‖ of Moses *were* Gersom and Eliezer: ‖ Exod. 2. 22. & 18. 3. & 4.

16 The sons of Gersom: Subuel the first.

17 And the sons of Eliezer were: Roho-

bia the firſt: and Eliezer had no more ſons. But the ſons of Rohobia were multiplied exceedingly.

18 The ſons of Iſaar: Salomith the firſt.

19 The ſons of Hebron: Jeriau the firſt, Amarias the ſecond, Jahaziel the third, Jecmaam the fourth.

20 The ſons of Oziel: Micha the firſt, Jeſia the ſecond.

21 The ſons of Merari: Moholi, and Muſi. The ſons of Moholi: Eleazar and Cis.

22 And Eleazar died, and had no ſons but daughters: and the ſons of Cis their brethren took them.

23 The ſons of Muſi: Moholi, and Eder, and Jerimoth, three.

24 Theſe are the ſons of Levi in their kindreds and families, princes by their courſes, and the number of every head that did the works of the miniſtry of the houſe of the Lord from twenty years old and upward.

25 For David ſaid: The Lord the God of Iſrael hath given reſt to his people, and a habitation in Jeruſalem for ever.

26 And it ſhall not be the office of the Levites to carry any more the tabernacle, and all the veſſels for the ſervice thereof.

27 So according to the laſt precepts of David the ſons of Levi are to be numbered from twenty years old and upward.

28 And they are to be under the hand of the ſons of Aaron for the ſervice of the houſe of the Lord, in the porches, and in the chambers, and in the place of purification, and in the ſanctuary, and in all the works of the miniſtry of the temple of the Lord.

29 And the prieſts have the charge of the loaves of propoſition, and of the ſacrifice of fine flour, and of the unleavened cakes, and of the frying-pan, and of the roaſting, and of every weight and meaſure.

30 And the Levites are to ſtand in the morning to give thanks, and to ſing praiſes to the Lord: and in like manner in the evening,

31 As well in the oblation of the holocauſts of the Lord, as in the ſabbaths and in the new moons, and the reſt of the ſolemnities, according to the number, and ceremonies preſcribed for every thing, continually before the Lord.

32 And let them keep the obſervances of the tabernacle of the covenant, and the ceremonies of the ſanctuary, and the charge of the ſons of Aaron their brethren, that they may miniſter in the houſe of the Lord.

CHAP. XXIV.

The diviſions of the prieſts into four and twenty courſes, to ſerve in the temple: the chiefs of the Levites.

NOW theſe were the diviſions of the ſons of Aaron: The ſons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar.

2 || But Nadab and Abiu died before their father, and had no children: ſo Eleazar, and Ithamar did the office of the prieſthood. || Lev. 10. 2. Numb. 3. 4.

3 And David diſtributed them, that is, Sadoc of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their courſes and miniſtry.

4 And there were found many more of the ſons of Eleazar among the principal men, than of the ſons of Ithamar. And he divided them ſo, that there were of the ſons of Eleazar, ſixteen chief men by their families: and of the ſons of Ithamar eight by their families and houſes.

5 And he divided both the families one with the other by lot: for there were princes of the ſanctuary, and princes of God, both of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Semeias the ſon of Nathanael the ſcribe a Levite, wrote them down before the king and the princes, and Sadoc the prieſt, and Ahimelech the ſon of Abiathar, and the princes alſo of the prieſtly and Levitical families: one houſe, which was over the reſt, of Eleazar: and another houſe, which had the reſt under it, of Ithamar.

7 Now the firſt lot came forth to Joiarib, the ſecond to Jedei.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Melchia, the ſixth to Maiman,

10 The ſeventh to Accos, the eighth to Abia,

11 The ninth to Jeſua, the tenth to Sechenia,

12 The eleventh to Eliaſib, the twelfth to Jacim,

13 The thirteenth to Hoppha, the fourteenth to Iſbaab,

14 The fifteenth to Belga, the ſixteenth to Emmer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pheteia, the twentieth to Hezechiel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Dalaiau, the four and twentieth to Maaziau.

19 These are their courses according to their ministries, to come into the house of the Lord, and according to their manner under the hand of Aaron their father: as the Lord the God of Israel had commanded.

20 Now of the rest of the sons of Levi, there was of the sons of Amram, Subael: and of the sons of Subael, Jehedeia.

21 Also of the sons of Rohobia the chief Jesias.

22 And the son of Isaar Salemoth, and the son of Salemoth Jahath:

23 And his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth.

24 The son of Oziel, Micha: the son of Micha, Samir.

25 The brother of Micha, Jesia: and the son of Jesia, Zacharias.

26 The sons of Merari: Moholi and Musi: The son of Oziau: Benno.

27 The son also of Merari: Oziau, and Soam, and Zacchur, and Hebri.

28 And the son of Moholi: Eleazar, who had no sons.

29 And the sons of Cis, Jeramael.

30 The sons of Musi: Moholi, Eder, and Jerimoth. These are the sons of Levi according to the houses of their families.

31 And they also cast lots over-against their brethren the sons of Aaron before David the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

CHAP. XXV.

The number and divisions of the musicians.

MOREOVER David, and the chief officers of the army separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to prophesy with harps, and with psalteries, and with cymbals according to their number serving in their appointed office.

2 Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph prophesying near the king.

3 And of Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and Mathathias, six, under the hand of their father Idithun, who prophesied with a harp to give thanks and to praise the Lord.

4 Of Heman also: the sons of Heman Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mellothi, Othir, Mahazioth:

5 All these were the sons of Heman the seer of the king in the words of God, to lift up the horn: and God gave to Heman fourteen sons and three daughters.

6 All these under their father's hand were distributed to sing in the temple of the Lord, with cymbals, and psalteries and harps, for the service of the house of the Lord near the king: to wit, Asaph, and Idithun, and Heman.

7 And the number of them with their brethren, that taught the song of the Lord, all the teachers, were two hundred and eighty eight.

8 And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

9 And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve.

10 The third to Zachur, to his sons, and his brethren, twelve.

11 The fourth to Isari, to his sons, and his brethren twelve.

12 The fifth to Nathania, to his sons and his brethren twelve.

13 The sixth to Bocciau, to his sons and his brethren twelve.

14 The seventh to Isreela, to his sons and his brethren twelve.

15 The eighth to Jesaia, to his sons and his brethren twelve.

16 The ninth to Mathanaias, to his sons and his brethren twelve.

17 The tenth to Semeias, to his sons and his brethren twelve.

18 The eleventh to Azareel, to his sons and his brethren twelve.

19 The twelfth to Hasabia, to his sons and his brethren twelve.

20 The thirteenth to Subael, to his sons and his brethren twelve.

21 The fourteenth to Mathathias, to his sons and his brethren twelve.

22 The fifteenth to Jerimoth, to his sons and his brethren twelve.

23 The sixteenth to Hananias, to his sons and his brethren twelve.

24 The seventeenth to Jesbacassa, to his sons and his brethren twelve.

25 The eighteenth to Hanani, to his sons and his brethren twelve.

26 The nineteenth to Mellothi, to his sons and his brethren twelve.

27 The twentieth to Eliatha, to his sons and his brethren twelve.

28 The one and twentieth to Othir, to his sons and his brethren twelve.

29 The two and twentieth to Geddelthi, to his ſons and his brethren twelve.

30 The three and twentieth to Mahazioth, to his ſons and his brethren twelve.

31 The four and twentieth to Romemthiezer, to his ſons and his brethren twelve.

CHAP. XXVI.

The diviſions of the porters. Offices of other Levites.

AND the diviſions of the porters: of the Corites Meſelemia, the ſon of Core, of the ſons of Aſaph.

2 The ſons of Meſelemia: Zacharias the firſt-born, Jadihel the ſecond, Zabadias the third, Jathanael the fourth,

3 Elam the fifth, Johanan the ſixth, Elioenai the ſeventh.

4 And the ſons of Obededom, Semeias the firſt-born, Jozabad the ſecond, Joaha the third, Sachar the fourth, Nathanael the fifth.

5 Ammiel the ſixth, Iſſachar the ſeventh, Phollathi the eighth: for the Lord had bleſſed him.

6 And to Semei his ſon were born ſons, heads of their families: for they were men of great valour.

7 The ſons then of Semeias: were Othni, and Raphael, and Obed, Elizabad, and his brethren moſt valiant men: and Eliu, and Samachias.

8 All theſe of the ſons of Obededom: they, and their ſons, and their brethren moſt able men for ſervice, ſixty-two of Obededom.

9 And the ſons of Meſelemia, and their brethren ſtrong men, *were* eighteen.

10 And of Hoſa, that is, of the ſons of Merari: Semri the chief (for he had not a firſt-born, and therefore his father made him chief)

11 Helcias the ſecond, Tabelias the third, Zacharias the fourth: all theſe the ſons, and the brethren of Hoſa, were thirteen.

12 Among theſe were the diviſions of the porters, ſo that the chiefs of the wards, as well as their brethren, always miniſtered in the houſe of the Lord.

13 And they caſt lots equally, both little and great, by their families for every one of the gates.

14 And the lot of the eaſt fell to Selemias. But to his ſon Zacharias, a very wiſe and learned man, the north gate fell by lot.

15 And to Obededom and his ſons, that towards the ſouth: in which part of the houſe was the council of the ancients.

16 To Sephim, and Hoſa towards the weſt, by the gate which leadeth to the way of the aſcent: ward againſt ward.

17 Now towards the eaſt were ſix Levites: and towards the north four a day: and towards the ſouth likewiſe four a day: and where the council was, two and two.

18 In the cells alſo of the porters toward the weſt four in the way: and two at every cell.

19 Theſe are the diviſions of the porters of the ſons of Core, and of Merari.

20 Now Achias was over the treaſures of the houſe of God, and the holy veſſels.

21 The ſons of Ledan, the ſons of Gerſonni: of Ledan were heads of the families, of Ledan, and Gerſonni, Jehieli.

22 The ſons of Jehieli: Zathan, and Joel his brethren over the treaſures of the houſe of the Lord,

23 With the Amramites, and Iſaarites, and Hebronites, and Ozielites.

24 And Subael the ſon of Gerſom, the ſon of Moſes, *was* chief over the treaſures.

25 His brethren alſo Eliezer, whoſe ſon Rahabia, and his ſon Iſaias, and his ſon Joram, and his ſon Zechri, and his ſon Selemith.

26 Which Selemith, and his brethren were over the treaſures of the holy things, which king David, and the heads of families, and the captains over thouſands and over hundreds, and the captains of the hoſt had dedicated.

27 Out of the wars, and the ſpoils won in battles, which they had conſecrated to the building and furniture of the temple of the Lord.

28 And all theſe things that Samuel the ſeer, and Saul the ſon of Cis, and Abner the ſon of Ner, and Joab the ſon of Sarvia had ſanctified: and whoſoever had ſanctified thoſe things, they were under the hand of Selemith, and his brethren.

29 But Chonenias and his ſons were over the Iſaarites, for the buſineſs abroad over Iſrael to teach them and judge them.

30 And of the Hebronites Haſabias, and his brethren moſt able men, a thouſand ſeven hundred had the charge over Iſrael beyond the Jordan weſtward, in all the works of the Lord, and for the ſervice of the king.

31 And the chief of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of the reign of David

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CHAP. XXVI. VER. 10. *He had not a firſt-born.* That is, his firſt-born was either dead or not fit to be chief: and therefore he made Semri the chief.

VER. 20. *Holy veſſels.* Or veſſels of the holy places, or of things holy. *Vaſa ſanctorum.*

they were numbered, and there were found moſt valiant men in Jazer Galaad,

32 And his brethren of ſtronger age, two thouſand ſeven hundred chiefs of families. And king David made them rulers over the Rubenites and the Gadites, and the half tribe of Manaſſes, for all the ſervice of God, and the king.

CHAP. XXVII.

The twelve captains for every month: the twelve princes of the tribes. David's ſeveral officers.

NOW the children of Iſrael according to their number, the heads of families, captains of thouſands and of hundreds, and officers, that ſerved the king according to their companies, who came in and went out every month in the year, under every chief were four and twenty thouſand.

2 Over the firſt company the firſt month Jeſboam, the ſon of Zabdiel was chief, and under him were four and twenty thouſand.

3 Of the ſons of Phares, the chief of all the captains in the hoſt in the firſt month.

4 The company of the ſecond month was under Dudia, an Ahohite, and after him was another named Macelloth, who commanded a part of the army of four and twenty thouſand.

5 And the captain of the third company for the third month, was Banaias the ſon of Joiada the prieſt: and in his diviſion were four and twenty thouſand.

6 This is that Banaias the moſt valiant among the thirty, and above the thirty. And Amizabad his ſon commanded his company.

7 The fourth, for the fourth month, was Aſahel the brother of Joab, and Zabadias his ſon after him: and in his company were four and twenty thouſand.

8 The fifth captain for the fifth month, was Samaoth a Jezerite: and his company were four and twenty thouſand.

9 The ſixth, for the ſixth month, was Hira the ſon of Acces a Thecuite: and in his company were four and twenty thouſand.

10 The ſeventh, for the ſeventh month, was Helles a Phallonite of the ſons of Ephraim: and in his company were four and twenty thouſand.

11 The eighth, for the eighth month, was Sobochai a Huſathite of the race of Zarahi: and in his company were four and twenty thouſand.

12 The ninth, for the ninth month, was Abiezer an Anathothite of the ſons of Jemini, and in his company were four and twenty thouſand.

13 The tenth, for the tenth month, was Marai, who was a Netophathite of the race of Zarai: and in his company were four and twenty thouſand.

14 The eleventh, for the eleventh month, was Banaias, a Pharathonite of the ſons of Ephraim: and in his company were four and twenty thouſand.

15 The twelfth, for the twelfth month, was Holdai a Netophathite, of the race of Gothoniel: and in his company were four and twenty thouſand.

16 Now the chiefs over the tribes of Iſrael were theſe: over the Rubenites, Eliezer the ſon of Zechri was ruler: over the Simeonites, Saphatias the ſon of Maacha:

17 Over the Levites, Haſabias the ſon of Camuel: over the Aaronites, Sadoc:

18 Over Juda, Eliu the brother of David: over Iſſachar, Amri the ſon of Michael:

19 Over the Zabulonites, Jeſmaias the ſon of Adias: over the Nephtalites, Jerimoth the ſon of Oziel:

20 Over the ſons of Ephraim, Oſee the ſon of Ozaziu: over the half tribe of Manaſſes, Joel the ſon of Phadaia:

21 And over the half tribe of Manaſſes in Galaad, Jaddo the ſon of Zacharias: and over Benjamin, Jaſiel the ſon of Abner.

22 And over Dan, Ezrihel the ſon of Jeroham: theſe were the princes of the children of Iſrael.

23 But David would not number them from twenty years old and under: becauſe the Lord had ſaid that he would multiply Iſrael like the ſtars of heaven.

24 || Joab the ſon of Sarvia began to number, but he finiſhed not: becauſe upon this there fell wrath upon Iſrael: and therefore the number of them that were numbered, was not regiſtered in the chronicles of king David. || Supra 21. 2. A. M. 2987. Ante C. 1017.

25 And over the king's treaſures was Azmoth the ſon of Adiel: and over thoſe ſtores which were in the cities, and in the villages, and in the caſtles, was Jonathan the ſon of Ozias.

26 And over the tillage, and the huſbandmen, who tilled the ground, was Ezri the ſon of Chelub:

27 And over the dreſſers of the vineyards, was Semeias a Romathite: and over the wine cellars, Zabdias an Aphonite.

28 And over the olive-yards and the fig-groves, which were in the plains, was Balanam a Gederite: and over the oil cellars, Joas.

29 And over the herds that fed in Saron, was Setrai a Saronite: and over the oxen in the valleys, Saphat the ſon of Adli:

30 And over the camels, Ubil an Iſmahelite: and over the aſſes, Jadias a Meronathite:

31 And over the ſheep Jaziz an Agarene. All theſe, were the rulers of the ſubſtance of king David.

32 And Jonathan David's uncle, a counſellor, a wiſe and learned man: he and Jahiel the ſon of Hachamoni were with the king's ſons.

33 And Achitophel was the king's counſellor, and Chuſai the Arachite, the king's friend.

34 And after Achitophel was Joiada the ſon of Banaias, and Abiathar. And the general of the king's army was Joab.

CHAP. XXVIII.

David's ſpeech, in a ſolemn aſſembly: his exhortation to Solomon. He giveth him a pattern of the temple.

A. M. 2989. Ante C. 1015. AND David aſſembled all the chief men of Iſrael, the princes of the tribes, and the captains of the companies, who waited on the king: and the captains over thouſands, and over hundreds, and them who had the charge over the ſubſtance and poſſeſſions of the king, and his ſons with the officers of the court, and the men of power, and all the braveſt of the army at Jeruſalem.

2 And the king riſing up, and ſtanding ſaid: Hear me, my brethren, and my people: I had a thought to have built a houſe, in which the ark of the Lord, and the foot-ſtool of our God might reſt: and I prepared all things for the building.

‖ 2 Kings 7. 13. 3 And God ſaid to me: ‖ Thou ſhalt not build a houſe to my name: becauſe thou art a man of war, and haſt ſhed blood.

4 But the Lord God of Iſrael choſe me of all the houſe of my father, to be king over Iſrael for ever: for of Juda he choſe the princes: and of the houſe of Juda, my father's houſe: and among the ſons of my father, it pleaſed him to chooſe me king over all Iſrael.

‖ Supra 9. 5 ‖ And among my ſons (for the Lord hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the Lord over Iſrael.

6 And he ſaid to me: Solomon thy ſon ſhall build my houſe, and my courts: for I have choſen him to be my ſon, and I will be a father to him.

7 And I will eſtabliſh his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

8 Now then before all the aſſembly of Iſrael, in the hearing of our God, keep ye, and ſeek all the commandments of the Lord our God: that you may poſſeſs the good land, and may leave it to your children after you for ever.

9 And thou my ſon Solomon, know the God of thy father, and ſerve him with a perfect heart, and a willing mind: ‖ for the Lord ſearcheth all hearts, and underſtandeth all the thoughts of minds. If thou ſeek him, thou ſhalt find him: but if thou forſake him he will caſt thee off for ever. ‖ Pſal. 7. 20.

10 Now therefore ſeeing the Lord hath choſen thee to build the houſe of the ſanctuary, take courage, and do it.

11 And David gave to Solomon his ſon a deſcription of the porch, and of the temple, and of the treaſures, and of the upper floor, and of the inner chambers, and of the houſe for the mercy-ſeat,

12 As alſo of all the courts, which he had in his thought, and of the chambers round about, for the treaſures of the houſe of the Lord, and for the treaſures of the conſecrated things,

13 And of the diviſions of the prieſts and of the Levites, for all the works of the houſe of the Lord, and for all the veſſels of the ſervice of the temple of the Lord.

14 Gold by weight for every veſſel for the miniſtry. And ſilver by weight according to the diverſity of the veſſels and uſes.

15 He gave alſo gold for the golden candleſticks, and their lamps, according to the dimenſions of every candleſtick, and the lamps thereof. In like manner alſo he gave ſilver by weight for the ſilver candleſticks, and for their lamps according to the diverſity of the dimenſions of them.

16 He gave alſo gold for the tables of propoſition, according to the diverſity of the tables: in like manner alſo ſilver for other tables of ſilver.

17 For fleſh-hooks alſo, and bowls, and cenſers of fine gold, and for little lions of gold, according to the meaſure he gave by weight, for every lion. In like manner alſo for lions of ſilver he ſet aſide a different weight of ſilver.

18 And for the altar of incenſe, he gave the pureſt gold: and to make the likeneſs of the chariot of the Cherubims ſpreading their wings, and covering the ark of the covenant of the Lord.

19 All theſe things, ſaid he, came to me written by the hand of the Lord: that I might underſtand all the works of the pattern.

20 And David ſaid to Solomon his ſon: Act like a man, and take courage, and do: fear not, and be not diſmayed: for the Lord my God will be with thee, and will not leave

thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.

21 Behold the courses of the priests and the Levites, for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes, and the people know how to execute all thy commandments.

CHAP. XXIX.

David by word and example encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer, and sacrifices: his death.

A.M. 2989. Ante C. 1015. AND king David said to all the assembly: Solomon my son, whom alone God hath chosen, is as yet young and tender: and the work is great, for a house is prepared not for man, but for God.

2 And I with all my ability have prepared the expences for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood: and onyx-stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance:

3 Now over and above the things which I have offered into the house of my God, I give of my own proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house.

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of refined silver, to overlay the walls of the temple.

5 And gold for wheresoever there is need of gold: and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any man is willing to offer, let him fill his hand to-day, and offer what he pleaseth to the Lord.

6 Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, and the overseers of the king's possessions promised,

7 And they gave for the works of the house of the Lord, of gold, five thousand talents, and ten thousand solids: of silver ten thousand talents: and of brass eighteen thousand talents: and of iron a hundred thousand talents.

8 And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jahiel the Gersonite.

9 And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David the king rejoiced also with a great joy.

10 And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity.

11 Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes.

12 Thine are riches, and thine is glory: thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things.

13 Now therefore our God we give thanks to thee, and we praise thy glorious name.

14 Who am I, and what is my people, that we should be able to promise thee all these things? all things are thine: and we have given thee what we received of thy hand.

15 For we are sojourners before thee, and strangers, as *were* all our fathers. || Our days upon earth are as a shadow, and there is no stay. || Wis. 2. 5.

16 O Lord our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine.

17 I know my God that thou provest hearts, and lovest simplicity, wherefore I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great joy thy people which are here present, offer thee their offerings.

18 O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

19 And give to Solomon my son a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

20 And David commanded all the assembly: Bless ye the Lord our God. And all the assembly blessed the Lord the God of their fathers: and they bowed themselves, and worshipped God, and then the king.

21 And they sacrificed victims to the Lord: and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed most abundantly for all Israel.

22 And they eat, and drank before the Lord that day with great joy. || And they anointed the second time Solomon the son of David. And they anointed him to the || 3 Kings 1. 34.

Lord to be prince, and Sadoc to be high prieſt.

23 And Solomon ſat on the throne of the Lord as king inſtead of David his father, and he pleaſed all: and all Iſrael obeyed him.

24 And all the princes, and men of power, and all the ſons of king David gave their hand, and were ſubject to Solomon the king.

25 And the Lord magnified Solomon over all Iſrael: and gave him the glory of a reign, ſuch as no king of Iſrael had before him.

26 So David the ſon of Iſai reigned over all Iſrael.

27 ‖ And the days, that he reigned over Iſrael, were forty years: in Hebron he reigned ſeven years, and in Jeruſalem three and thirty years. ‖ 3 Kings 2. 11.

28 And he died in a good age, full of days, and riches, and glory. And Solomon his ſon reigned in his ſtead. A. M. 2990. Ante C. 1014.

29 Now the acts of king David firſt and laſt are written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer:

30 And of all his reign, and his valour, and of the times that paſſed under him, either in Iſrael, or in all the kingdoms of the countries.

THE SECOND BOOK OF PARALIPOMENON.

CHAP. I.

Solomon offereth ſacrifices at Gabaon. His choice of wiſdom which God giveth him.

A. M. 2990. Ante C. 1014. 3 Kings 3. 1. AND Solomon the ſon of David was ſtrengthened in his kingdom, and the Lord his God was with him, and magnified him to a high degree.

2 And Solomon gave orders to all Iſrael, to the captains of thouſands, and of hundreds, and to the rulers, and to the judges of all Iſrael, and the heads of the families:

3 And he went with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moſes the ſervant of God made, in the wilderneſs.

‖ 2 Kings 6. 17. 1 Par. 16. 1. 4 ‖ For David had brought the ark of God from Cariathiarim to the place, which he had prepared for it, and where he had pitched a tabernacle for it, that is, in Jeruſalem.

‖ Exod. 38. 8. 5 And the altar of braſs, ‖ which Beſeleel the ſon of Uri the ſon of Hur had made, was there before the tabernacle of the Lord: and Solomon and all the aſſembly ſought it.

6 And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered up on it a thouſand victims.

7 And behold that night God appeared to him, ſaying: Aſk what thou wilt that I ſhould give thee.

8 And Solomon ſaid to God: Thou haſt ſhewn great kindneſs to my father David: and haſt made me king in his ſtead.

9 Now therefore, O Lord God, let thy word be fulfilled, which thou haſt promiſed to David my father: for thou haſt made me king over thy great people, which is as innumerable as the duſt of the earth.

10 ‖ Give me wiſdom and knowledge, that I may come in and go out before thy people: for who can worthily judge this thy people, which is ſo great? ‖ Wiſ. 9. 10.

11 And God ſaid to Solomon: Becauſe this choice hath pleaſed thy heart, and thou haſt not aſked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life: but haſt aſked wiſdom and knowledge, to be able to judge my people, over which I have made thee king.

12 Wiſdom and knowledge are granted to thee: and I will give thee riches, and wealth, and glory, ſo that none of the

kings before thee, nor after thee, ſhall be like thee.

13 Then Solomon came from the high place of Gabaon to Jeruſalem before the tabernacle of the covenant, and reigned over Iſrael.

‖ 3 Kings 10. 26. 14 ‖ And he gathered to himſelf chariots and horſemen, and he had a thouſand four hundred chariots, and twelve thouſand horſemen: and he placed them in the cities of the chariots, and with the king in Jeruſalem.

15 And the king made ſilver and gold to be in Jeruſalem as ſtones, and cedar-trees as ſycamores, which grow in the plains in great multitude.

16 And there were horſes brought him from Egypt, and from Coa by the king's merchants, who went, and bought at a price,

17 A chariot of four horſes for ſix hundred pieces of ſilver, and a horſe for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria.

CHAP. II.

Solomon's embaſſage to Hiram, who ſends him a ſkilful workman and timber.

AND Solomon determined to build a houſe to the name of the Lord, and a palace for himſelf.

2 And he numbered out ſeventy thouſand men to bear burdens, and eighty thouſand to hew ſtones in the mountains, and three thouſand ſix hundred to overſee them.

‖ 3 Kings 5. 2. 3 ‖ He ſent alſo to Hiram king of Tyre, ſaying: As thou didſt with David my father, and didſt ſend him cedars, to build him a houſe, in which he dwelt:

4 So do with me that I may build a houſe to the name of the Lord my God, to dedicate it to burn incenſe before him, and to perfume with aromatical ſpices, and for the continual ſetting forth of bread, and for the holocauſts, morning and evening, and on the ſabbaths, and on the new-moons, and the ſolemnities of the Lord our God for ever, which are commanded for Iſrael.

5 For the houſe which I deſire to build, is great: for our God is great above all gods.

6 Who then can be able to build him a worthy houſe? if heaven, and the heavens of heavens cannot contain him: who am I, that I ſhould be able to build him a houſe? but to this end only, that incenſe may be burnt before him.

7 Send me therefore a ſkilful man, that knoweth how to work in gold, and in ſilver, in braſs, and in iron, in purple, in ſcarlet and in blue, and that hath ſkill in engraving, with the artificers, which I have with me in Judea and Jeruſalem, whom David my father provided.

8 Send me alſo cedars, and fir-trees, and pine-trees from Libanus: for I know that thy ſervants are ſkilful in cutting timber in Libanus, and my ſervants ſhall be with thy ſervants,

9 To provide me timber in abundance. For the houſe which I deſire to build, is to be exceeding great, and glorious.

10 And I will give thy ſervants the workmen that are to cut down the trees, for their food twenty thouſand cores of wheat, and as many cores of barley, and twenty thouſand meaſures of wine, and twenty thouſand meaſures of oil.

11 And Hiram king of Tyre ſent a letter to Solomon, ſaying: Becauſe the Lord hath loved his people, therefore he hath made thee king over them.

12 And he added, ſaying: Bleſſed be the Lord the God of Iſrael, who made heaven and earth, who hath given to king David a wiſe and knowing ſon, endued with underſtanding and prudence, to build a houſe to the Lord, and a palace for himſelf.

13 I therefore have ſent thee my father Hiram, a wiſe and moſt ſkilful man,

14 The ſon of a woman of the daughters of Dan, whoſe father was a Tyrian, who knoweth how to work in gold, and in ſilver, in braſs, and in iron, and in marble, and in timber, in purple alſo, and violet, and ſilk and ſcarlet: and who knoweth to grave all ſort of graving, and to deviſe ingeniouſly all that there may be need of in the work with thy artificers, and with the artificers of my lord David thy father.

15 The wheat therefore, and the barley, and the oil, and the wine, which thou, my lord, haſt promiſed, ſend to thy ſervants.

16 And we will cut down as many trees out of Libanus, as thou ſhalt want, and will convey them in floats by ſea to Joppe: and it will be thy part to bring them thence to Jeruſalem.

17 And Solomon numbered all the proſelytes in the land of Iſrael, after the numbering which David his father had made, and they were found a hundred fifty three thouſand and ſix hundred.

18 And he ſet ſeventy thouſand of them to carry burdens on their ſhoulders, and eighty thouſand to hew ſtones in the mountains: and three thouſand and ſix hundred to be overſeers of the work of the people.

CHAP. III.

The plan and ornaments of the temple: the cherubims, the veil, and the pillars.

3 Kings 6. 1. AND Solomon began to build the houſe of the Lord in Jeruſalem, in mount Moria, which had been ſhewn to David his father, in the place which David had prepared in the ‖ threſhing-floor of Ornan the Jebuſite.

‖ 2 Kings 24. 25. 1 Par. 21. 26.

2 And he began to build in the ſecond month, in the fourth year of his reign. *

* A. M. 2992.

3 Now theſe are the foundations, which Solomon laid, to build the houſe of God, the length by the firſt meaſure ſixty cubits, the breadth twenty cubits.

4 And the porch in the front, which was extended in length according to the meaſure of the breadth of the houſe, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

5 And the greater houſe he cieled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm-trees, and like little chains interlaced with one another.

6 He paved alſo the floor of the temple with moſt precious marble, of great beauty.

7 And the gold of the plates with which he overlaid the houſe, and the beams thereof, and the poſts, and the walls, and the doors was of the fineſt: and he graved cherubims on the walls.

8 He made alſo the houſe of the holy of holies: the length of it according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits: and he overlaid it with plates of gold, amounting to about ſix hundred talents.

9 He made alſo nails of gold, and the weight of every nail was fifty ſicles: the upper chambers alſo he overlaid with gold.

10 He made alſo in the houſe of the holy of holies two cherubims of image-work: and he overlaid them with gold.

11 The wings of the cherubims were extended twenty cubits, ſo that one wing was five cubits long, and reached to the wall of the houſe: and the other was alſo five cubits long, and reached to the wing of the other cherub.

12 In like manner the wing of the other cherub, was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other cherub.

13 So the wings of the two cherubims were ſpread forth, and were extended twenty cubits: and they ſtood upright on their feet, and their faces were turned toward the houſe without.

14 ‖ He made alſo a veil of violet, purple, ſcarlet, and ſilk: and wrought in it cherubims. ‖ Matt. 27. 51.

15 ‖ He made alſo before the doors of the temple two pillars, which were five and thirty cubits high: and their chapiters were five cubits. ‖ Jer. 52. 20.

16 He made alſo as it were little chains in the oracle, and he put them on the heads of the pillars: and a hundred pomegranates, which he put between the little chains.

17 Theſe pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Jachin: and that on the left hand, Booz.

CHAP. IV.

The altar of braſs, the molten ſea upon twelve oxen; the ten loaves; the candleſticks and other veſſels and ornaments of the temple.

HE made alſo an altar of braſs twenty cubits long, and twenty cubits broad, and ten cubits high.

2 ‖ Alſo a molten ſea of ten cubits from brim to brim, round in compaſs: it was five cubits high, and a line of thirty cubits compaſſed it round about. ‖ 3 Kings 7. 23.

3 And under it there was the likeneſs of oxen, and certain engravings on the outſide of ten cubits compaſſed the belly of the ſea, as it were with two rows.

4 And the oxen were caſt: and the ſea itſelf was ſet upon the twelve oxen, three of which looked towards the north, and other three toward the weſt: and other three toward the ſouth, and the other three that remained toward the eaſt, and the ſea ſtood upon them: and the hinder parts of the oxen were inward under the ſea.

5 Now the thickneſs of it was a hand breadth, and the brim of it was like the brim of a cup, or of a criſped lily: and it held three thouſand meaſures.

6 He made alſo ten lavers: and he ſet five on the right hand, and five on the left, to waſh in them all ſuch things as they were to offer for holocauſt: but the ſea was for the prieſts to waſh in.

7 And he made ten golden candleſticks, according to the form which they were commanded to be made by: and he ſet them in the temple, five on the right hand, and five on the left.

8 Moreover alſo ten tables: and he ſet them in the temple, five on the right ſide,

and five on the left. Also a hundred bowls of gold.

9 He made also the court of the priests, and a great hall, and doors in the hall, which he covered with brass.

10 And he set the sea on the right side over-against the east toward the south.

11 And Hiram made cauldrons, and flesh-hooks, and bowls: and finished all the king's work in the house of God:

12 That is to say, the two pillars, and the pommels, and the chapiters, and the net-work, to cover the chapiters over the pommels.

13 And four hundred pomegranates, and two wreaths of net-work, so that two rows of pomegranates were joined to each wreath, to cover the pommels, and the chapiters of the pillars.

14 He made also bases, and lavers, which he set upon the bases.

15 One sea, and twelve oxen under the sea.

16 And the cauldrons, and flesh-hooks, and bowls. All the vessels did Hiram his father make for Solomon in the house of the Lord of the finest brass.

17 In the country near the Jordan did the king cast them, in a clay-ground between Sochot and Saredatha.

18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition,

20 The candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner.

21 And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

22 The vessels also for the perfumes and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the holy of holies: and the doors of the temple without *were* of gold. And thus all the work was finished which Solomon made in the house of the Lord.

CHAP. V.

The ark is brought with great solemnity into the temple: the temple is filled with the glory of God.

3 Kings 8. 9. THEN Solomon brought in all the things that David his father had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God.

2 ‖ And after this he gathered together the ancients of Israel, and all the princes of the tribes, and the heads of the families, of the children of Israel to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion. ‖ 3 Kings 8. 1. A. M. 3001. Ante C. 1003.

3 And all the men of Israel came to the king in the solemn day of the seventh month.

4 And when all the ancients of Israel were come, the Levites took up the ark.

5 And brought it in, together with all the furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle.

6 And king Solomon, and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims.

7 And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims:

8 So that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves.

9 Now the ends of the staves wherewith the ark was carried, because they were something longer, were seen before the oracle: but if a man were a little outward, he could not see them. So the ark has been there unto this day.

10 And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt.

11 Now when the priests were come out of the sanctuary (for all the priests that could be found there, were sanctified: and as yet at that time the courses and order of the ministries were not divided among them)

12 Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets.

13 So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that

when they began to praiſe the Lord, and to ſay: Give glory to the Lord for he is good, for his mercy endureth for ever: the houſe of God was filled with a cloud.

14 Nor could the prieſts ſtand and miniſter by reaſon of the cloud. For the glory of the Lord had filled the houſe of God.

CHAP. VI.

Solomon's bleſſings and prayer.

A. M. 3001. 3 Kings 8. 15.

THEN Solomon ſaid: The Lord promiſed that he would dwell in a cloud.

2 But I have built a houſe to his name, that he might dwell there for ever.

3 And the king turned his face, and bleſſed all the multitude of Iſrael (for all the multitude ſtood attentive) and he ſaid:

4 Bleſſed be the Lord the God of Iſrael, who hath accompliſhed in deed that which he ſpoke to David my father, ſaying:

5 From the day that I brought my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael, for a houſe to be built in it to my name: neither choſe I any other man, to be the ruler of my people Iſrael.

6 But I choſe Jeruſalem, that my name might be there: and I choſe David to ſet him over my people Iſrael.

7 And whereas David my father had a mind to build a houſe to the name of the Lord the God of Iſrael,

8 The Lord ſaid to him: Foraſmuch as it was thy will to build a houſe to my name, thou haſt done well indeed in having ſuch a will:

9 But thou ſhalt not build the houſe, but thy ſon, who ſhall come out of thy loins, he ſhall build a houſe to my name.

10 The Lord therefore hath accompliſhed his word which he ſpoke: and I am riſen up in the place of David my father, and ſit upon the throne of Iſrael, as the Lord promiſed: and have built a houſe to the name of the Lord God of Iſrael.

11 And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Iſrael.

12 And he ſtood before the altar of the Lord, in preſence of all the multitude of Iſrael, and ſtretched forth his hands.

13 For Solomon had made a brazen ſcaffold, and had ſet it in the midſt of the temple, which was five cubits long, and five cubits broad, and three cubits high: and he ſtood upon it: then kneeling down in the preſence of all the multitude of Iſrael, and lifting up his hands towards heaven,

‖ 2 Mac. 2, 8.

14 ‖ He ſaid: O Lord God of Iſrael, there is no God like thee in heaven nor in earth: who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their hearts:

15 Who haſt performed to thy ſervant David my father all that thou haſt promiſed him: and haſt accompliſhed in fact, what thou haſt ſpoken with the mouth, as alſo the preſent time proveth.

16 Now then, O Lord God of Iſrael, fulfil to thy ſervant David my father, whatſoever thou haſt promiſed him, ſaying: There ſhall not fail thee a man in my ſight, to ſit upon the throne of Iſrael: yet ſo that thy children take heed to their ways, and walk in my law, as thou haſt walked before me.

17 And now, Lord God of Iſrael, let thy word be eſtabliſhed which thou haſt ſpoken to thy ſervant David.

18 Is it credible then that God ſhould dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much leſs this houſe, which I have built?

19 But to this end only it is made, that thou mayſt regard the prayer of thy ſervant, and his ſupplication, O Lord my God: and mayſt hear the prayers which thy ſervant poureth out before thee.

20 That thou mayſt open thy eyes upon this houſe day and night, upon the place wherein thou haſt promiſed that thy name ſhould be called upon,

21 And that thou wouldſt hear the prayer which thy ſervant prayeth in it: hearken then to the prayers of thy ſervant, and of thy people Iſrael. Whoſoever ſhall pray in this place, hear thou from thy dwelling-place, that is, from heaven, and ſhew mercy.

22 If any man ſin againſt his neighbour, and come to ſwear againſt him, and bind himſelf with a curſe before the altar in this houſe:

23 Then hear thou from heaven, and do juſtice to thy ſervants, ſo as to requite the wicked by making his wickedneſs fall upon his own head, and to revenge the juſt, rewarding him according to his juſtice.

24 If thy people Iſrael be overcome by their enemies, (for they will ſin againſt thee) and being converted ſhall do penance, and call upon thy name, and pray to thee in this place,

25 Then hear thou from heaven, and forgive the ſin of thy people Iſrael, and bring them back into the land, which thou gaveſt to them, and their fathers.

26 If the heavens be ſhut up, and there fall no rain by reaſon of the ſins of the people, and they ſhall pray to thee in this place,

and confeſs to thy name, and be converted from their ſins, when thou doſt afflict them,

27 Then hear thou from heaven, O Lord, and forgive the ſins of thy ſervants and of thy people Iſrael, and teach them the good way, in which they may walk: and give rain to thy land which thou haſt given to thy people to poſſeſs.

|| Infra 20. 9. 28 || If a famine ariſe in the land, or a peſtilence or blaſting, or mildew, or locuſts, or caterpillars; or if their enemies waſte the country, and beſiege the cities, whatſoever ſcourge or infirmity ſhall be upon them:

29 Then if any of thy people Iſrael, knowing his own ſcourge and infirmity ſhall pray, and ſhall ſpread forth his hands in this houſe,

30 Hear thou from heaven, from thy high dwelling-place, and forgive, and render to every one according to his ways, which thou knoweſt him to have in his heart: (for thou only knoweſt the hearts of the children of men:)

31 That they may fear thee, and walk in thy ways all the days that they live upon the face of the land, which thou haſt given to our fathers.

32 If the ſtranger alſo, who is not of thy people Iſrael, come from a far country, for the ſake of thy great name, and thy ſtrong hand, and thy ſtretched out arm, and adore in this place:

33 Hear thou from heaven thy firm dwelling place, and do all that which that ſtranger ſhall call upon thee for: that all the people of the earth may know thy name, and may fear thee, as thy people Iſrael, and may know, that thy name is invoked upon this houſe, which I have built.

34 If thy people go out to war againſt their enemies, by the way that thou ſhalt ſend them, and adore thee towards the way of this city, which thou haſt choſen, and the houſe which I have built to thy name:

35 Then hear thou from heaven their prayers, and their ſupplications, and revenge them.

|| 3 Kings 8. 46. Eccl. 7. 21. 1 John 1. 8. 36 And if they ſin againſt thee (|| for there is no man that ſinneth not) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off, or near at hand,

37 And if they be converted in their heart in the land, to which they were led captive, and do penance, and pray to thee in the land of their captivity, ſaying: We have ſinned, we have done wickedly, we have dealt unjuſtly:

38 And return to thee with all their heart, and with all their ſoul, in the land of their captivity, to which they were led away, and adore thee towards the way of their own land which thou gaveſt their fathers, and of the city, which thou haſt choſen, and the houſe which I have built to thy name:

39 Then hear thou from heaven, that is, from thy firm dwelling place, their prayers, and do judgment, and forgive thy people, although they have ſinned:

40 For thou art my God: let thy eyes, I beſeech thee, be open, and let thy ears be attentive to the prayer, that is made in this place.

|| Pſ. 131. 8. 41 || Now therefore ariſe, O Lord God, into thy reſting place, thou and the ark of thy ſtrength: let thy prieſts, O Lord God put on ſalvation, and thy ſaints rejoice in good things.

42 O Lord God turn not away the face of thy anointed: remember the mercies of David thy ſervant.

CHAP. VII.

Fire from heaven conſumeth the ſacrifices. The ſolemnity of the dedication of the temple. God ſignifieth his having heard Solomon's prayer: yet ſo if he continue to ſerve him.

A. M. 3001. AND when Solomon had made an end of his prayer, fire came down from heaven, and conſumed the holocauſts and the victims: and the majeſty of the Lord filled the houſe.

|| 2 Mac. 2. 8. 2 || Neither could the prieſts enter into the temple of the Lord, becauſe the majeſty of the Lord had filled the temple of the Lord.

3 Moreover all the children of Iſrael ſaw the fire coming down, and the glory of the Lord upon the houſe: and falling down with their faces to the ground, upon the ſtone pavement, they adored, and praiſed the Lord: becauſe he is good, becauſe his mercy endureth for ever.

4 And the king and all the people ſacrificed victims before the Lord.

|| 3 Kings 8. 63. 5 || And king Solomon offered a ſacrifice of twenty-two thouſand oxen, and one hundred and twenty thouſand rams: and the king and all the people dedicated the houſe of God.

6 And the prieſts ſtood in their offices: and the Levites with the inſtruments of muſic of the Lord, which king David made to praiſe the Lord: becauſe his mercy endureth for ever, ſinging the hymns of David by their miniſtry: and the prieſts ſounded with trumpets before them, and all Iſrael ſtood.

7 Solomon alſo ſanctified the middle of the court before the temple of the Lord:

for he offered there the holocauſts, and the fat of the peace-offerings: becauſe the brazen altar, which he had made, could not hold the holocauſts and the ſacrifices and the fat:

8 And Solomon kept the ſolemnity at that time ſeven days, and all Iſrael with him, a very great congregation, from the entrance of Emath to the torrent of Egypt.

9 And he made on the eighth day a ſolemn aſſembly, becauſe he had kept the dedication of the altar ſeven days, and had celebrated the ſolemnity ſeven days.

10 So on the three and twentieth day of the ſeventh month he ſent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Iſrael his people.

‖ 3 Kings 9. 1. 11 ‖ And Solomon finiſhed the houſe of the Lord, and the king's houſe, and all that he had deſigned in his heart to do, in the houſe of the Lord, and in his own houſe, and he proſpered.

12 And the Lord appeared to him by night, and ſaid: I have heard thy prayer, and I have choſen this place to myſelf for a houſe of ſacrifice.

13 If I ſhut up heaven, and there fall no rain, or if I give orders, and command the locuſt to devour the land, or if I ſend peſtilence among my people:

14 And my people, upon whom my name is called, being converted, ſhall make ſupplication to me, and ſeek out my face, and do penance for their moſt wicked ways: then will I hear from heaven, and will forgive their ſins, and will heal their land.

15 My eyes alſo ſhall be open, and my ears attentive to the prayer of him that ſhall pray in this place.

16 For I have choſen, and have ſanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.

17 And as for thee, if thou walk before me, as David thy father walked, and do according to all that I have commanded thee, and keep my juſtice and my judgments:

18 I will raiſe up the throne of thy kingdom, as I promiſed to David thy father, ſaying: There ſhall not fail thee a man of thy ſtock to be ruler in Iſrael.

19 But if you turn away, and forſake my juſtices, and my commandments which I have ſet before you, and ſhall go and ſerve ſtrange gods, and adore them,

20 I will pluck you up by the root out of my land which I have given you: and this houſe which I have ſanctified to my name, I will caſt away from before my face, and will make it a bye-word, and an example among all nations.

21 And this houſe ſhall be for a proverb to all that paſs by, and they ſhall be aſtoniſhed and ſay: Why hath the Lord done thus to this land, and to this houſe?

22 And they ſhall anſwer: Becauſe they forſook the Lord the God of their fathers, who brought them out of the land of Egypt, and laid hold on ſtrange gods, and adored them, and worſhipped them: therefore all theſe evils are come upon them.

CHAP. VIII.

Solomon's buildings and other acts.

AND at the end of twenty years after Solomon had built the houſe of the Lord and his own houſe: A. M. 3012. Ante C. 992.

2 He built the cities which Hiram had given to Solomon, and cauſed the children of Iſrael to dwell there. 3 Kings 9. 11.

3 He went alſo into Emath Suba, and poſſeſſed it.

4 And he built Palmira in the deſert, and he built other ſtrong cities in Emath.

5 And he built Bethhoron the upper, and Bethhoron the nether, walled cities with gates and bars and locks.

6 Balaath alſo and all the ſtrong cities that were Solomon's, and all the cities of the chariots, and the cities of the horſemen. All that Solomon had a mind, and deſigned, he built in Jeruſalem and in Libanus, and in all the land of his dominion.

7 All the people that were left of the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebuſites, that were not of the ſtock of Iſrael:

8 Of their children, and of the poſterity, whom the children of Iſrael had not ſlain, Solomon made to be the tributaries, unto this day.

9 But of the children of Iſrael he ſet none to ſerve in the king's works: for they were men of war, and chief captains, and rulers of his chariots and horſemen.

10 And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

‖ 3 Kings 3. 1. 11 And he removed the daughter of Pharao from the city of ‖ David, to the houſe which he had built for her. For the king ſaid: My wife ſhall not dwell in the houſe of David king of Iſrael, for it is ſanctified: becauſe the ark of the Lord came into it.

12 Then Solomon offered holocauſts to the Lord upon the altar of the Lord, which he had built before the porch,

13 That every day an offering might be

made on it according to the ordinance of Moſes, in the ſabbaths, and on the new moons, and on the feſtival days three times a year, that is to ſay, in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 And he appointed according to the order of David his father the offices of the prieſts in their miniſtries: and the Levites in their order to give praiſe, and miniſter before the prieſts according to the duty of every day: and the porters in their diviſions by gate and gate: for ſo David the man of God had commanded.

15 And the prieſts and Levites departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treaſures.

16 Solomon had all charges prepared, from the day that he founded the houſe of the Lord, until the day wherein he finiſhed it.

17 Then Solomon went to Aſiongaber, and to Ailath on the coaſt of the Red Sea, which is in the land of Edom.

18 And Hiram ſent him ſhips by the hands of his ſervants, and ſkilful mariners, and they went with Solomon's ſervants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

CHAP. IX.

The queen of Saba admireth the wiſdom of Solomon. His riches and glory. His death.

3 Kings 10. 1. Mat. 12. 42. Luke 11. 31.

AND when the queen of Saba heard of the fame of Solomon, ſhe came to try him with hard queſtions at Jeruſalem, with great riches, and camels, which carried ſpices, and abundance of gold, and precious ſtones. And when ſhe was come to Solomon, ſhe propoſed to him all that was in her heart.

2 And Solomon explained to her all that ſhe propoſed: and there was not any thing that he did not make clear unto her.

3 And when ſhe had ſeen theſe things, to wit, the wiſdom of Solomon, and the houſe which he had built,

4 And the meats of his table, and the dwelling places of his ſervants, and the attendance of his officers, and their apparel, his cup-bearers alſo, and their garments, and the victims which he offered in the houſe of the Lord: there was no more ſpirit in her, ſhe was ſo aſtoniſhed.

5 And ſhe ſaid to the king: The word is true which I heard in my country of thy virtues and wiſdom.

6 I did not believe them that told it, until I came, and my eyes had ſeen, and I had proved that ſcarce one half of thy wiſdom had been told me: thou haſt exceeded the fame with thy virtues.

7 Happy are thy men, and happy are thy ſervants, who ſtand always before thee, and hear thy wiſdom.

8 Bleſſed be the Lord thy God, who hath been pleaſed to ſet thee on his throne, king of the Lord thy God. Becauſe God loveth Iſrael, and will preſerve them for ever: therefore hath he made thee king over them, to do judgment and juſtice.

9 And ſhe gave to the king a hundred and twenty talents of gold, and ſpices in great abundance, and moſt precious ſtones: there were no ſuch ſpices as theſe which the queen of Saba gave to king Solomon.

10 And the ſervants alſo of Hiram, with the ſervants of Solomon brought gold from Ophir, and thyine-trees, and moſt precious ſtones:

11 And the king made of the thyine-trees ſtairs in the houſe of the Lord, and in the king's houſe, and harps and pſalteries for the ſinging men: never were there ſeen ſuch trees in the land of Juda.

12 And king Solomon gave to the queen of Saba all that ſhe deſired, and that ſhe aſked, and many more things than ſhe brought to him: ſo ſhe returned, and went to her own country with her ſervants.

13 And the weight of the gold, that was brought to Solomon every year, was ſix hundred and ſixty ſix talents of gold:

14 Beſide the ſum which the deputies of divers nations, and the merchants were accuſtomed to bring, and all the kings of Arabia, and the lords of the lands, who brought gold and ſilver to Solomon.

15 And king Solomon made two hundred golden ſpears, of the ſum of ſix hundred pieces of gold which went to every ſpear:

16 And three hundred golden ſhields of three hundred pieces of gold, which went to the covering of every ſhield: and the king put them in the armoury, which was compaſſed with a wood.

17 The king alſo made a great throne of ivory, and overlaid it with pure gold.

18 And ſix ſteps to go up to the throne, and a foot-ſtool of gold, and two arms one on either ſide, and two lions ſtanding by the arms:

19 Moreover twelve other little lions ſtanding upon the ſteps on both ſides: there was not ſuch a throne in any kingdom.

20 And all the veſſels of the king's table were of gold, and the veſſels of the houſe of the foreſt of Libanus were of the pureſt gold. For no account was made of ſilver in thoſe days.

21 For the king's ſhips went to Tharſis with the ſervants of Hiram, once in three years: and they brought thence gold and ſilver, and ivory, and apes, and peacocks.

22 And Solomon was magnified above all the kings of the earth for riches and glory.

23 And all the kings of the earth deſired to ſee the face of Solomon, that they might hear the wiſdom which God had given in his heart.

24 And every year they brought him preſents, veſſels of ſilver and of gold, and garments, and armour, and ſpices, and horſes, and mules.

25 And Solomon had forty thouſand horſes in the ſtables, and twelve thouſand chariots, and horſemen, and he placed them in the cities of the chariots, and where the king was in Jeruſalem.

26 And he exerciſed authority over all the kings from the river Euphrates to the land of the Philiſtines, and to the borders of Egypt.

27 And he made ſilver as plentiful in Jeruſalem as ſtones: and cedars as common as the ſycamores, which grow in the plains.

28 And horſes were brought to him out of Egypt, and out of all countries.

29 Now the reſt of the acts of Solomon firſt and laſt are written in the words of Nathan the prophet, and in the books of Ahias the Silonite, and in the viſion of Addo the ſeer, againſt Jeroboam the ſon of Nabat.

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

* A. M. 3029. Ante C. 975. 31 And he ſlept * with his fathers: and they buried him in the city of David: and Roboam his ſon reigned in his ſtead.

CHAP. X.

Roboam anſwereth the people roughly: upon which ten tribes revolt.

3 Kings 12. 1. A. M. 3029. AND Roboam went to Sichem: for thither all Iſrael were aſſembled, to make him king.

2 And when Jeroboam the ſon of Nabat, who was in Egypt (for he was fled thither from Solomon), heard it, forthwith he returned.

3 And they ſent for him, and he came with all Iſrael, and they ſpoke to Roboam, ſaying:

4 Thy father oppreſſed us with a moſt grievous yoke, do thou govern us with a lighter hand than thy father, who laid upon us a heavy ſervitude, and eaſe ſomething of the burden, that we may ſerve thee,

5 And he ſaid to them: Come to me again after three days. And when the people were gone,

6 He took counſel with the ancients, who had ſtood before his father Solomon, while he yet lived, ſaying: What counſel give you to me, that I may anſwer the people?

7 And they ſaid to him: If thou pleaſe this people, and ſooth them with kind words, they will be thy ſervants for ever.

8 But he forſook the counſel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train.

9 And he ſaid to them: What ſeemeth good to you? or what ſhall I anſwer this people, who have ſaid to me: Eaſe the yoke which thy father laid upon us?

10 But they anſwered as young men, and brought up with him in pleaſures, and ſaid: Thus ſhalt thou ſpeak to the people, that ſaid to thee: Thy father made our yoke heavy, do thou eaſe it: thus ſhalt thou anſwer them: My little finger is thicker than the loins of my father.

11 My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with ſcourges, but I will beat you with ſcorpions.

12 So Jeroboam, and all the people came to Roboam the third day, as he commanded them.

13 And the king anſwered roughly, leaving the counſel of the ancients.

14 And he ſpoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with ſcourges, but I will beat you with ſcorpions.

15 And he condeſcended not to the people's requeſts: for it was the will of God, that his word might be fulfilled ‖ which he had ſpoken by the hand of Ahias the Silonite to Jeroboam the ſon of Nabat. ‖ 3 Kings 11. 29.

16 And all the people upon the king's ſpeaking roughly, ſaid thus unto him: We have no part in David, nor inheritance in the ſon of Iſai. Return to thy dwellings, O Iſrael, and do thou, O David, feed thy own houſe. And Iſrael went away to their dwellings.

17 But Roboam reigned over the children of Iſrael that dwelt in the cities of Juda.

18 And king Roboam ſent Aduram, who was over the tributes, and the children of Iſrael ſtoned him, and he died: and king Roboam made haſte to get up into his chariot, and fled into Jeruſalem.

19 And Iſrael revolted from the houſe of David unto this day.

CHAP. XI.

Roboam's reign. His kingdom is ſtrengthened.

A. M. 3030. Ante C. 974. 3 Kings 12. 21.

AND Roboam came to Jeruſalem, and called together all the houſe of Juda and of Benjamin, a hundred and fourſcore thouſand choſen men and warriors, to fight againſt Iſrael, and to bring back his kingdom to him.

2 And the word of the Lord came to Semeias the man of God, ſaying:

3 Speak to Roboam the ſon of Solomon the king of Juda, and to all Iſrael, in Juda and Benjamin:

4 Thus ſaith the Lord: You ſhall not go up, nor fight againſt your brethren: let every man return to his own houſe, for by my will this thing has been done. And when they heard the word of the Lord, they returned, and did not go againſt Jeroboam.

5 And Roboam dwelt in Jeruſalem, and built walled cities in Juda.

6 And he built Bethlehem, and Etam, and Thecue,

7 And Bethſur, and Socho, and Odollam.

8 And Geth and Mareſa, and Ziph,

9 And Aduram, and Lachis, and Azecha,

10 Saraa alſo, and Aialon, and Hebron, which are in Juda and Benjamin, well fenced cities.

11 And when he had encloſed them with walls, he put in them governors and ſtorehouſes of proviſions, that is, of oil and of wine.

12 Moreover in every city he made an armoury of ſhields and ſpears, and he fortified them with great diligence, and he reigned over Juda, and Benjamin.

13 And the prieſts and Levites, that were in all Iſrael, came to him out of all their ſeats,

14 Leaving their ſuburbs, and their poſſeſſions, and paſſing over to Juda, and Jeruſalem, becauſe Jeroboam and his ſons had caſt them off, from executing the prieſtly office to the Lord.

15 And he made to himſelf prieſts for the high places, and for the devils, and for the calves which he had made.

16 Moreover out of all the tribes of Iſrael, whoſoever gave their heart to ſeek the Lord the God of Iſrael, came into Jeruſalem to ſacrifice their victims before the Lord the God of their fathers.

17 And they ſtrengthened the kingdom of Juda, and eſtabliſhed Roboam the ſon of Solomon for three years: for they walked in the ways of David and of Solomon, only three years.

18 And Roboam took to wife Mahalath, the daughter of Jerimoth the ſon of David: and Abihail the daughter of Eliab the ſon of Iſai.

19 And they bore him ſons Jehus, and Somorias, and Zoom.

20 And after her he married Maacha the daughter of Abſalom, who bore him Abia, and Ethai, and Ziza, and Salomith.

21 And Roboam loved Maacha the daughter of Abſalom above all his wives, and concubines: for he had married eighteen wives, and threeſcore concubines: and he begot eight and twenty ſons, and threeſcore daughters.

22 But he put at the head of them Abia the ſon of Maacha to be the chief ruler over all his brethren: for he meant to make him king,

23 Becauſe he was wiſer and mightier than all his ſons, and in all the countries of Juda, and of Benjamin, and in all the walled cities: and he gave them proviſions in abundance, and he ſought many wives.

CHAP. XII.

Roboam for his ſins is delivered up into the hands of the king of Egypt: who carrieth away all the treaſures of the temple.

AND when the kingdom of Roboam was ſtrengthened and fortified, he forſook the law of the Lord, and all Iſrael with him. A. M. 3032.

2 And in the fifth year * of the reign of Roboam, Seſac king of Egypt came up againſt Jeruſalem (becauſe they had ſinned againſt the Lord) * A. M. 3033. Ante C. 971. 3 Kings 14. 25.

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people were without number that came with him out of Egypt, to wit, Lybians, and Troglodites, and Ethiopians.

4 And he took the ſtrongeſt cities in Juda, and came to Jeruſalem.

5 And Semeias the prophet came to Roboam, and to the princes of Juda, that were gathered together in Jeruſalem, fleeing from Seſac, and he ſaid to them: Thus ſaith the Lord: You have left me, and I have left you in the hand of Seſac.

6 And the princes of Iſrael, and the king, being in a conſternation, ſaid: The Lord is juſt.

7 And when the Lord ſaw that they were humbled, the word of the Lord came to Semeias, ſaying: Becauſe they are humbled, I will not deſtroy them, and I will give them a little help, and my wrath ſhall not fall upon Jeruſalem by the hand of Seſac.

8 But yet they ſhall ſerve him, that they may know the difference between my ſervice, and the ſervice of a kingdom of the earth.

9 So Seſac king of Egypt departed from Jeruſalem, taking away the treaſures of the houſe of the Lord, and of the king's houſe, and he took all with him, and the golden ſhields that Solomon had made,

10 Inſtead of which the king made brazen ones, and delivered them to the captains of the ſhield-bearers, who guarded the entrance of the palace.

11 And when the king entered into the houſe of the Lord, the ſhield-bearers came and took them, and brought them back again to their armory.

12 But yet becauſe they were humbled, the wrath of the Lord turned away from them, and they were not utterly deſtroyed: for even in Juda there were found good works.

‖ 3 Kings 14. 21.

13 ‖ King Roboam therefore was ſtrengthened in Jeruſalem, and reigned: he was one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord choſe out of all the tribes of Iſrael, to eſtabliſh his name there: and the name of his mother was Naama an Ammoniteſs.

14 But he did evil, and did not prepare his heart to ſeek the Lord.

15 Now the acts of Roboam firſt and laſt are written in the books of Semeias the prophet, and of Addo the ſeer, and diligently recorded: and there was war between Roboam and Jeroboam all their days.

16 And Roboam ſlept with his fathers, and was buried in the city of David. And Abia his ſon reigned in his ſtead.

CHAP. XIII.

Abia's reign: his victory over Jeroboam.

A. M. 3046. Ante C. 958. 3 Kings 15. 2.

IN the eighteenth year of king Jeroboam, Abia reigned over Juda.

2 Three years he reigned in Jeruſalem, and his mother's name was Michaia, the daughter of Uriel of Gabaa: and there was war between Abia and Jeroboam.

1 3 Kings 15. 7. A. M. 3047.

3 ‖ And when Abia had begun battle, and had with him four hundred thouſand moſt valiant and choſen men: Jeroboam put his army in array againſt him, eight hundred thouſand men, who were alſo choſen and moſt valiant for war.

4 And Abia ſtood upon mount Semeron, which was in Ephraim, and ſaid: Hear me, O Jeroboam, and all Iſrael:

5 Do you not know that the Lord God of Iſrael gave to David the kingdom over Iſrael for ever, to him and to his ſons by a covenant of ſalt?

6 And Jeroboam the ſon of Nabat, the ſervant of Solomon the ſon of David, roſe up: ‖ and rebelled againſt his lord.

‖ 3 Kings 11. 26.

7 And there were gathered to him vain men, and children of Belial: and they prevailed againſt Roboam the ſon of Solomon: for Roboam was unexperienced, and of a fearful heart, and could not reſiſt them.

8 And now you ſay that you are able to withſtand the kingdom of the Lord, which he poſſeſſeth by the ſons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods.

‖ 3 Kings 12. 31.

9 ‖ And you have caſt out the prieſts of the Lord, the ſons of Aaron, and the Levites: and you have made you prieſts, like all the nations of the earth: whoſoever cometh and conſecrateth his hand with a bullock of the herd, and with ſeven rams, is made a prieſt of thoſe who are no gods.

10 But the Lord is our God, whom we forſake not, and the prieſts who miniſter to the Lord are the ſons of Aaron, and the Levites are in their order.

11 And they offer holocauſts to the Lord, every day morning and evening, and incenſe made according to the ordinance of the law, and the loaves are ſet forth on a moſt clean table, and there is with us the golden candleſtick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the Lord our God, whom you have forſaken.

12 Therefore God is the leader in our army, and his prieſts who ſound with trumpets, and reſound againſt you: O children of Iſrael, fight not againſt the Lord the God of your fathers, for it is not good for you.

13 While he ſpoke theſe things, Jeroboam cauſed an ambuſhment to come about behind him. And while he ſtood facing the enemies, he encompaſſed Juda, who perceived it not, with his army.

14 And when Juda looked back, they ſaw the battle coming upon them both before and behind, and they cried to the Lord: and the prieſts began to ſound with the trumpets.

15 And all the men of Juda ſhouted: and

CHAP. XIII. VER. 2. *Michaia*, alias Maacha. Her father had alſo two names, viz. Abſalom, or Abeſſalom, and Uriel.

VER. 5. *A covenant of ſalt.* That is a firm and perpetual covenant. See *Numb.* xviii. 19.

behold when they ſhouted, God terrified Jeroboam, and all Iſrael that ſtood againſt Abia and Juda.

16 And the children of Iſrael fled before Juda, and the Lord delivered them into their hand.

17 And Abia and his people ſlew them with a great ſlaughter, and there fell wounded of Iſrael five hundred thouſand valiant men.

18 And the children of Iſrael were brought down, at that time, and the children of Juda were exceedingly ſtrengthened becauſe they had truſted in the Lord the God of their fathers.

19 And Abia purſued after Jeroboam, and took cities from him, Bethel and her daughters, and Jeſana with her daughters, Ephron alſo and her daughters.

20 And Jeroboam was not able to reſiſt any more, in the days of Abia: and the Lord ſtruck him, and he died.

21 But Abia, being ſtrengthened in his kingdom, took fourteen wives: and begot two and twenty ſons, and ſixteen daughters.

22 And the reſt of the acts of Abia, and of his ways and works, are written diligently in the book of Addo the prophet.

CHAP. XIV.

The reign of Aſa: his victory over the Ethiopians.

A. M. 3049. Ante C. 955. 3 Kings 15. 8. AND Abia ſlept with his fathers, and they buried him in the city of David: and Aſa his ſon reigned in his ſtead, in his days the land was quiet ten years.

2 And Aſa did that which was good and pleaſing in the ſight of his God, and he deſtroyed the altars of foreign worſhip, and the high places.

3 And broke the ſtatues, and cut down the groves.

4 And he commanded Juda to ſeek the Lord the God of their fathers, and to do the law, and all the commandments.

5 And he took away out of all the cities of Juda the altars, and temples, and reigned in peace.

6 He built alſo ſtrong cities in Juda, for he was quiet, and there had no wars riſen in his time, the Lord giving peace.

7 And he ſaid to Juda: Let us build theſe cities, and compaſs them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, becauſe we have ſought the Lord the God of our fathers, and he hath given us peace round about. So they built, and there was no hindrance in building.

8 And Aſa had in his army of men that bore ſhields and ſpears, of Juda three hundred thouſand, and of Benjamin that bore ſhields and drew bows, two hundred and eighty thouſand, all theſe were moſt valiant men.

9 * And Zara the Ethiopian came out againſt them with his army of ten hundred thouſand men, and with three hundred chariots: and he came as far as Mareſa. * A. M. 3063. Ante C. 941.

10 And Aſa went out to meet him, and ſet his army in array for battle in the vale of Sephata, which is near Mareſa:

11 And he called upon the Lord God, and ſaid: || Lord there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name we are come againſt this multitude. O Lord, thou art our God, let not man prevail againſt thee. || 1 Kings 14. 6.

12 And the Lord terrified the Ethiopians before Aſa and Juda: and the Ethiopians fled.

13 And Aſa and the people that were with him, purſued them to Gerara: and the Ethiopians fell even to utter deſtruction, for the Lord ſlew them, and his army fought againſt them, and they were deſtroyed. And they took abundance of ſpoils,

14 And they took all the cities round about Gerara: for a great fear was come upon all men: and they pillaged the cities, and carried off much booty.

15 And they deſtroyed the ſheep-cotes, and took an infinite multitude of cattle, and of camels: and returned to Jeruſalem.

CHAP. XV.

The prophecy of Azarias. Aſa's covenant with God. He depoſeth his mother.

AND the Spirit of God came upon Azarias the ſon of Oded, A. M. 3063.

2 And he went out to meet Aſa, and ſaid to him: Hear ye me, Aſa, and all Juda and Benjamin: The Lord is with you, becauſe you have been with him. If you ſeek him, you ſhall find: but if you forſake him, he will forſake you.

3 And many days ſhall paſs in Iſrael without the true God, and without a prieſt a teacher, and without the law.

4 And when in their diſtreſs they ſhall return to the Lord the God of Iſrael, and ſhall ſeek him, they ſhall find him.

5 At that time there ſhall be no peace to him that goeth out and cometh in, but terrors on every ſide among all the inhabitants of the earth.

6 For nation ſhall fight againſt nation, and city againſt city, for the Lord will trouble them with all diſtreſs.

7 Do you therefore take courage, and let not your hands be weakened: for there ſhall be a reward for your work.

8 And when Aſa had heard the words, and the prophecy of Azarias the ſon of Oded the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of mount Ephraim, which he had taken, and he dedicated the altar of the Lord, which was before the porch of the Lord.

9 And he gathered together all Juda and Benjamin, and the ſtrangers with them of Ephraim, and Manaſſes, and Simeon: for many were come over to him out of Iſrael, ſeeing that the Lord his God was with him.

10 And when they were come to Jeruſalem in the third month, in the fifteenth year of the reign of Aſa,

11 They ſacrificed to the Lord in that day of the ſpoils, and of the prey, that they had brought, ſeven hundred oxen, and ſeven thouſand rams.

12 And he went in to confirm as uſual the covenant, that they ſhould ſeek the Lord the God of their fathers with all their heart, and with all their ſoul.

13 And if any one, ſaid he, ſeek not the Lord the God of Iſrael, let him die, whether little or great, man or woman.

14 And they ſwore to the Lord with a loud voice with joyful ſhouting, and with ſound of trumpet, and ſound of cornets,

15 All that were in Juda with a curſe: for with all their heart they ſwore, and with all their will they ſought him, and they found him, and the Lord gave them reſt round about.

16 Moreover Maacha the mother of king Aſa he depoſed from the royal authority, becauſe ſhe had made in a grove an idol of Priapus: and he entirely deſtroyed it, and breaking it into pieces, burnt it at the torrent Cedron.

17 But high places were left in Iſrael: nevertheleſs the heart of Aſa was perfect all his days.

18 And the things which his father had vowed, and he himſelf had vowed, he brought into the houſe of the Lord, gold and ſilver, and veſſels of divers uſes.

19 And there was no war unto the five and thirtieth year of the kingdom of Aſa.

CHAP. XVI.

Aſa is reproved for ſeeking help from the Syrians: his laſt acts and death.

AND in the ſix and thirtieth year of his kingdom, * Baaſa the king of Iſrael came up againſt Juda, and built a wall about Rama, that no one might ſafely go out or come in of the kingdom of Aſa. * A. M. 3064. Ante C. 940.

2 Then Aſa brought out ſilver and gold, out of the treaſures of the houſe of the Lord, and of the king's treaſures, and ſent to Benadad king of Syria, who dwelt in Damaſcus, ſaying:

3 There is a league between me and thee, as there was between my father and thy father, wherefore I have ſent thee ſilver and gold, that thou mayſt break thy league with Baaſa king of Iſrael, and make him depart from me.

4 And when Benadad heard this, he ſent the captains of his armies againſt the cities of Iſrael: and they took Ahion, and Dan, and Abelmaim, and all the walled cities of Nephthali.

5 And when Baaſa heard of it, he left off the building of Rama, and interrupted his work.

6 Then king Aſa took all Juda, and they carried away from Rama, the ſtones, and the timber that Baaſa had prepared for the building: and he built with them Gabaa, and Maſpha.

7 At that time Hanani the prophet came to Aſa king of Juda, and ſaid to him: Becauſe thou haſt had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria eſcaped out of thy hand.

8 ‖ Were not the Ethiopians, and the Libyans much more numerous in chariots, and horſemen, and an exceeding great multitude: yet becauſe thou truſtedſt in the Lord, he delivered them into thy hand? ‖ Supra 14. 9.

9 For the eyes of the Lord behold all the earth, and give ſtrength to thoſe who with a perfect heart truſt in him. Wherefore thou haſt done fooliſhly, and for this cauſe from this time wars ſhall ariſe againſt thee.

10 And Aſa was angry with the ſeer, and commanded him to be put in priſon: for he was greatly enraged becauſe of this thing: and he put to death many of the people at that time.

11 But the works of Aſa the firſt and

CHAP. XVI. VER. 1. *Six and thirtieth year of his kingdom.* That is, of the kingdom of Juda, taking the date of it from the beginning of the reign of Roboam.

last are written in the Book of the kings of Juda and Israel.

12 And Asa fell sick in the nine and thirtieth * year of his reign, of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians.

* A. M. 3087. Ante C. 917.

13 And he slept with his fathers: and he died in the one and fortieth year * of his reign.

* A. M. 3090.

14 And they buried him in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp.

CHAP. XVII.

Josaphat's reign: his care for the instruction of his people: his numerous forces.

A. M. 3090. Ante C. 914. AND Josaphat his son reigned in his stead, and grew strong against Israel.

2 And he placed numbers of soldiers in all the fortified cities of Juda. And he put garrisons in the land of Juda, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Josaphat, because he walked in the first ways of David his father: and trusted not in Baalim,

4 But in the God of his father, and walked in his commandments, and not according to the sins of Israel.

5 And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat: and he acquired immense riches, and much glory.

6 And when his heart had taken courage for the ways of the Lord, he took away also the high places and the groves out of Juda.

* A. M. 3092. Ante C. 912. 7 And in the third year * of his reign, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda:

8 And with them the Levites, Semeias, and Nathanias, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias Levites, and with them Elisama, and Joram priests.

9 And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people.

10 And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda, and they durst not make war against Josaphat.

11 The Philistines also brought presents to Josaphat, and tribute in silver, and the Arabians brought him cattle, seven thousand seven hundred rams, and as many he-goats.

12 And Josaphat grew, and became exceeding great: and he built in Juda houses like towers, and walled cities.

13 And he prepared many works in the cities of Juda: and he had warriors, and valiant men in Jerusalem.

14 Of whom this is the number of the houses and families of every one: in Juda captains of the army, Ednas the chief, and with him three hundred thousand most valiant men.

15 After him Johanan the captain, and with him two hundred and eighty thousand.

16 And after him was Amasias the son of Zechri, consecrated to the Lord, and with him were two hundred thousand valiant men.

17 After him was Eliada valiant in battle, and with him two hundred thousand armed with bow and shield.

18 After him also was Jozabad, and with him a hundred and eighty thousand ready for war.

19 All these were at the hand of the king, beside others, whom he had put in the walled cities, in all Juda.

CHAP. XVIII.

Josaphat accompanies Achab in his expedition against Ramoth; where Achab is slain, as Micheas had foretold.

NOW Josaphat was rich and very glorious, and was joined by affinity to Achab.

2 And he went down to him after some years * to Samaria: and Achab at his coming killed sheep and oxen in abundance for him and the people that came with him: and he persuaded him to go up to Ramoth Galaad.

* A. M. 3107. Ante C. 897.

3 And Achab king of Israel said to Josaphat king of Juda: Come with me to Ramoth Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

4 And Josaphat said to the king of Israel: Enquire, I beseech thee, at present the word of the Lord.

5 So the king of Israel gathered together of the prophets four hundred men, and he said to them: Shall we go to Ramoth Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver it into the king's hand.

6 And Josaphat said: Is there not here a prophet of the Lord, that we may enquire also of him?

7 And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of the Lord: but I hate him, for he never prophesieth good to me, but always evil: and it is Micheas the son of Jemla. And Josaphat said: Speak not thus, O king.

8 And the king of Israel called one of the eunuchs, and said to him: Call quickly Micheas the son of Jemla.

9 Now the king of Israel, and Josaphat king of Juda, both sat on their thrones, clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them.

10 And Sedecias the son of Chanaana made him horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

11 And all the prophets prophesied in like manner, and said: Go up to Ramoth Galaad, and thou shalt prosper, and the Lord will deliver them into the king's hand.

12 And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king: I beseech thee therefore let not thy word disagree with them, and speak thou also good success.

13 And Micheas answered him: As the Lord liveth, whatsoever my God shall say to me, that will I speak.

14 So he came to the king: and the king said to him: Micheas, shall we go to Ramoth Galaad to fight, or forbear? And he answered him: Go up for all shall succeed prosperously, and the enemies shall be delivered into your hands.

15 And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord.

16 Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd: and the Lord said: These have no masters: let every man return to his own house in peace.

17 And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil?

18 Then he said: Hear ye therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left.

19 And the Lord said: Who shall deceive Achab king of Israel, that he may go up and fall in Ramoth Galaad? And when one spoke in this manner, and another otherwise:

20 There came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him? By what means wilt thou deceive him?

21 And he answered: I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail: go out, and do so.

22 Now therefore behold the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil against thee.

23 And Sedecias the son of Chanaana came, and struck Micheas on the cheek and said: Which way went the spirit of the Lord from me, to speak to thee?

24 And Micheas said: Thou thyself shalt see in that day, when thou shalt go in from chamber to chamber, to hide thyself.

25 And the king of Israel commanded, saying: Take Micheas, and carry him to Amon the governor of the city, and to Joas the son of Amelech.

26 And say: Thus saith the king: Put this fellow in prison, and give him bread, and water in a small quantity till I return in peace.

27 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

28 So the king of Israel and Josaphat king of Juda went up to Ramoth Galaad.

29 And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of Israel having changed his dress went to the battle.

30 Now the king of Syria had commanded the captains of his cavalry saying: Fight ye not with small, or great, but with the king of Israel only.

31 So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him to attack him: but he cried to the Lord, and he helped him, and turned them away from him.

32 For when the captains of the cavalry saw, that he was not the king of Israel, they left him.

33 And it happened that one of the people shot an arrow at a venture, and

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CHAP. XVIII. VER. 19. *Who shall deceive, &c.* See the annotations, 3 *Kings* xxii.

struck the king of Israel between the neck and the shoulders, and he said to his chariot-man: Turn thy hand, and carry me out of the battle, for I am wounded.

34 And the fight was ended that day: but the king of Israel stood in his chariot against the Syrians until the evening, and died at the sunset.

CHAP. XIX.

Josaphat's charge to the Judges and to the Levites.

A. M. 3107. AND Josaphat king of Juda returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord:

3 But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers.

4 And Josaphat dwelt at Jerusalem: and he went out again to the people from Bersabee to mount Ephraim, and brought them back to the Lord the God of their fathers.

5 And he set judges of the land in all the fenced cities of Juda, in every place.

6 And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.

7 Let the fear of the Lord be with you, and do all things with diligence: for there
§ Deut. 10. 17. Wisd. 6. 8. Eccli. 35. 15. Acts 10. 24. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Colos. 3. 25. 1 Peter 1. 17. is no iniquity with the Lord our God, || nor respect of persons, nor desire of gifts.

8 In Jerusalem also Josaphat appointed Levites, and priests and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof.

9 And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

10 Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: shew it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing you shall not sin.

11 And Amarias the priest your high priest shall be chief in the things which regard God: and Zabadias the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office: and you have before you the Levites for masters, take courage and do diligently, and the Lord will be with you in good things.

CHAP. XX.

The Ammonites, Moabites, and Syrians combine against Josaphat, he seeketh God's help by public prayer and fasting. A prophet foretelleth that God will fight for his people: the enemies destroy one another. Josaphat with his men gather the spoils. He reigneth in peace, but his navy perisheth, for his society with wicked Ochozias.

A. M. 3108. Ante C. 896. AFTER this the children of Moab, and the children of Ammon, and with them of the Ammonites, were gathered together to fight against Josaphat.

2 And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria, and behold they are in Asasonthamar, which is Engaddi.

3 And Josaphat being seized with fear betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda.

4 And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

5 And Josaphat stood in the midst of the assembly of Juda, and Jerusalem, in the house of the Lord before the new court.

6 And said: O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms and nations, in thy hand is strength and power, and no one can resist thee.

7 Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt in it, and built in it a sanctuary to thy name, saying:

9 If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon: and we will cry to thee in our afflictions, and thou wilt hear, and save us.

10 || Now therefore behold the children || Deut. 2. 1. of Ammon, and of Moab, and mount Seir, through whose lands thou didst not allow Israel to pass, when they came out of Egypt, but they turned aside from them, and slew them not:

11 Do the contrary, and endeavour to

caſt us out of the poſſeſſion which thou haſt delivered to us.

12 O our God, wilt not thou then judge them? as for us we have not ſtrength enough, to be able to reſiſt this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

13 And all Juda ſtood before the Lord with their little ones, and their wives, and their children.

14 And Jahaziel the ſon of Zacharias, the ſon of Banaias, the ſon of Jehiel, the ſon of Mathanias, a Levite of the ſons of Aſaph, was *there*, upon whom the Spirit of the Lord came in the midſt of the multitude,

15 And he ſaid: Attend ye all Juda, and you that dwell in Jeruſalem, and thou king Joſaphat: Thus ſaith the Lord to you: Fear ye not, and be not diſmayed at this multitude: for the battle is not yours, but God's.

16 To-morrow you ſhall go down againſt them: for they will come up by the aſcent named Sis, and you ſhall find them at the head of the torrent, which is over-againſt the wilderneſs of Jeruel.

17 It ſhall not be you that ſhall fight, but only ſtand with confidence, and you ſhall ſee the help of the Lord over you, O Juda, and Jeruſalem: fear ye not, nor be you diſmayed: to-morrow you ſhall go out againſt them, and the Lord will be with you.

18 Then Joſaphat, and Juda, and all the inhabitants of Jeruſalem fell flat on the ground before the Lord, and adored him.

19 And the Levites of the ſons of Caath, and of the ſons of Core praiſed the Lord the God of Iſrael with a loud voice, on high.

20 And they roſe early in the morning, and went out through the deſert of Thecua: and as they were marching, Joſaphat ſtanding in the midſt of them, ſaid: Hear me, ye men of Juda, and all the inhabitants of Jeruſalem: believe in the Lord your God, and you ſhall be ſecure: believe his prophets, and all things ſhall ſucceed well.

21 And he gave counſel to the people, and appointed the ſinging men of the Lord, to praiſe him by their companies, and to go before the army, and with one voice
‖ Pſal. 135. 1. to ſay: ‖ Give glory to the Lord, for his mercy endureth for ever.

22 And when they began to ſing praiſes, the Lord turned their ambuſhments upon themſelves, that is to ſay, of the children of Ammon, and of Moab, and of mount Seir, who were come out to fight againſt Juda, and they were ſlain.

23 For the children of Ammon, and of Moab, roſe up againſt the inhabitants of mount Seir, to kill and deſtroy them: and when they had made an end of them, they turned alſo againſt one another, and deſtroyed one another.

24 And when Juda came to the watch tower, that looketh toward the deſert, they ſaw afar off all the country, for a great ſpace, full of dead bodies, and that no one was left that could eſcape death.

25 Then Joſaphat came, and all the people with him to take away the ſpoils of the dead, and they found among the dead bodies, ſtuff of various kinds, and garments, and moſt precious veſſels: and they took them for themſelves, inſomuch that they could not carry all, nor in three days take away the ſpoils, the booty was ſo great.

26 And on the fourth day they were aſſembled in the valley of Bleſſing: for there they bleſſed the Lord, and therefore they called that place the valley of Bleſſing until this day.

27 And every man of Juda, and the inhabitants of Jeruſalem returned, and Joſaphat at their head, into Jeruſalem with great joy, becauſe the Lord had made them rejoice over their enemies.

28 And they came into Jeruſalem with pſalteries, and harps, and trumpets into the houſe of the Lord.

29 And the fear of the Lord fell upon all the kingdoms of the lands when they heard that the Lord had fought againſt the enemies of Iſrael.

30 And the kingdom of Joſaphat was quiet, and God gave him peace round about.

31 And Joſaphat reigned over Juda, and he was five and thirty years old when he began to reign: and he reigned five and twenty years in Jeruſalem: and the name of his mother was Azuba the daughter of Selahi. 3 Kings 22. 41.

32 And he walked in the way of his father Aſa, and departed not from it, doing the things that were pleaſing before the Lord.

33 But yet he took not away the high places, and the people had not yet turned their heart to the Lord the God of their fathers.

34 But the reſt of the acts of Joſaphat, firſt and laſt are written in the words of Jehu the ſon of Hanani, which he digeſted into the Books of the kings of Iſrael.

35 After theſe things Joſaphat king of Juda made friendſhip with Ochozias A. M. 3108.

king of Iſrael, whoſe works were very wicked.

36 And he was partner with him in making ſhips, to go to Tharſis: and they made the ſhips in Aſiongaber.

37 And Eliezer the ſon of Dodau of Mareſa propheſied to Joſaphat, ſaying: Becauſe thou haſt made a league with Ochozias, the Lord hath deſtroyed thy works, and the ſhips are broken, and they could not go to Tharſis.

CHAP. XXI.

Joram's wicked reign: his puniſhment and death.

A. M. 3115. Ante C. 889. 3 Kings 22. 45.

AND Joſaphat ſlept with his fathers, and was buried with them in the city of David: and Joram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Joſaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias, all theſe were the ſons of Joſaphat king of Juda.

3 And their father gave them great gifts of ſilver, and of gold, and penſions, with ſtrong cities in Juda: but the kingdom he gave to Joram, becauſe he was the eldeſt.

4 So Joram roſe up over the kingdom of his father: and when he had eſtabliſhed himſelf, he ſlew all his brethren with the ſword, and ſome of the princes of Iſrael.

5 Joram was two and thirty years old when he began to reign: and he reigned eight years in Jeruſalem.

‖ 4 Kings 8. 26. 6 ‖ And he walked in the ways of the kings of Iſrael, as the houſe of Achab had done: for his wife was a daughter of Achab, and he did evil in the ſight of the Lord.

7 But the Lord would not deſtroy the houſe of David: becauſe of the covenant which he had made with him: and becauſe he had promiſed to give a lamp to him, and to his ſons for ever.

‖ Gen. 27. 40. 8 In thoſe days Edom revolted, ‖ from being ſubject to Juda, and made themſelves a king.

9 And Joram went over with his princes, and all his cavalry with him, and roſe in the night, and defeated the Edomites who had ſurrounded him, and all the captains of his cavalry.

10 However Edom revolted, from being under the dominion of Juda unto this day: at that time Lobna alſo revolted, from being under his hand. For he had forſaken the Lord the God of his fathers:

11 Moreover he built alſo high places in the cities of Juda, and he made the inhabitants of Jeruſalem to commit fornication, and Juda to tranſgreſs.

12 And there was a letter brought him from Elias the prophet, in which it was written: Thus ſaith the Lord the God of David thy father: Becauſe thou haſt not walked in the ways of Joſaphat thy father, nor in the ways of Aſa king of Juda,

13 But haſt walked in the ways of the kings of Iſrael, and haſt made Juda and the inhabitants of Jeruſalem to commit fornication, imitating the fornication of the houſe of Achab, moreover alſo thou haſt killed thy brethren, the houſe of thy father, better men than thyſelf.

14 Behold the Lord will ſtrike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy ſubſtance.

15 And thou ſhalt be ſick of a very grievous diſeaſe of thy bowels, till thy vital parts come out by little and little every day.

16 And the Lord ſtirred up againſt Joram the ſpirit of the Philiſtines, and of the Arabians, who border on the Ethiopians.

17 And they came up into the land of Juda, and waſted it, and they carried away all the ſubſtance that was found in the king's houſe, his ſons alſo, and his wives: ſo that there was no ſon left him but Joachaz, who was the youngeſt.

18 And beſides all this the Lord ſtruck him with an incurable diſeaſe in his bowels.

19 And as day came after day, and time rolled on, two whole years paſſed: then after being waſted with a long conſumption, ſo as to void his very bowels, his diſeaſe ended with his life. * And he died of a moſt wretched illneſs, and the people did not make a funeral for him according to the manner of burning, as they had done for his anceſtors. * A. M. 3119. Ant. C. 885.

20 He was two and thirty years old when he began his reign, and he reigned eight years in Jeruſalem. And he walked not rightly, and they buried him in the city of David: but not in the ſepulchres of the kings.

CHAP. XXII.

The reign and death of Ochozias. The tyranny of Athalia.

AND the inhabitants of Jeruſalem made Ochozias his youngeſt ſon king in his place: for the rovers of the Arabians, who had broke in upon the camp, had killed all A. M. 3119. 4 Kings 8. 24.

Joachaz, alias *Ochozias*.

that were his elder brothers. So Ochozias the ſon of Joram king of Juda reigned.

2 Ochozias was forty two years old when he began to reign, and he reigned one year in Jeruſalem, and the name of his mother was Athalia the daughter of Amri.

3 He alſo walked in the ways of the houſe of Achab: for his mother puſhed him on to do wickedly.

4 So he did evil in the ſight of the Lord, as the houſe of Achab did: for they were his counſellors after the death of his father, to his deſtruction.

5 And he walked after their counſels. And he went with Joram the ſon of Achab king of Iſrael, to fight againſt Hazael king of Syria, at Ramoth Galaad: and the Syrians wounded Joram.

6 And he returned to be healed in Jezrahel: for he received many wounds in the foreſaid battle. * And Ochozias the ſon of Joram king of Juda, went down to viſit Joram the ſon of Achab in Jezrahel where he lay ſick.

* A. M. 3120. Ante C. 884.

7 For it was the will of God againſt Ochozias that he ſhould come to Joram: and when he was come ſhould go out alſo againſt Jehu the ſon of Namſi, whom the Lord had anointed to deſtroy the houſe of Achab.

8 So when Jehu was rooting out the houſe of Achab, he found the princes of Juda, and the ſons of the brethren of Ochozias, who ſerved him, and he ſlew them.

9 And he ſought for Ochozias himſelf, and took him lying hid in Samaria: and when he was brought to him, he killed him, and they buried him: becauſe he was the ſon of Joſaphat, who had ſought the Lord with all his heart. And there was no more hope that any one ſhould reign of the race of Ochozias.

‖ 4 Kings 11. 1.

10 ‖ For Athalia his mother, ſeeing that her ſon was dead, roſe up, and killed all the royal family of the houſe of Joram.

11 But Joſabeth the king's daughter took Joas the ſon of Ochozias, and ſtole him from among the king's ſons, that were ſlain. And ſhe hid him with his nurſe in a bed-chamber: now Joſabeth that hid him, was daughter of king Joram, wife of Joiada the high prieſt, and ſiſter of Ochozias, and therefore Athalia did not kill him.

12 And he was with them hid in the houſe of God ſix years, during which Athalia reigned over the land.

CHAP. XXII. VER. 2. *Forty two, &c.* Divers Greek bibles read *twenty two*, agreeably to 4 Kings, viii. 18.

CHAP. XXIII.

Joiada the high prieſt cauſeth Joas to be made king: Athalia to be ſlain, and idolatry to be deſtroyed.

AND in the ſeventh year Joiada being encouraged, took the captains of hundreds, to wit, Azarias the ſon of Jeroham, and Iſmahel the ſon of Johanan, and Azarias the ſon of Obed, and Maaſias the ſon of Adaias, and Eliſaphat the ſon of Zechri: and made a covenant with them.

A. M. 3126. Ante C. 879. 4 Kings 11. 4.

2 And they went about Juda, and gathered together the Levites out of all the cities of Juda, and the chiefs of the families of Iſrael, and they came to Jeruſalem.

3 And all the multitude made a covenant with the king in the houſe of God: and Joiada ſaid to them: Behold the king's ſon ſhall reign, as the Lord hath ſaid of the ſons of David.

4 And this is the thing that you ſhall do:

5 A third part of you that come to the ſabbath, of the prieſts, and of the Levites, and of the porters ſhall be at the gates: and a third part at the king's houſe: and a third at the gate that is called the Foundation: but let all the reſt of the people be in the courts of the houſe of the Lord.

6 And let no one come into the houſe of the Lord, but the prieſts, and they that miniſter of the Levites: let them only come in, becauſe they are ſanctified: and let all the reſt of the people keep the watches of the Lord.

7 And let the Levites be round about the king, every man with his arms: (and if any other come into the temple, let him be ſlain) and let them be with the king both coming in, and going out.

8 So the Levites, and all Juda did according to all that Joiada the high prieſt had commanded: and they took every one his men that were under him, and that came in by the courſe of the ſabbath, with thoſe who had fulfilled the ſabbath, and were to go out. For Joiada the high prieſt permitted not the companies to depart, which were accuſtomed to ſucceed one another every week.

9 And Joiada the prieſt gave to the captains the ſpears, and the ſhields, and targets of king David, which he had dedicated in the houſe of the Lord.

10 And he ſet all the people with ſwords

CHAP. XXIII. VER. 5. *To the ſabbath.* That is, to perform in your weeks the functions of your office, or the weekly watches.

in their hands from the right side of the temple, to the left side of the temple, before the altar, and the temple, round about the king.

11 And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada the high priest and his sons anointed him: and they prayed for him, and said: God save the king.

12 Now when Athalia heard the noise of the people running and praising the king, she came in to the people, into the temple of the Lord.

13 And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

14 And Joiada the high priest going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple, and when she is without let her be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord.

15 And they laid hold on her by the neck: and when she was come within the horse gate of the palace, they killed her there.

16 And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the Lord.

17 And all the people went into the house of Baal, and destroyed it: and they broke down his altars and his idols: and they slew Mathan the priest of Baal before the altars.

18 And Joiada appointed overseers in the house of the Lord, under the hands of the priests, and the Levites, whom David had distributed in the house of the Lord: to offer holocausts to the Lord, as it is written in the law of Moses, with joy and singing, according to the disposition of David.

19 He appointed also porters in the gates of the house of the Lord, that none who was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the most valiant men, and the chiefs of the people, and all the people of the land, and they brought down the king from the house of the Lord, and brought him through the upper gate into the king's house, and set him on the royal throne.

21 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

CHAP. XXIV.

Joas reigneth well all the days of Joiada: afterwards falleth into idolatry and causeth Zacharias to be slain. He is slain himself by his servants.

JOAS was seven years old when he began to reign: and he reigned forty years in Jerusalem: the name of his mother was Sebia of Bersabee. 4 Kings 11. 21. 12. 1.

2 And he did that which is good before the Lord all the days of Joiada the priest.

3 And Joiada took for him two wives, by whom he had sons and daughters.

4 After this Joas had a mind to repair the house of the Lord.

5 * And he assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year, and do this with speed: but the Levites were negligent. * A. M. 3147. Ante C. 857.

6 And the king called Joiada the chief, and said to him: Why hast thou not taken care to oblige the Levites to bring in out of Juda and Jerusalem the money that was appointed by Moses the servant of the Lord for all the multitude of Israel to bring into the tabernacle of the testimony?

7 For that wicked woman Athalia, and her children have destroyed the house of God, and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord.

8 And the king commanded, and they made a chest: and set it by the gate of the house of the Lord on the outside.

9 And they made a proclamation in Juda and Jerusalem, that every man should bring to the Lord, ‖ the money which Moses the servant of God appointed for all Israel, in the desert. ‖ Exod. 30. 12.

10 And all the princes, and all the people rejoiced: and going in they contributed and cast so much into the chest of the Lord, that it was filled.

11 And when it was time to bring the chest before the king by the hands of the Levites (for they saw there was much money), the king's scribe, and he whom the high priest had appointed went in: and they poured out the money that was in the chest: and they carried back the chest to its place: and thus they did from day to day, and there was gathered an immense sum of money.

12 And the king and Joiada gave it to those who were over the works of the house of the Lord: but they hired with it stone-cutters, and artificers of every kind of work to repair the house of the Lord: and such as

wrought in iron and braſs, to uphold what began to be falling.

13 And the workmen were diligent, and the breach of the walls was cloſed up by their hands, and they ſet up the houſe of the Lord in its former ſtate, and made it ſtand firm.

14 And when they had finiſhed all the works, they brought the reſt of the money before the king and Joiada: and with it were made veſſels for the temple for the miniſtry, and for holocauſts and bowls, and other veſſels of gold and ſilver: and holocauſts were offered in the houſe of the Lord continually all the days of Joiada.

15 But Joiada grew old and was full of days, and died when he was a hundred and thirty years old.

16 And they buried him in the city of David among the kings, becauſe he had done good to Iſrael, and to his houſe.

17 And after the death of Joiada, the princes of Juda went in, and worſhipped the king: and he was ſoothed by their ſervices and hearkened to them.

18 And they forſook the temple of the Lord the God of their fathers, and ſerved groves and idols, and wrath came upon Juda, and Jeruſalem for this ſin.

19 And he ſent prophets to them to bring them back to the Lord, and they would not give ear when they teſtified againſt them.

20 The ſpirit of God then came upon
* A. M. 3164. Ante C. 840. Zacharias the ſon of Joiada the prieſt, * and he ſtood in the ſight of the people, and ſaid to them: Thus ſaith the Lord God: Why tranſgreſs you the commandment of the Lord which will not be for your good, and have forſaken the Lord, to make him forſake you?

21 And they gathered themſelves together againſt him, and ſtoned him at the king's commandment in the court of the houſe of the Lord.

22 And king Joas did not remember the kindneſs that Joiada his father had done to
‖ Mat. 23. 35. him, ‖ but killed his ſon. And when he died, he ſaid: The Lord ſee, and require it.

23 ‖ And when a year * was come about
‡ 3 Kings 12. 17. the army of Syria came up againſt him: and they came to Juda and Jeruſalem, and killed all the princes of the people, and they ſent all the ſpoils to the king to Damaſcus.
* A. M. 3165.

24 And whereas there came a very ſmall number of the Syrians, the Lord delivered into their hands an infinite multitude, becauſe they had forſaken the Lord the God of their fathers: and on Joas they executed ſhameful judgments.

25 And departing they left him in great diſeaſes: and his ſervants roſe up againſt him, for revenge of the blood of the ſon of Joiada the prieſt, and they ſlew him in his bed, and he died: and they buried him in the city of David, but not in the ſepulchres of the kings.

26 Now the men that conſpired againſt him were Zabad the ſon of Semmaath an Ammoniteſs, and Jozabad the ſon of Semarith a Moabiteſs.

27 And concerning his ſons, and the ſum of money, which was gathered under him, and the repairing the houſe of God, they are written more diligently in the book of kings: and Amaſias his ſon reigned in his ſtead.

CHAP. XXV.

Amaſias's reign: he beginneth well, but endeth ill: he is overthrown by Joas, and ſlain by his own people.

AMASIAS was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jeruſalem: the name of his mother was Joadan of Jeruſalem. A. M. 3165. Ante C. 839. 4 Kings 14. 2.

2 And he did what was good in the ſight of the Lord: but yet not with a perfect heart.

3 And when he ſaw himſelf ſtrengthened in his kingdom, he put to death the ſervants that had ſlain the king his father.

4 But he ſlew not their children, as it is written in the book of the law of Moſes, where the Lord commanded, ſaying: ‖ The fathers ſhall not be ſlain for the children, nor the children for their fathers, but every man ſhall die for his own ſin. ‖ Deut. 24. 16. 4 Kings 14. 6. Ezec. 18. 20.

5 Amaſias therefore gathered Juda together, and appointed them by families, and captains of thouſands and of hundreds in all Juda, and Benjamin: and he numbered them from twenty years old and upwards, and found three hundred thouſand young men that could go out to battle, and could hold the ſpear and ſhield.

6 He hired alſo of Iſrael a hundred thouſand valiant men, for a hundred talents of ſilver.

7 But a man of God came to him, and ſaid: O king, let not the army of Iſrael go out with thee, for the Lord is not with Iſrael, and all the children of Ephraim:

8 And if thou think that battles conſiſt in the ſtrength of the army, God will make thee to be overcome by the enemies: for it belongeth to God both to help, and to put to flight.

9 And Amaſias ſaid to the man of God: What will then become of the hundred talents which I have given to the ſoldiers of Iſrael? and the man of God anſwered him:

The Lord is rich enough to be able to give thee much more than this.

10 Then Amaſias ſeparated the army, that came to him out of Ephraim, to go home again: but they being much enraged againſt Juda, returned to their own country.

11 And Amaſias taking courage led forth his people, and went to the vale of ſalt pits, and ſlew of the children of Seir, ten thouſand.

12 And other ten thouſand men the ſons of Juda took, and brought to the ſteep of a certain rock, and caſt them down headlong from the top, and they all were broken to pieces.

13 But that army which Amaſias had ſent back, that they ſhould not go with him to battle, ſpread themſelves among the cities of Juda, from Samaria to Bethhoron, and having killed three thouſand took away much ſpoil.

14 But Amaſias after he had ſlain the Edomites, ſet up the gods of the children of Seir, which he had brought thence, to be his gods, and adored them, and burnt incenſe to them.

15 Wherefore the Lord being angry againſt Amaſias, ſent a prophet to him, to ſay to him: Why haſt thou adored gods that have not delivered their own people out of thy hand?

16 And when he ſpoke theſe things, he anſwered him: Art thou the king's counſellor? be quiet, leſt I kill thee. And the prophet departing, ſaid: I know that God is minded to kill thee, becauſe thou haſt done this evil, and moreover haſt not hearkened to my counſel.

17 Then Amaſias king of Juda taking very bad counſel, ſent to Joas the ſon of Joachaz the ſon of Jehu, king of Iſrael, ſaying: Come, let us ſee one another.

18 But he ſent back the meſſengers, ſaying: The thiſtle that is in Libanus ſent to the cedar in Libanus, ſaying: Give thy daughter to my ſon to wife: and behold the beaſts that were in the wood of Libanus paſſed by, and trod down the thiſtle.

19 Thou haſt ſaid: I have overthrown Edom, and therefore thy heart is lifted up with pride: ſtay at home, why doſt thou provoke evil againſt thee, that both thou ſhouldſt fall and Juda with thee.

20 Amaſias would not hearken to him, becauſe it was the Lord's will that he ſhould be delivered into the hands of enemies, becauſe of the gods of Edom.

21 So Joas king of Iſrael went up, and they preſented themſelves to be ſeen by one another: and Amaſias king of Juda was in Bethſames of Juda:

22 And Juda fell before Iſrael, and they fled to their dwellings.

23 And Joas king of Iſrael took Amaſias king of Juda, the ſon of Joas, the ſon of Joachaz, in Bethſames, and brought him to Jeruſalem: and broke down the walls thereof from the gate of Ephraim, to the gate of the corner, four hundred cubits.

24 And he took all the gold, and ſilver, and all the veſſels, that he found in the houſe of God, and with Obededom, and in the treaſures of the king's houſe, moreover alſo the ſons of the hoſtages, he brought back to Samaria.

25 And Amaſias the ſon of Joas king of Juda lived, after the death of Joas the ſon of Joachaz king of Iſrael, fifteen years.

26 Now the reſt of the acts of Amaſias the firſt and laſt are written in the Book of the kings of Juda and Iſrael.

27 And after he revolted from the Lord, they made a conſpiracy againſt him in Jeruſalem. * And he fled into Lachis, and they ſent, and killed him there. * A. M. 3194. Ante C. 810.

28 And they brought him back upon horſes, and buried him with his fathers in the city of David.

CHAP. XXVI.

Ozias reigneth proſperouſly, till he invadeth the prieſts office, upon which he is ſtruck with a leproſy.

AND all the people of Juda took his ſon Ozias, who was ſixteen years old, and made him king in the room of Amaſias his father. A. M. 3194. 4 Kings 14. 21.

2 He built Aïlath, and reſtored it to the dominion of Juda, after that the king ſlept with his fathers.

3 Ozias was ſixteen years old when he began to reign, and he reigned two and fifty years in Jeruſalem: the name of his mother was Jechelia of Jeruſalem.

4 And he did that which was right in the eyes of the Lord, according to all that Amaſias his father had done.

5 And he ſought the Lord in the days of Zacharias that underſtood and ſaw God: and as long as he ſought the Lord, he directed him in all things.

6 Moreover he went forth, and fought againſt the Philiſtines, and broke down the wall of Geth, and the wall of Jabnia, and the wall of Azotus: and he built towns in Azotus, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians, that dwelt in Gurbaal, and againſt the Ammonites.

8 And the Ammonites gave gifts to Ozias: and his name was ſpread abroad even to the entrance of Egypt for his frequent victories.

9 And Ozias built towers in Jeruſalem over the gate of the corner, and over the gate of the valley, and the reſt, in the ſame ſide of the wall, and fortified them.

10 And he built towers in the wilderneſs, and dug many ciſterns, for he had much cattle both in the plains, and in the waſte of the deſert: he had alſo vineyards and dreſſers of vines in the mountains, and in Carmel: for he was a man that loved huſbandry.

11 And the army of his fighting men, that went out to war, was under the hand of Jehiel the ſcribe, and Maaſias the doctor, and under the hand of Hananias, who was one of the king's captains.

12 And the whole number of the chiefs by the families of valiant men, were two thouſand ſix hundred.

13 And the whole army under them three hundred and ſeven thouſand five hundred: who were fit for war, and fought for the king againſt the enemy.

14 And Ozias prepared for them, that is, for the whole army, ſhields, and ſpears, and helmets, and coats of mail, and bows, and ſlings to caſt ſtones.

15 And he made in Jeruſalem engines of diverſe kinds, which he placed in the towers, and in the corners of the walls, to ſhoot arrows, and great ſtones: and his name went forth far abroad, for the Lord helped him, and had ſtrengthened him.

16 But when he was made ſtrong, his heart was lifted up to his deſtruction, and he neglected the Lord his God: and going into the temple of the Lord, he had a mind to burn incenſe upon the altar of incenſe.

17 And immediately Azarias the prieſt going in after him, and with him fourſcore prieſts of the Lord, moſt valiant men,

18 Withſtood the king and ſaid: It doth not belong to thee, Ozias, to burn incenſe to the Lord, but to the prieſts, that is, to
‖ Exod. 30. 7. & ſeq. the ſons of Aaron, ‖ who are conſecrated for this miniſtry: go out of the ſanctuary, do not deſpiſe: for this thing ſhall not be accounted to thy glory by the Lord God.

19 And Ozias was angry, and holding in his hand the cenſer to burn incenſe, threatened the prieſts. And preſently there roſe a leproſy in his forehead before the prieſts, in the houſe of the Lord at the altar of incenſe.

20 And Azarias the high prieſt, and all the reſt of the prieſts looked upon him, and ſaw the leproſy in his forehead, and they made haſte to thruſt him out. Yea himſelf alſo being frightened, haſted to go out, becauſe he had quickly felt the ſtroke of the Lord.

21 ‖ And Ozias the king was a leper unto the day of his death, and he dwelt in a houſe apart being full of the leproſy, for which he had been caſt out of the houſe of the Lord. And Joatham his ſon governed the king's houſe, and judged the people of the land. ‖ 4 Kings 15. 5.

22 But the reſt of the acts of Ozias firſt and laſt were written by Iſaias the ſon of Amos, the prophet.

23 And Ozias ſlept with his fathers, and they buried him in the field of the royal ſepulchres, becauſe he was a leper: and Joatham his ſon reigned in his ſtead.

CHAP. XXVII.

Joatham's good reign.

JOATHAM was five and twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: the name of his mother was Jeruſa the daughter of Sadoc. A. M. 3246. Ante C. 758. 4 Kings 15. 33.

2 And he did that which was right before the Lord, according to all that Ozias his father had done, only that he entered not into the temple of the Lord, and the people ſtill tranſgreſſed.

3 He built the high gate of the houſe of the Lord, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Juda, and caſtles and towers in the foreſts.

5 He fought againſt the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time a hundred talents of ſilver, and ten thouſand meaſures of wheat, and as many meaſures of barley: ſo much did the children of Ammon give him in the ſecond and third year.

6 And Joatham was ſtrengthened, becauſe he had his way directed before the Lord his God.

7 Now the reſt of the acts of Joatham, and all his wars, and his works, are written in the Book of the kings of Iſrael and Juda.

8 He was five and twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem.

9 And Joatham ſlept with his fathers, and they buried him in the city of David: and Achaz his ſon reigned in his ſtead.

CHAP. XXVIII.

The wicked and unhappy reign of Achaz.

A. M. 3262. Ante C. 742. 4 Kings 16. 2.

ACHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was right in the sight of the Lord as David his father had done.

2 But walked in the ways of the kings of Israel, moreover also he cast statues for Baalim.

3 It was he that burnt incense in the valley of Benennom, and consecrated his sons in the fire according to the manner of the nations, which the Lord slew at the coming of the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

* A. M. 3263.

5 * And the Lord his God delivered him into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried *it* to Damascus: he was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter.

6 For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men: because they had forsaken the Lord the God of their fathers.

7 At the same time Zechri a powerful man of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, and Elcana who was next to the king.

8 And the children of Israel carried away of their brethren two hundred thousand women, boys, and girls, and an immense booty: and they brought it to Samaria.

9 At that time there was a prophet of the Lord there, whose name was Oded: and he went out to meet the army that came to Samaria, and said to them: Behold the Lord the God of your fathers being angry with Juda, hath delivered them into your hands, and you have butchered them cruelly, so that your cruelty hath reached up to heaven.

10 Moreover you have a mind to keep under the children of Juda and Jerusalem for your bond-men and bond-women, which ought not to be done: for you have sinned in this against the Lord your God.

11 But hear ye my counsel, and release the captives, that you have brought of your brethren, because a great indignation of the Lord hangeth over you.

12 Then some of the chief men of the sons of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollamoth, Ezechias the son of Sellum, and Amasa the son of Adali, stood up against them that came from the war.

13 And they said to them: You shall not bring in the captives hither, lest we sin against the Lord. Why will you add to our sins, and heap up upon our former offences? for the sin is great, and the fierce anger of the Lord hangeth over Israel.

14 So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude.

15 And the men, whom we mentioned above, rose up and took the captives, and with the spoils clothed all them that were naked: and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them: they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho the city of palm-trees to their brethren, and they returned to Samaria.

16 At that time king Achaz sent to the king of the Assyrians asking help.

* A. M. 3264. Ante C. 740.

17 * And the Edomites came and slew many of Juda, and took a great booty.

18 The Philistines also spread themselves among the cities of the plains, and to the south of Juda: and they took Bethsames, and Aialon, and Gaderoth, and Socho, and Thamnan, and Gamzo, with their villages, and they dwelt in them.

19 For the Lord had humbled Juda because of Achaz the king of Juda, for he had stripped it of help, and had contemned the Lord.

‖ 4 Kings 16. 10.

20 And he brought against him Thelgathphalnasar ‖ king of the Assyrians, who also afflicted him, and plundered him without any resistance.

21 And Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the king of the Assyrians, and yet it availed him nothing.

22 Moreover also in the time of his distress he increased contempt against the Lord, king Achaz himself by himself,

23 Sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of Syria help them, and I will appease them with victims, and they will help me; whereas on the contrary they were the ruin of him, and of all Israel.

24 Then Achaz having taken away all the

CHAP. XXVIII. VER. 19. *For he had stripped it of help:* that is, Achaz stripped the kingdom of Juda of the Divine assistance by his wickedness, and by his introducing idolatry.

vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem.

25 And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord the God of his fathers to wrath.

26 But the rest of his acts, and all his works first and last are written in the Book of the kings of Juda and Israel.

27 And Achaz slept with his fathers, and they buried him in the city of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias his son reigned in his stead.

CHAP. XXIX.

Ezechias purifieth the temple, and restoreth religion.

A. M. 3278. Ante C. 726. 4 Kings 18. 1.

NOW Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

2 And he did that which was pleasing in the sight of the Lord, according to all that David his father had done.

3 In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them.

4 And he brought the priests and the Levites, and assembled them in the east-street.

5 And he said to them: Hear me, ye Levites, and be sanctified, purify the house of the Lord the God of your fathers, and take away all filth out of the sanctuary.

6 Our fathers have sinned and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

7 They have shut up the doors that were in the porch, and put out the lamps, and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel.

8 Therefore the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

9 Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives are led away captives for this wickedness.

10 Now therefore I have a mind that we make a covenant with the Lord the God of Israel, and he will turn away the wrath of his indignation from us.

11 My sons be not negligent: the Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

12 Then the Levites arose: Mahath the son of Amasai, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the sons of Gerson, Joah the son of Zemma, and Eden the son of Joah.

13 And of the sons of Elisaphan, Samri, and Jahiel. Also of the sons of Asaph, Zacharias, and Mathanias.

14 And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

15 And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

16 And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness, that they found within to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad to the torrent Cedron.

17 And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

18 And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition with all its vessels,

19 And all the furniture of the temple, which king Achaz in his reign had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

20 And king Ezechias rising early, assembled all the rulers of the city, and went up into the house of the Lord:

21 And they offered together seven bullocks, and seven rams, and seven lambs, and seven he-goats for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests the sons of Aaron, to offer them upon the altar of the Lord.

22 Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar, they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

23 And they brought the he-goats for sin

before the king, and the whole multitude, and they laid their hands upon them:

24 And the priests immolated them, and sprinkled their blood before the altar for an expiation of all Israel: for the king had commanded that the holocaust and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, and psalteries, and harps according to the regulation of David the king, and of Gad the seer, and of Nathan the prophet: for it was the commandment of the Lord by the hand of his prophets.

26 And the Levites stood, with the instruments of David, and the priests with trumpets.

27 And Ezechias commanded that they should offer holocausts upon the altar: and when the holocausts were offered, they began to sing praises to the Lord, and to sound with trumpets, and divers instruments which David the king of Israel had prepared.

28 And all the multitude adored, and the singers, and the trumpeters, were in their office, till the holocaust was finished.

29 And when the oblation was ended, the king, and all that were with him bowed down, and adored.

30 And Ezechias, and the princes commanded the Levites to praise the Lord with the words of David, and Asaph the seer: and they praised him with great joy, and bowing the knee adored.

31 And Ezechias added, and said: You have filled your hands to the Lord, come and offer victims, and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts with a devout mind.

32 And the number of the holocausts which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

33 And they consecrated to the Lord six hundred oxen, and three thousand sheep.

34 But the priests were few, and were not enough to flay the holocausts: wherefore the Levites their brethren helped them, till the work was ended, and priests were sanctified, for the Levites are sanctified with an easier rite than the priests.

35 So there were many holocausts, and the fat of peace-offerings, and the libations of holocausts: and the service of the house of the Lord was completed.

36 And Ezechias, and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.

CHAP. XXX.

Ezechias inviteth all Israel to celebrate the pasch: the solemnity is kept fourteen days.

AND Ezechias sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord in Jerusalem, and keep the phase to the Lord the God of Israel. A. M. 3278.

2 For the king taking counsel and the princes, and all the assembly of Jerusalem, decreed to keep the phase the second month.

3 For they could not keep it in its time: because there were not priests enough sanctified, and the people was not as yet gathered together to Jerusalem.

4 And the thing pleased the king, and all the people.

5 And they decreed to send messengers to all Israel from Bersabee even to Dan, that they should come, and keep the phase to the Lord the God of Israel in Jerusalem: for many had not kept it as it is prescribed by the law.

6 And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel, turn again to the Lord the God of Abraham, and of Isaac, and of Israel: and he will return to the remnant of you that have escaped the hand of the king of the Assyrians.

7 Be not like your fathers, and brethren, who departed from the Lord the God of their fathers, and he hath given them up to destruction, as you see.

8 Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified for ever: serve the Lord the God of your fathers, and the wrath of his indignation shall be turned away from you.

9 For if you turn again to the Lord: your brethren, and children shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord your God is merciful, and will not turn away his face from you, if you return to him.

10 So the posts went speedily from city to city, through the land of Ephraim, and of Manasses, even to Zabulon, whilst they laughed at them and mocked them.

11 Nevertheless some men of Aser, and of Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem.

12 But the hand of God was in Juda, to give them one heart to do the word of the

Lord, according to the commandment of the king, and of the princes.

13 And much people were assembled to Jerusalem to celebrate the solemnity of the unleavened bread in the second month:

14 And they arose and destroyed the altars that were in Jerusalem, and took away all things in which incense was burnt to idols, and cast them into the torrent Cedron.

15 And they immolated the phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified offered holocausts in the house of the Lord.

16 And they stood in their order according to the disposition, and law of Moses the man of God: but the priests received the blood which was to be poured out, from the hands of the Levites,

17 Because a great number was not sanctified: and therefore the Levites immolated the phase for them that came not in time to be sanctified to the Lord.

18 For a great part of the people from Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, eat the phase, otherwise than it is written: and Ezechias prayed for them, saying: The Lord who is good will shew mercy,

19 To all them, who with their whole heart seek the Lord the God of their fathers: and will not impute it to them that they are not sanctified.

20 And the Lord heard him, and was merciful to the people.

21 And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days with great joy, praising the Lord every day. The Levites also and the priests with instruments, that agreed to their office.

22 And Ezechias spoke to the heart of all the Levites, that had good understanding concerning the Lord: and they eat during the seven days of the solemnity, immolating victims of peace-offerings, and praising the Lord the God of their fathers.

23 And it pleased the whole multitude to keep other seven days: which they did with great joy.

24 For Ezechias the king of Juda had given to the multitude a thousand bullocks, and seven thousand sheep: and the princes had given the people a thousand bullocks, and ten thousand sheep: and a great number of priests was sanctified.

25 And all the multitude of Juda with the priests and Levites, and all the assembly, that came out of Israel; and the proselytes of the land of Israel, and that dwelt in Juda were full of joy.

26 And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David king of Israel.

27 And the priests and the Levites rose up and blessed the people: and their voice was heard: and their prayer came to the holy dwelling place of heaven.

CHAP. XXXI.

Idolatry is abolished; and provisions made for the ministers.

AND when these things had been duly celebrated, all Israel that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their possessions and cities. A. M. 3278.

2 And Ezechias appointed companies of the priests, and the Levites, by their courses, every man in his own office, to wit, both of the priests, and of the Levites, for holocausts, and for peace-offerings, to minister, and to praise, and to sing in the gates of the camp of the Lord.

3 And the king's part was, that of his proper substance the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses.

4 He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites their portion, that they might attend to the law of the Lord.

5 Which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the first-fruits of corn, wine, and oil, and honey: and brought the tithe of all things which the ground bringeth forth.

6 Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God: and carrying them all, made many heaps.

7 In the third month they began to lay the foundations of the heaps, and in the seventh month they finished them.

8 And when Ezechias and his princes came in, they saw the heaps, and they blessed the Lord and the people of Israel.

9 And Ezechias asked the priests and the Levites, why the heaps lay so.

10 Azarias the chief priest of the race of Sadoc answered him, saying: Since the first-fruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath blessed his people: and of that which is left is this great store which thou seest.

11 Then Ezechias commanded to prepare store houses in the house of the Lord. And when they had done so,

12 They brought in faithfully both the first-fruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Semei his brother was the second,

13 And after him Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high priest of the house of God, to whom all things appertained.

14 But Core the son of Jemna the Levite, the porter of the east-gate, was overseer of the things which were freely offered to the Lord, and of the first-fruits and the things dedicated for the holies of holies.

15 And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great:

16 Besides the males from three years old and upward, to all that went into the temple of the Lord, and whatsoever there was need of in the ministry, and their offices according to their courses, day by day.

17 To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies.

18 And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

19 Also of the sons of Aaron who were in the fields and in the suburbs of each city, there were men appointed, to distribute portions to all the males, among the priests and the Levites.

20 So Ezechias did all things which we have said in all Juda: and wrought that which was good and right and truth before the Lord his God.

21 In all the service of the ministry of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered.

CHAP. XXXII.

Sennacherib invadeth Juda: his army is destroyed by an Angel. Ezechias recovereth from his sickness: his other acts.

AFTER these things, and this truth, Sennacherib king of the Assyrians came and entered into Juda, and besieged the fenced cities, desiring to take them. A. M. 3291. Ante C. 713. 4 Kings 18. 13. Eccli. 48. 20. Isai. 36. 1.

2 And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem,

3 He took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city: and as they were all of this mind,

4 He gathered together a very great multitude, and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and find abundance of water.

5 He built up also with great diligence all the wall that had been broken down, and built towers upon it, and another wall without: and he repaired Mello in the city of David, and made all sort of arms and shields:

6 And he appointed captains of the soldiers of the army: and he called them all together in the street of the gate of the city, and spoke to their heart, saying:

7 Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him.

8 For with him is an arm of flesh: with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda.

9 After this, Sennacherib king of the Assyrians sent his servants to Jerusalem (for he with all his army was besieging Lachis), to Ezechias king of Juda, and to all the people that were in the city, saying:

10 Thus saith Sennacherib king of the Assyrians: In whom do you trust, that you sit still besieged in Jerusalem.

11 Doth not Ezechias deceive you, to give you up to die by hunger and thirst, affirming that the Lord your God shall deliver you from the hand of the king of the Assyrians?

12 Is it not this same Ezechias, that hath destroyed his high places, and his altars, and commanded Juda and Jerusalem, saying: You shall worship before one altar, and upon it you shall burn incense?

13 Know you not what I and my fathers have done to all the people of the lands? have the gods of any nations and lands been able to deliver their country out of my hand?

14 Who is there among all the gods of the nations, which my fathers have deſtroyed, that could deliver his people out of my hand, that your God ſhould be able to deliver you out of this hand?

15 Therefore let not Ezechias deceive you, nor delude you with a vain perſuaſion, and do not believe him. For if no god of all the nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, conſequently neither ſhall your God be able to deliver you out of my hand.

16 And many other things did his ſervants ſpeak againſt the Lord God, and againſt Ezechias his ſervant.

17 He wrote alſo letters full of blaſphemy againſt the Lord the God of Iſrael, and he ſpoke againſt him: As the gods of other nations could not deliver their people out of my hand, ſo neither can the God of Ezechias deliver his people out of this hand.

18 Moreover he cried out with a loud voice, in the Jews tongue, to the people that ſat on the walls of Jeruſalem, that he might frighten them, and take the city.

19 And he ſpoke againſt the God of Jeruſalem, as againſt the gods of the people of the earth, the works of the hands of men.

20 And Ezechias the king, and Iſaias the prophet the ſon of Amos, prayed againſt this blaſphemy, and cried out to heaven.

‖ Tobias 1. 21. 21 ‖ And the Lord ſent an Angel, who cut off all the ſtout men and the warriors, and the captains of the army of the king of the Aſſyrians: and he returned with diſgrace into his own country. And when he was come into the houſe of his god, his ſons that came out of his bowels, ſlew him with the ſword.

22 And the Lord ſaved Ezechias and the inhabitants of Jeruſalem, out of the hand of Sennacherib king of the Aſſyrians, and out of the hand of all, and gave them treaſures on every ſide.

23 Many alſo brought victims, and ſacrifices to the Lord to Jeruſalem, and preſents to Ezechias king of Juda: and he was magnified thenceforth in the ſight of all nations.

‖ 4 Kings 21. 1. Iſai. 38. 1. A. M. 3291. Ante C. 713. 24 ‖ In thoſe days Ezechias was ſick even to death, and he prayed to the Lord: and he heard him, and gave him a ſign.

25 But he did not render again according to the benefits which he had received, for his heart was lifted up: and wrath was enkindled againſt him, and againſt Juda and Jeruſalem.

26 And he humbled himſelf afterwards, becauſe his heart had been lifted up, both he and the inhabitants of Jeruſalem: and therefore the wrath of the Lord came not upon them in the days of Ezechias.

27 And Ezechias was rich, and very glorious, and he gathered himſelf great treaſures of ſilver and of gold, and of precious ſtones, of ſpices, and of arms of all kinds, and of veſſels of great price.

28 Storehouſes alſo of corn, of wine, and of oil, and ſtalls for all beaſts, and folds for cattle.

29 And he built himſelf cities: for he had flocks of ſheep, and herds without number, for the Lord had given him very much ſubſtance.

30 This ſame Ezechias was he that ſtopped the upper ſource of the waters of Gihon, and turned them away underneath toward the weſt of the city of David: in all his works he did proſperouſly what he would.

31 But yet in the embaſſy of the princes of Babylon, that were ſent to him, to enquire of the wonder that had happened upon the earth, God left him that he might be tempted, and all things might be made known that were in his heart.

32 Now the reſt of the acts of Ezechias, and of his mercies are written in the Book of the kings of Juda and Iſrael.

33 And Ezechias ſlept with his fathers,* and they buried him above the ſepulchres of the ſons of David: and all Juda, and all the inhabitants of Jeruſalem celebrated his funeral: and Manaſſes his ſon reigned in his ſtead. * A. M. 3306. Ante C. 698.

CHAP. XXXIII.

Manaſſes for his manifold wickedneſs is led captive to Babylon: he repenteth, and is reſtored to his kingdom, and deſtroyeth idolatry: his ſucceſſor Amon is ſlain by his ſervants.

MANASSES was twelve years old when he began to reign, and he reigned fifty five years in Jeruſalem. A. M. 3306. 4 Kings 22. 1.

2 And he did evil before the Lord, according to all the abominations of the nations, which the Lord caſt out before the children of Iſrael:

3 And he turned, and built again the high places which Ezechias his father had deſtroy-

ed: and he built altars to Baalim, and made groves, and he adored all the hoſt of heaven, and worſhipped them.

4 He built alſo altars in the houſe of the
2 Kings 21. 7. Lord, whereof the Lord had ſaid: ‖ In Jeruſalem ſhall my name be for ever.

5 And he built them for all the hoſt of heaven in the two courts of the houſe of the Lord.

6 And he made his ſons to paſs through the fire, in the valley of Benennom: he obſerved dreams, followed divinations, gave himſelf up to magic arts, had with him magicians, and inchanters: and he wrought many evils before the Lord, to provoke him to anger.

‖ 3 Kings 8. 17. 7 ‖ He ſet alſo a graven, and a molten ſtatue in the houſe of God, of which God had ſaid to David, and to Solomon his ſon: In this houſe, and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, will I put my name for ever.

8 And I will not make the foot of Iſrael to be removed out of the land which I have delivered to their fathers: yet ſo if they will take heed to do what I have commanded them, and all the law, and the ceremonies, and judgments by the hand of Moſes.

9 So Manaſſes ſeduced Juda, and the inhabitants of Jeruſalem, to do evil beyond all the nations, which the Lord had deſtroyed before the face of the children of Iſrael.

10 And the Lord ſpoke to him, and to his people, and they would not hearken.

11 Therefore he brought upon them the captains of the army of the king of the Aſſyrians: and they took Manaſſes, and carried him bound with chains, and fetters to Babylon.

12 And after that he was in diſtreſs, he prayed to the Lord his God: and did penance exceedingly before the God of his fathers.

13 And he entreated him, and beſought him earneſtly: and he heard his prayer, and brought him again to Jeruſalem into his kingdom, and Manaſſes knew that the Lord was God.

14 After this he built a wall without the city of David, on the weſt ſide of Gihon in the valley, from the entering in of the fiſh gate round about to Ophel, and raiſed it up to a great height: and he appointed captains of the army in all the fenced cities of Juda:

15 And he took away the ſtrange gods, and the idol out of the houſe of the Lord: the altars alſo which he had made in the mount of the houſe of the Lord, and in Jeruſalem, and he caſt them all out of the city.

16 And he repaired the altar of the Lord, and ſacrificed upon it victims, and peace-offerings, and praiſe: and he commanded Juda to ſerve the Lord the God of Iſrael.

17 Nevertheleſs the people ſtill ſacrificed in the high places to the Lord their God.

18 But the reſt of the acts of Manaſſes: and his prayer to his God: and the words of the ſeers that ſpoke to him in the name of the Lord the God of Iſrael, are contained in the words of the kings of Iſrael.

19 His prayer alſo, and his being heard, and all his ſins, and contempt, and places wherein he built high places, and ſet up groves, and ſtatues before he did penance, are written in the words of Hozai.

20 And Manaſſes ſlept * with his fathers, and they buried him in his houſe: and his ſon Amon reigned in his ſtead. * A. M. 3361. Ante C. 643.

21 Amon was two and twenty years old when he began to reign, and he reigned two years in Jeruſalem.

22 And he did evil in the ſight of the Lord, as Manaſſes his father had done: and he ſacrificed to all the idols which Manaſſes his father had made, and ſerved them.

23 And he did not humble himſelf before the Lord, as Manaſſes his father had humbled himſelf, but committed far greater ſins.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the reſt of the multitude of the people ſlew them that had killed Amon, and made Joſias his ſon king in his ſtead.

CHAP. XXXIV.

Joſias deſtroyeth idolatry, repaireth the temple, and reneweth the covenant between God and the people.

JOSIAS was eight years old when he began to reign, * and he reigned one and thirty years in Jeruſalem. 4 Kings 22. 1. * A. M. 3365. Ante C. 641.

2 And he did that which was right in the ſight of the Lord, and walked in the ways of David his father: he declined not neither to the right hand, nor to the left.

3 And in the eighth year of his reign, when he was yet a boy, he began to ſeek the God of his father David: and in the twelfth year after he began to reign, he cleanſed Juda and Jeruſalem from the high places, and the groves, and the idols, and the graven things.

CHAP. XXXIII. VER. 3. *The hoſt of heaven.* The ſun, moon, and ſtars.

4 And they broke down before him the altars of Baalim, and demoliſhed the idols that had been ſet upon them: and he cut down the groves and the graven things, and broke them in pieces: and ſtrewed the fragments upon the graves of them that had ſacrificed to them.

5 And he burnt the bones of the prieſts on the altars of the idols, and he cleanſed Juda and Jeruſalem.

6 And in the cities of Manaſſes, and of Ephraim, and of Simeon, even to Nephthali he demoliſhed all.

7 And when he had deſtroyed the altars, and the groves, and had broken the idols in pieces, and had demoliſhed all profane temples throughout all the land of Iſrael, he returned to Jeruſalem.

* A. M. 3380. Ante C. 624. 8 Now in the eighteenth year * of his reign, when he had cleanſed the land, and the temple of the Lord, he ſent Saphan the ſon of Eſelias, and Maaſias the governor of the city, Joha the ſon of Joachaz the recorder, to repair the houſe of the Lord his God.

9 And they came to Helcias the high prieſt: and received of him the money which had been brought into the houſe of the Lord, and which the Levites and porters had gathered together from Manaſſes, and Ephraim, and all the remnant of Iſrael, and from all Juda, and Benjamin, and the inhabitants of Jeruſalem,

10 Which they delivered into the hands of them that were over the workmen in the houſe of the Lord, to repair the temple, and mend all that was weak.

11 But they gave it to the artificers, and to the maſons, to buy ſtones out of the quarries, and timber for the couplings of the building, and to rafter the houſes, which the kings of Juda had deſtroyed.

12 And they did all faithfully. Now the overſeers of the workmen were Jahath and Abdias of the ſons of Merari, Zacharias and Moſollam of the ſons of Caath, who haſtened the work: all Levites ſkilful to play on inſtruments.

13 But over them that carried burdens for divers uſes, were ſcribes, and maſters of the number of the Levites, and porters.

14 Now when they carried out the money that had been brought into the temple of the Lord, Helcias the prieſt found the book of the law of the Lord, by the hand of Moſes.

15 And he ſaid to Saphan the ſcribe: I have found the book of the law in the houſe of the Lord: and he delivered it to him.

16 But he carried the book to the king, and told him, ſaying: Lo, all that thou haſt committed to thy ſervants, is accompliſhed.

17 They have gathered together the ſilver that was found in the houſe of the Lord: and it is given to the overſeers of the artificers, and of the workmen, for divers works.

18 Moreover Helcias the prieſt gave me this book. And he read it before the king,

19 And when he had heard the words of the law, he rent his garments:

20 And he commanded Helcias, and Ahicam the ſon of Saphan, and Abdon the ſon of Micha, and Saphan the ſcribe, and Aſaa the king's ſervant, ſaying:

21 Go, and pray to the Lord for me, and for the remnant of Iſrael, and Juda, concerning all the words of this book which is found: for the great wrath of the Lord hath fallen upon us, becauſe our fathers have not kept the words of the Lord, to do all things that are written in this book.

22 And Helcias and they that were ſent with him by the king, went to Olda the propheteſs, the wife of Sellum the ſon of Thecuath, the ſon of Haſra keeper of the wardrobe: who dwelt in Jeruſalem in the Second part: and they ſpoke to her the words abovementioned.

23 And ſhe anſwered them: Thus ſaith the Lord the God of Iſrael: Tell the man that ſent you to me:

24 Thus ſaith the Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curſes that are written in this book which they read before the king of Juda.

25 Becauſe they have forſaken me, and have ſacrificed to ſtrange gods, to provoke me to wrath with all the works of their hands, therefore my wrath ſhall fall upon this place, and ſhall not be quenched.

26 But as to the king of Juda that ſent you to beſeech the Lord, thus ſhall you ſay to him: Thus ſaith the Lord the God of Iſrael: Becauſe thou haſt heard the words of this book,

27 And thy heart was ſoftened, and thou haſt humbled thyſelf in the ſight of God for the things that are ſpoken againſt this place, and the inhabitants of Jeruſalem, and reverencing my face, haſt rent thy garments, and wept before me: I alſo have heard thee, ſaith the Lord.

28 For now I will gather thee to thy fathers, and thou ſhalt be brought to thy tomb in peace: and thy eyes ſhall not ſee all the evil that I will bring upon this place, and the

inhabitants thereof. ‖ They therefore reported to the king all that she had said.

‖ 4 Kings 23. 1.

29 And he called together all the ancients of Juda and Jerusalem,

30 And went up to the house of the Lord, and all the men of Juda, and the inhabitants of Jerusalem, the priests and the Levites, and all the people from the least to the greatest. And the king read in their hearing in the house of the Lord, all the words of the book.

31 And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications with all his heart, and with all his soul, and to do the things that were written in that book which he had read.

32 And he adjured all that were found in Jerusalem, and Benjamin to do the same: and the inhabitants of Jerusalem did according to the covenant of the Lord the God of their fathers.

33 And Josias took away all the abominations out of all the countries of the children of Israel: and made all that were left in Israel, to serve the Lord their God. As long as he lived they departed not from the Lord the God of their fathers.

CHAP. XXXV.

Josias celebrateth a most solemn pasch. He is slain by the king of Egypt.

A. M. 3381. 4 Kings 23. 21.

AND Josias kept a phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month.

2 And he set the priests in their offices, and exhorted them to minister in the house of the Lord.

3 And he spoke to the Levites, by whose instruction all Israel was sanctified to the Lord, saying: Put the ark in the sanctuary of the temple, which Solomon the son of David king of Israel built: for you shall carry it no more: but minister now to the Lord your God, and to his people Israel.

4 And prepare yourselves by your houses, and families according to your courses, as David king of Israel commanded, and Solomon his son hath written.

5 And serve ye in the sanctuary by the families and companies of Levi,

6 And being sanctified kill the phase, and prepare your brethren, that they may do according to the words which the Lord spoke by the hand of Moses.

7 And Josias gave to all the people that were found there in the solemnity of the phase, of lambs and of kids of the flocks, and of other small cattle thirty thousand, and of oxen three thousand, all these were of the king's substance.

8 And his princes willingly offered what they had vowed, both to the people, and to the priests and the Levites. Moreover Helcias, and Zacharias, and Jahiel rulers of the house of the Lord, gave to the priests to keep the phase, two thousand six hundred small cattle, and three hundred oxen.

9 And Chonenias, and Semeias and Nathanael, his brethren, and Hasabias, and Jehiel, and Jozabad princes of the Levites, gave to the rest of the Levites to celebrate the phase five thousand small cattle, and five hundred oxen.

10 And the ministry was prepared, and the priests stood in their office: the Levites also in *their* companies, according to the king's commandment.

11 And the phase was immolated: and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts:

12 And they separated them to give them by the houses and families of every one, and to be offered to the Lord, as it is written in the book of Moses, and with the oxen they did in like manner.

13 And they roasted the phase with fire, according to that which is written in the law: but the victims of peace-offerings they boiled in cauldrons, and kettles, and pots, and they distributed them speedily among all the people.

14 And afterwards they made ready for themselves, and for the priests: for the priests were busied in offering of holocausts and the fat until night: wherefore the Levites prepared for themselves, and for the priests the sons of Aaron last.

15 And the singers the sons of Asaph stood in their order, according to the commandment of David, and Asaph, and Heman, and Idithun the prophets of the king: and the porters kept guard at every gate, so as not to depart one moment from their service: and therefore their brethren the Levites prepared meats for them.

16 So all the service of the Lord was duly accomplished that day, both in keeping the phase, and offering holocausts upon the altar of the Lord, according to the commandment of king Josias.

17 And the children of Israel that were found there, kept the phase at that time, and the feast of unleavened bread seven days.

18 There was no phase like to this in Israel, from the days of Samuel the prophet: neither did any of all the kings of Israel keep

such a phase as Josias kept, with the priests, and the Levites, and all Juda, and Israel that were found, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josias was this phase celebrated.

‖ 4 Kings 23. 29. A. M. 3394. Ante C. 610.

20 ‖ After that Josias had repaired the temple, Nechao king of Egypt came up to fight in Charcamis by the Euphrates: and Josias went out to meet him.

21 But he sent messengers to him, saying: What have I to do with thee, O king of Juda? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste: forbear to do against God, who is with me, lest he kill thee.

22 Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao from the mouth of God, ‖ but went to fight in the field of Mageddo.

‖ Zach. 12. 11.

23 And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded.

24 And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to Jerusalem, and he died, and was buried in the monument of his fathers, and all Juda and Jerusalem mourned for him.

25 Particularly Jeremias: whose lamentations for Josias all the singing men and singing women repeat unto this day, and it became like a law in Israel: Behold it is found written in the Lamentations.

26 Now the rest of the acts of Josias and of his mercies, according to what was commanded by the law of the Lord:

27 And his works first and last, are written in the Book of the kings of Juda and Israel.

CHAP. XXXVI.

The reigns of Joachaz, Joakim, Joachin and Sedecias: the captivity of Babylon released at length by Cyrus.

A. M. 3394. Ante C. 610. ‖ 4 Kings 23. 30.

THEN the people of the land took Joachaz the son of Josias, and made him king instead of his father in Jerusalem.

2 Joachaz was three and twenty years old, when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt came to Jerusalem, and deposed him, and condemned the land in a hundred talents of silver, and a talent of gold.

4 And he made ‖ Eliakim his brother king in his stead, over Juda and Jerusalem: and he turned his name to Joakim: but he took Joachaz with him, and carried him away into Egypt.

‖ Mat. 1. 11.

5 Joakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord his God.

6 Against him came up Nabuchodonosor king of the Chaldeans, and led him bound in chains into Babylon.

7 And he carried also thither the vessels of the Lord, and put them in his temple.

8 But the rest of the acts of Joakim, and his abominations, which he wrought, and the things that were found in him, are contained in the Book of the kings of Juda and Israel. And Joachin his son reigned in his stead.

9 Joachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord.

10 And at the return of the year, king Nabuchodonosor sent, and brought him to Babylon, carrying away at the same time the most precious vessels of the house of the Lord: ‖ and he made Sedecias his uncle king over Juda and Jerusalem.

‖ 4 Kings 24. 1. Jer. 37. 1.

11 Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem.

12 And he did evil in the eyes of the Lord his God, and did not reverence the face of Jeremias the prophet speaking to him from the mouth of the Lord.

13 He also revolted from king Nabuchodonosor, * who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord the God of Israel.

* A. M. 3405. Ante C. 599.

14 Moreover all the chief of the priests, and the people wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

15 And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place.

16 But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord

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CHAP. XXXVI. VER. 9. *Eight years old.* He was associated by his father to the kingdom, when he was but eight years old: but after his father's death, when he reigned alone, he was eighteen years old, 4 *Kings* xxiv. 8.

arose against his people, and there was no remedy.

17 For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary, he had no compassion on young man, or maiden, old man, or even him that stooped for age, but he delivered them all into his hands.

18 And all the vessels of the house of the Lord, great and small, and the treasures of the temple, and of the king, and of the princes he carried away to Babylon.

19 And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers, and whatsoever was precious they destroyed.

20 Whosoever escaped the sword, was led into Babylon and there served the king and his sons, till the reign of the king of Persia.

21 That the word of the Lord by the mouth of Jeremias might be fulfilled, and the land might keep her sabbaths: for all the days of the desolation she kept a sabbath, till the seventy years were expired.

22 || But in the first year * of Cyrus king of the Persians, to fulfil the word of the Lord, which he had spoken by the mouth of Jeremias, the Lord stirred up the heart of Cyrus king of the Persians: who commanded it to be proclaimed through all his kingdom, and by writing also, saying:

|| Esdras 1. 1. & 6. 3. Jerem. 25. 12. & 29. 10. * A. M. 3468. Ante C. 536.

23 Thus saith Cyrus king of the Persians: All the kingdoms of the earth hath the Lord the God of heaven given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea: who is there among you of all his people? The Lord his God be with him, and let him go up.

THE FIRST BOOK OF ESDRAS.

This book taketh its name from the writer: who was a holy priest, and doctor of the law. He is called by the Hebrews Ezra.

CHAP. I.

Cyrus king of Persia releaseth God's people from their captivity, with license to return and build the temple in Jerusalem: and restoreth the holy vessels which Nabuchodonosor had taken from thence.

* A. M. 3468. Ante C. 536. 2 Par. 36. 22. Jerem. 25. 12. & 29. 10. Isai. 46. 28. & 45. 13.

IN the first year * of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

2 Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

3 Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord the God of Israel, he is the God that is in Jerusalem.

4 And let all the rest in all places wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

5 Then roſe up the chief of the fathers of Juda and Benjamin, and the prieſts, and Levites, and every one whoſe ſpirit God hath raiſed up, to go up to build the temple of the Lord, which was in Jeruſalem.

6 And all they that were round about, helped their hands with veſſels of ſilver, and gold, with goods, and with beaſts, and with furniture, beſides what they had offered on their own accord.

7 And king Cyrus brought forth the veſſels of the temple of the Lord, which Nabuchodonoſor had taken from Jeruſalem, and had put them in the temple of his god.

8 Now Cyrus king of Perſia brought them forth by the hand of Mithridates the ſon of Gazabar, and numbered them to * Saſſabaſar the prince of Juda.

* Alias Zorobabel.

9 And this is the number of them: thirty bowls of gold, a thouſand bowls of ſilver, nine and twenty knives, thirty cups of gold,

10 Silver cups of a ſecond ſort, four hundred and ten: other veſſels a thouſand.

11 All the veſſels of gold and ſilver, five thouſand four hundred: all theſe Saſſabaſar brought with them that came up from the captivity of Babylon to Jeruſalem.

CHAP. II.

The number of them that returned to Judea: their oblations.

2 Eſdr. 7. 6. NOW theſe are the children of the province, that went out of the captivity, which Nabuchodonoſor king of Babylon had carried away to Babylon, and who returned to Jeruſalem and Juda, every man to his city.

2 Who came with Zorobabel, Joſue, Nehemia, Saraia, Rahelaia, Mardochai, Belſan, Meſphar, Beguai, Rehum, Baana. The number of the men of the people of Iſrael:

3 The children of Pharos two thouſand one hundred ſeventy two.

4 The children of Sephatia, three hundred ſeventy two.

5 The children of Area, ſeven hundred ſeventy five.

6 The children of Phahath Moab, of the children of Joſue: Joab, two thouſand eight hundred twelve.

7 The children of Elam, a thouſand two hundred fifty four.

8 The children of Zethua, nine hundred forty five.

9 The children of Zachai, ſeven hundred ſixty.

10 The children of Bani, ſix hundred forty two.

11 The children of Bebai, ſix hundred twenty three.

12 The children of Azgad, a thouſand two hundred twenty two.

13 The children of Adonicam, ſix hundred ſixty ſix.

14 The children of Beguai, two thouſand fifty ſix.

15 The children of Adin, four hundred fifty four.

16 The children of Ather, who were of Ezechias, ninety eight.

17 The children of Beſai, three hundred and twenty three.

18 The children of Jora, a hundred and twelve.

19 The children of Haſum, two hundred twenty three.

20 The children of Gebbar, ninety five.

21 The children of Bethlehem, a hundred twenty three.

22 The men of Netupha, fifty ſix.

23 The men of Anathoth, a hundred twenty eight.

24 The children of Azmaveth, forty two.

25 The children of Cariathiarim, Cephira, and Beroth, ſeven hundred forty three.

26 The children of Rama and Gabaa, ſix hundred twenty one.

27 The men of Machmas, a hundred twenty two.

28 The men of Bethel and Hai, two hundred twenty three.

29 The children of Nebo, fifty two.

30 The children of Megbis, a hundred fifty ſix.

31 The children of the other Elam, a thouſand two hundred fifty four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid and Ono, ſeven hundred twenty five.

34 The children of Jericho, three hundred forty five.

35 The children of Senaa, three thouſand ſix hundred thirty.

36 The prieſts: The children of Jadaia of the houſe of Joſue, nine hundred ſeventy three.

37 The children of Emmer, a thouſand fifty two.

38 The children of Pheſhur, a thouſand two hundred forty ſeven.

39 The children of Harim, a thouſand and ſeventeen.

40 The Levites: The children of Joſue and of Cedmihel, the children of Odovia, ſeventy four.

41 The ſinging men: The children of Aſaph, a hundred twenty eight.

42 The children of the porters: the children of Sellum, the children of Ater, the

children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty nine.

43 The Nathinites: The children of Siha, the children of Hasupha, the children of Tabbaoth,

44 The children of Ceros, the children of Sia, the children of Phadon,

45 The children of Lebana, the children of Hagaba, the children of Accub,

46 The children of Hagab, the children of Semlai, the children of Hanan,

47 The children of Gaddel, the children of Gaher, the children of Raaia,

48 The children of Rasin, the children of Necoda, the children of Gazam,

49 The children of Aza, the children of Phasea, the children of Besee,

50 The children of Asena, the children of Munim, the children of Nephusim,

51 The children of Bacbuc, the children of Hacupha, the children of Harhur,

52 The children of Besluth, the children of Mahida, the children of Harsa,

53 The children of Bercos, the children of Sisara, the children of Thema,

54 The children of Nasia, the children of Hatipha,

55 The children of the servants of Solomon, the children of Sotai, the children of Sopheret, the children of Pharuda,

56 The children of Jala, the children of Dercon, the children of Geddel,

57 The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami,

58 All the Nathinites, and the children of the servants of Solomon, three hundred ninety two.

59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not shew the house of their fathers and their seed, whether they were of Israel.

60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty two.

61 And of the children of the priests: The children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their name:

62 These sought the writing of their genealogy, and found it not, and they were cast out of the priesthood.

63 ‖ And AtherSatha said to them, that they should not eat of the Holy of Holies, till there arose a priest learned and perfect. ‖ 2 Esdras 7. 65.

64 All the multitudes as one man, *were* forty two thousand three hundred and sixty:

65 Besides their men-servants, and women-servants, of whom there were seven thousand three hundred and thirty seven: and among them singing men, and singing women two hundred.

66 Their horses seven hundred thirty six, their mules two hundred forty five,

67 Their camels four hundred thirty five, their asses six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place.

69 According to their ability, they gave towards the expences of the work, sixty one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests.

70 So the priests and the Levites, and some of the people, and the singing men, and the porters, and the Nathinites dwelt in their cities, and all Israel in their cities.

CHAP. III.

An altar is built for sacrifice, the feast of tabernacles is solemnly celebrated, and the foundations of the temple are laid.

AND now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem. A. M. 3469. Ante C. 535.

2 And Josue the son of Josedec rose up, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer holocausts upon it, as it is written in the law of Moses the man of God.

3 And they set the altar of God upon its bases, while the people of the lands round about put them in fear, and they offered upon it a holocaust to the Lord morning and evening.

4 And they kept the feast of tabernacles, as it is written, and offered the holocaust every day orderly according to the com-

CHAP. II. VER. 64. *Forty two thousand, &c.* Those who are reckoned up above of the tribes of Juda, Benjamin, and Levi, fall short of this number. The rest, who must be taken in to make up the whole sum, were of the other tribes.

CHAP. III. VER. 2. *Josue:* or Jesus (Jeshua), the son of Josedec; he was the high priest, at that time.

mandment, the duty of the day in its day.

5 And afterwards the continual holocauſt, both on the new-moons, and on all the ſolemnities of the Lord, that were conſecrated, and on all in which a free-will-offering was made to the Lord.

6 From the firſt day of the ſeventh month they began to offer holocauſts to the Lord: but the temple of God was not yet founded.

7 And they gave money to hewers of ſtones and to maſons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar-trees from Libanus to the ſea of Joppe, according to the orders which Cyrus king of the Perſians had given them.

A. M. 3469. 8 And in the ſecond year of their coming to the temple of God in Jeruſalem, the ſecond month, Zorobabel the ſon of Salathiel, and Joſue the ſon of Joſedec, and the reſt of their brethren the prieſts, and the Levites, and all that were come from the captivity to Jeruſalem began, and they appointed Levites from twenty years old and upward, to haſten forward the work of the Lord.

9 Then Joſue and his ſons and his brethren, Cedmihel, and his ſons, and the children of Juda, as one man, ſtood to haſten them that did the work in the temple of God: the ſons of Henadad, and their ſons, and their brethren the Levites,

10 And when the maſons laid the foundations of the temple of the Lord, the prieſts ſtood in their ornaments with trumpets: and the Levites the ſons of Aſaph with cymbals, to praiſe God by the hands of David king of Iſrael.

11 And they ſung together hymns, and praiſe to the Lord: becauſe he is good, for his mercy endureth for ever towards Iſrael. And all the people ſhouted with a great ſhout, praiſing the Lord, becauſe the foundations of the temple of the Lord were laid.

12 But many of the prieſts and the Levites, and the chief of the fathers and the ancients, that had ſeen the former temple; when they had the foundation of this temple before their eyes, wept with a loud voice: and many ſhouting for joy, lifted up their voice.

13 So that one could not diſtinguiſh the voice of the ſhout of joy, from the noiſe of the weeping of the people: for one with another the people ſhouted with a loud ſhout, and the voice was heard afar off.

CHAP. IV.

The Samaritans by their letter to the king hinder the building.

NOW the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord the God of Iſrael. A. M. 3469.

2 And they came to Zorobabel, and the chief of the fathers, and ſaid to them: Let us build with you, for we ſeek your God as ye do: behold we have ſacrificed to him, ſince the days of Aſor Haddan king of Aſſyria, who brought us hither.

3 But Zorobabel, and Joſue, and the reſt of the chief of the fathers of Iſrael ſaid to them: You have nothing to do with us to build a houſe to our God, but we ourſelves alone will build to the Lord our God, as Cyrus king of the Perſians hath commanded us.

4 Then the people of the land hindered the hands of the people of Juda, and troubled them in building.

5 And they hired counſellors againſt them, to fruſtrate their deſign all the days of Cyrus king of Perſia, even until the reign of Darius king of the Perſians.

6 And in the reign of Aſſuerus, in the beginning of his reign, they wrote an accuſation againſt the inhabitants of Juda and Jeruſalem.

7 And in the days of Artaxerxes, Beſelam, Mithridates, and Thabeel, and the reſt that were in the council wrote to Artaxerxes king of the Perſians: and the letter of accuſation was written in Syriac, and was read in the Syrian tongue.

8 Reum Beelteem, and Samſai the ſcribe wrote a letter from Jeruſalem to king Artaxerxes, in this manner:

9 Reum Beelteem, and Samſai the ſcribe, and the reſt of their counſellors, the Dinites, and the Apharſathacites, the Therphalites, the Apharſites, the Erchuites, the Babylonians, the Suſanechites, the Dievites, and the Elamites,

10 And the reſt of the nations, whom the great and glorious Aſenaphar brought over: and made to dwell in the cities of Samaria and in the reſt of the countries on this ſide of the river in peace.

11 (This is the copy of the letter, which they ſent to him) To Artaxerxes the king, thy ſervants, the men that are on this ſide of the river, ſend greeting.

CHAP. IV. VER. 6. *Aſſuerus.* Otherwiſe called Cambyſes the ſon and ſucceſſor of Cyrus. He is alſo in the following verſe named Artaxerxes, by a name common to almoſt all the kings of Perſia.

12 Be it known to the king, that the Jews, who came up from thee to us, are come to Jeruſalem a rebellious and wicked city, which they are building, ſetting up the ramparts thereof, and repairing the walls.

13 And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, or yearly revenues, and this loſs will fall upon the kings.

14 But we remembering the ſalt that we have eaten in the palace, and becauſe we count it a crime to ſee the king wronged, have therefore ſent and certified the king,

15 That ſearch may be made in the books of the hiſtories of thy fathers, and thou ſhalt find written in the records: and ſhalt know that this city is a rebellious city, and hurtful to the kings and provinces, and that wars were raiſed therein of old time: for which cauſe alſo the city was deſtroyed.

16 We certify the king, that if this city be built, and the walls thereof repaired, thou ſhalt have no poſſeſſion on this ſide of the river.

17 The king ſent word to Reum Beelteem, and Samſai the ſcribe, and to the reſt that were in their council inhabitants of Samaria, and to the reſt beyond the river, ſending greeting and peace.

18 The accuſation, which you have ſent to us, hath been plainly read before me,

19 And I commanded: and ſearch hath been made, and it is found, that this city of old time hath rebelled againſt kings, and ſeditions and wars have been raiſed therein.

20 For there have been powerful kings in Jeruſalem, who have had dominion over all the country that is beyond the river: and have received tribute, and toll, and revenues.

21 Now therefore hear the ſentence: Hinder thoſe men, that this city be not built, till further orders be given by me.

22 See that you be not negligent in executing this, leſt by little and little the evil grow to the hurt of the kings.

23 Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samſai the ſcribe, and their counſellors: and they went up in haſte to Jeruſalem to the Jews, and hindered them with arm and power.

24 Then the work of the houſe of the Lord in Jeruſalem was interrupted, and ceaſed till the ſecond year of the reign of Darius king of the Perſians.

CHAP. V.

By the exhortation of Aggeus, and Zacharias, the people proceed in building the temple. Which their enemies ſtrive in vain to hinder.

NOW Aggeus the prophet, and Zacharias the ſon of Addo, propheſied to the Jews, that were in Judea and Jeruſalem, in the name of the God of Iſrael. A. M. 3485.

2 Then roſe up Zorobabel the ſon of Salathiel, and Joſue the ſon of Joſedec, and began to build the temple of God in Jeruſalem, and with them were the prophets of God helping them.

3 And at the ſame time came to them Thathanai, who was governor beyond the river, and Stharbuzanai, and their counſellors: and ſaid thus to them: Who hath given you counſel to build this houſe, and to repair the walls thereof?

4 In anſwer to which we gave them the names of the men who were the promoters of that building.

5 But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter ſhould be referred to Darius, and then they ſhould give ſatisfaction concerning that accuſation.

6 The copy of the letter that Thathanai governor of the country beyond the river, and Stharbuzanai, and his counſellors the Arphaſachites, who dwelt beyond the river, ſent to Darius the king.

7 The letter which they ſent him, was written thus: To Darius the king all peace.

8 Be it known to the king, that we went to the province of Judea, to the houſe of the great God, which they are building with unpoliſhed ſtones and timber is laid in the walls: and this work is carried on diligently, and advanceth in their hands.

9 And we aſked thoſe ancients, and ſaid to them thus: Who hath given you authority to build this houſe, and to repair theſe walls?

10 We aſked alſo of them their names, that we might give thee notice: and we have written the names of the men that are the chief among them.

11 And they anſwered us in theſe words, ſaying: We are the ſervants of the God of heaven and earth, and we are building a temple that was built theſe many years ago, and which a great king of Iſrael built and ſet up.

12 But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonoſor

the king of Babylon the Chaldean: and he deſtroyed this houſe, and carried away the people to Babylon.

13 But in the firſt year of Cyrus the king of Babylon, king Cyrus ſet forth a decree, that this houſe of God ſhould be built.

14 And the veſſels alſo of gold and ſilver of the temple of God, which Nabuchodonoſor had taken out of the temple, that was in Jeruſalem, and had brought them to the temple of Babylon, king Cyrus brought out of the temple of Babylon, and they were delivered to one Saſſabaſar, whom alſo he appointed governor,

15 And ſaid to him: Take theſe veſſels, and go, and put them in the temple that is in Jeruſalem, and let the houſe of God be built in its place.

16 Then came this ſame Saſſabaſar, and laid the foundations of the temple of God in Jeruſalem, and from that time until now it is in building, and is not yet finiſhed.

17 Now therefore if it ſeem good to the king, let him ſearch in the king's library, which is in Babylon, whether it hath been decreed by Cyrus the king, that the houſe of God in Jeruſalem ſhould be built, and let the king ſend his pleaſure to us concerning this matter.

CHAP. VI.

King Darius favoureth the building and contributeth to it.

A. M. 3485. Ante C. 519. THEN king Darius gave orders, and they ſearched in the library of the books that were laid up in Babylon,

2 And there was found in Ecbatana, which is a caſtle in the province of Media, a book in which this record was written.

3 In the firſt year of Cyrus the king: Cyrus the king decreed, that the houſe of God ſhould be built, which is in Jeruſalem, in the place where they may offer ſacrifices, and that they lay the foundations that may ſupport the height of threeſcore cubits, and the breadth of threeſcore cubits,

4 Three rows of unpoliſhed ſtones, and ſo rows of new timber: and the charges ſhall be given out of the king's houſe.

5 And alſo let the golden and ſilver veſſels of the temple of God, which Nabuchodonoſor took out of the temple of Jeruſalem, and brought to Babylon, be reſtored, and carried back to the temple of Jeruſalem to their place, which alſo were placed in the temple of God.

6 Now therefore Thathanai governor of the country, beyond the river, Stharbuzanai, and your counſellors the Apharſachites, who are beyond the river, depart far from them,

7 And let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that houſe of God in its place.

8 I alſo have commanded what muſt be done by thoſe ancients of the Jews, that the houſe of God may be built, to wit, that of the king's cheſt, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to thoſe men, leſt the work be hindered.

9 And if it ſhall be neceſſary, let calves alſo, and lambs, and kids, for holocauſts to the God of heaven, wheat, ſalt, wine, and oil, according to the cuſtom of the prieſts that are in Jeruſalem, be given them day by day, that there be no complaint in any thing.

10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

11 And I have made a decree: That if any whoſoever, ſhall alter this commandment, a beam be taken from his houſe, and ſet up, and he be nailed upon it, and his houſe be confiſcated.

12 And may the God, that hath cauſed his name to dwell there, deſtroy all kingdoms, and the people that ſhall put out their hand to reſiſt, and to deſtroy the houſe of God, that is in Jeruſalem. I Darius have made the decree, which I will have diligently complied with.

13 So then Thathanai governor of the country beyond the river, and Stharbuzanai, and his counſellors diligently executed what Darius the king had commanded.

14 And the ancients of the Jews built, and proſpered according to the prophecy of Aggeus the prophet, and of Zacharias the ſon of Addo: and they built and finiſhed, by the commandment of the God of Iſrael, and by the commandment of Cyrus, and Darius, and Artaxerxes kings of the Perſians.

15 And they were finiſhing this houſe of God, until the third day of the month of Adar, which was in the ſixth year of the reign of king Darius.

16 And the children of Iſrael, the prieſts and the Levites, and the reſt of the children of the captivity kept the dedication of the houſe of God with joy.

17 And they offered at the dedication of the houſe of God, a hundred calves, two hundred rams, four hundred lambs, and for a ſin-offering for all Iſrael twelve he-goats, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes over
‖ Num. 3. 6. & 8. 9. the works of God in Jeruſalem, ‖ as it is written in the book of Moſes.

19 And the children of Iſrael of the cap-
* A. M. 3489. Ante C. 515. tivity kept the phaſe, * on the fourteenth day of the firſt month.

20 For all the prieſts and the Levites were purified as one man: all were clean to kill the phaſe for all the children of the captivity, and for their brethren the prieſts, and themſelves.

21 And the children of Iſrael that were returned from captivity, and all that had ſeparated themſelves from the filthineſs of the nations of the earth to them, to ſeek the Lord the God of Iſrael did eat.

22 And they kept the feaſt of unleavened bread ſeven days with joy, for the Lord had made them joyful, and had turned the heart of the king of Aſſyria to them, that he ſhould help their hands in the work of the houſe of the Lord the God of Iſrael.

CHAP. VII.

Eſdras goeth up to Jeruſalem to teach, and aſſiſt the people, with a gracious decree of Artaxerxes.

A. M. 3531. NOW after theſe things in the reign of Artaxerxes king of the Perſians, Eſdras the ſon of Saraias, the ſon of Azarias, the ſon of Helcias,

2 The ſon of Sellum, the ſon of Sadoc, the ſon of Achitob,

3 The ſon of Amarias, the ſon of Azarias, the ſon of Maraioth,

4 The ſon of Zarahias, the ſon of Ozi, the ſon of Bocci,

5 The ſon of Abiſue, the ſon of Phinees, the ſon of Eleazar the ſon of Aaron the prieſt from the beginning.

6 This Eſdras went up from Babylon, and he was a ready ſcribe in the law of Moſes, which the Lord God had given to Iſrael: and the king granted him all his requeſt, according to the hand of the Lord his God upon him.

7 And there went up ſome of the children of Iſrael, and of the children of the prieſts, and of the children of the Levites, and of the ſinging men, and of the porters, and of the Nathinites to Jeruſalem in the ſeventh
* A. M. 3537. year * of Artaxerxes the king.

8 And they came to Jeruſalem in the fifth month, in the ſeventh year of the king.

9 For upon the firſt day of the firſt month he began to go up from Babylon, and on the firſt day of the fifth month he came to Jeruſalem according to the good hand of his God upon him.

10 For Eſdras had prepared his heart to ſeek the law of the Lord, and to do and to teach in Iſrael the commandments and judgment.

11 And this is the copy of the letter of the edict, which king Artaxerxes gave to Eſdras the prieſt, the ſcribe inſtructed in the words and commandments of the Lord, and his ceremonies in Iſrael.

12 Artaxerxes king of kings to Eſdras the prieſt, the moſt learned ſcribe of the law of the God of heaven, greeting.

13 It is decreed by me, that all they of the people of Iſrael, and of the prieſts and of the Levites in my realm, that are minded to go into Jeruſalem, ſhould go with thee.

14 For thou art ſent from before the king, and his ſeven counſellors, to viſit Judea and Jeruſalem according to the law of thy God, which is in thy hand.

15 And to carry the ſilver and gold, which the king and his counſellors have freely offered to the God of Iſrael, whoſe tabernacle is in Jeruſalem.

16 And all the ſilver and gold that thou ſhalt find in all the province of Babylon, and that the people is willing to offer, and that the prieſts ſhall offer of their own accord to the houſe of their God, which is in Jeruſalem,

17 Take freely, and buy diligently with this money calves, rams, lambs, with the ſacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jeruſalem.

18 And if it ſeem good to thee, and to thy brethren to do any thing with the reſt of the ſilver and gold, do it according to the will of your God.

19 The veſſels alſo, that are given thee for the ſacrifice of the houſe of thy God, deliver thou in the ſight of God in Jeruſalem.

20 And whatſoever more there ſhall be need of for the houſe of thy God, how much ſoever thou ſhalt have occaſion to ſpend, it ſhall be given out of the treaſury, and the king's exchequer, and by me.

21 I Artaxerxes the king have ordered and decreed to all the keepers of the public cheſt, that are beyond the river, that whatſoever Eſdras the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, you give it without delay,

22 Unto a hundred talents of ſilver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and ſalt without meaſure.

23 All that belongeth to the rites of the God of heaven, let it be given diligently in

the houſe of the God of heaven: leſt his wrath ſhould be enkindled againſt the realm of the king, and of his ſons.

24 We give you alſo to underſtand concerning all the prieſts, and the Levites, and the ſingers, and the porters, and the Nathinites, and miniſters of the houſe of this God, that you have no authority to impoſe toll or tribute, or cuſtom upon them.

25 And thou Eſdras according to the wiſdom of thy God, which is in thy hand, appoint judges and magiſtrates, that may judge all the people, that is beyond the river, that is, for them who know the law of thy God, yea and the ignorant teach ye freely.

26 And whoſoever will not do the law of thy God, and the law of the king diligently, judgment ſhall be executed upon him, either unto death, or unto baniſhment, or to the confiſcation of goods, or at leaſt to priſon.

27 Bleſſed be the Lord the God of our fathers, who hath put this in the king's heart, to glorify the houſe of the Lord, which is in Jeruſalem,

28 And hath inclined his mercy toward me before the king and his counſellors, and all the mighty princes of the king: and I being ſtrengthened by the hand of the Lord my God, which was upon me, gathered together out of Iſrael chief men to go up with me.

CHAP. VIII.

The companions of Eſdras. The faſt which he appointed. They bring the holy veſſels into the temple.

A. M. 3537. NOW theſe are the chiefs of families, and the genealogy of them, who came up with me from Babylon in the reign of Artaxerxes the king.

2 Of the ſons of Phinees, Gerſom. Of the ſons of Ithamar, Daniel. Of the ſons of David, Hattus.

3 Of the ſons of Sechenias, the ſon of Pharos, Zacharias, and with him were numbered a hundred and fifty men.

4 Of the ſons of Phahath Moab, Eleoenai the ſon of Zareha, and with him two hundred men.

5 Of the ſons of Sechenias, the ſon of Ezechiel, and with him three hundred men.

6 Of the ſons of Adan, Abed the ſon of Jonathan, and with him fifty men.

7 Of the ſons of Alam, Iſaias the ſon of Athalias, and with him ſeventy men.

8 Of the ſons of Saphatia, Zebedia the ſon of Michael, and with him eighty men.

9 Of the ſons of Joab, Obedia the ſon of Jahiel, and with him two hundred and eighteen men.

10 Of the ſons of Selomith, the ſon of Joſphia, and with him a hundred and ſixty men.

11 Of the ſons of Bebai, Zacharias the ſon of Bebai: and with him eight and twenty men.

12 Of the ſons of Azgad, Joanan the ſon of Eccetan, and with him a hundred and ten men.

13 Of the ſons of Adonicam, who were the laſt: and theſe are their names: Eliphelet, and Jehiel, and Samaias, and with them ſixty men.

14 Of the ſons of Begui, Uthai and Zachur, and with them ſeventy men.

15 And I gathered them together to the river, which runneth down to Ahava, and we ſtayed there three days: and I ſought among the people and among the prieſts for the ſons of Levi, and found none there.

16 So I ſent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zacharias, and Moſollam chief men: and Joiarib, and Elnathan wiſe men.

17 And I ſent them to Eddo, who is chief in the place of Chaſphia, and I put in their mouth the words that they ſhould ſpeak to Eddo, and his brethren the Nathinites in the place of Chaſphia, that they ſhould bring us miniſters of the houſe of our God.

18 And by the good hand of our God upon us, they brought us a moſt learned man of the ſons of Moholi the ſon of Levi the ſon of Iſrael, and Sarabias and his ſons, and his brethren eighteen,

19 And Haſabias, and with him Iſaias of the ſons of Merari, and his brethren, and his ſons twenty.

20 And of the Nathinites, whom David, and the princes gave for the ſervice of the Levites, Nathinites two hundred and twenty: all theſe were called by their names.

21 And I proclaimed there a faſt by the river Ahava, that we might afflict ourſelves before the Lord our God, and might aſk of him a right way for us and for our children, and for all our ſubſtance.

CHAP. VIII. VER. 21. *And I proclaimed a faſt.* It is not enough to part from Babylon, that is figuratively from ſin, but we muſt alſo do works of penance; and therefore Eſdras here proclaimed an extraordinary faſt to thoſe that were come from captivity. This ſhews that faſting was commanded and practiſed from the earlieſt times.

22 For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath upon all them that forsake him.

23 And we fasted, and besought our God for this: and it fell out prosperously unto us.

24 And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren.

25 And I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel, that were found had offered.

26 And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, a hundred talents of gold,

27 And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

28 And I said to them: You are the holy ones of the Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord the God of our fathers.

29 Watch ye and keep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel in Jerusalem, into the treasure of the house of the Lord.

30 And the priests and the Levites received the weight of the silver and gold, and the vessels, to carry them to Jerusalem to the house of our God.

31 Then we set forward from the river Ahava on the twelfth day of the first month to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and we stayed there three days.

33 And on the fourth day the silver, and the gold, and the vessels were weighed in the house of our God by the hand of Meremoth the son of Urias the priest, and with him was Eleazar the son of Phinees, and with them Jozabad the son of Josue, and Noadaia the son of Bennoi Levites.

34 According to the number and weight of every thing: and all the weight was written at that time.

35 Moreover the children of them that had been carried away that were come out of the captivity, offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety six rams, seventy seven lambs, and twelve he-goats for sin: all for a holocaust to the Lord.

36 And they gave the king's edicts to the lords that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God.

CHAP. IX.

Esdras mourneth for the transgression of the people: his confession and prayer.

AND after these things were accomplished, the princes came to me, saying: The people of Israel, and the priests and Levites have not separated themselves from the people of the lands, and from their abominations, namely of the Chananites, and the Hethites, and the Pherezites, and the Jebusites, and the Ammonites, and the Moabites, and the Egyptians, and the Amorrhites. A. M. 3538. Ante C. 466.

2 For they have taken of their daughters for themselves and for their sons, and they have mingled the holy seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression.

3 And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning.

4 And there were assembled to me all that feared the God of Israel, because of the transgression of those, that were come from the captivity, and I sat sorrowful, until the evening sacrifice.

5 And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord my God,

6 And said: My God I am confounded and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven,

7 From the days of our fathers: and we ourselves also have sinned grievously unto this day, and for our iniquities we and our kings, and our priests have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day.

CHAP. IX. VER. 1. & 2. This shews how sinful it is to intermarry with those that the Church forbids us, on account of the danger of perversion and falling off from the true faith.

8 And now as a little, and for a moment has our prayer been made before the Lord our God, to leave us a remnant, and give us a pin in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage.

9 For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and to rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by the hand of thy servants the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other lands, with their abominations who have filled it from mouth to mouth with their filth.

‖ Deut. 7. 3. 12 ‖ Now therefore give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity for ever; that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

13 And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day,

14 That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

15 O Lord God of Israel, thou art just: for we remain yet to be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this matter.

CHAP. X.

Oder is taken for discharging strange women: the names of the guilty.

A. M. 3538. Ante C. 466. NOW when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great assembly of men and women and children, and the people wept with much lamentation.

2 And Sechenias the son of Jehiel of the sons of Elam answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land: and now, if there be repentance in Israel concerning this,

3 Let us make a covenant with the Lord our God, to put away all the wives, and such as are born of them, according to the will of the Lord, and of them that fear the commandment of the Lord our God: let it be done according to the law.

4 Arise, it is thy part to give orders, and we will be with thee: take courage, and do it.

5 So Esdras arose, and made the chiefs of the priests and of the Levites, and all Israel, to swear that they would do according to this word, and they swore.

6 And Esdras rose up from before the house of God, and went to the chamber of Johanan the son of Eliasib, and entered in thither, he eat no bread, and drank no water: for he mourned for the transgression of them that were come out of the captivity.

7 And proclamation was made in Juda and Jerusalem to all the children of the captivity, that they should assemble together into Jerusalem.

8 And that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from captivity.

9 Then all the men of Juda, and Benjamin gathered themselves together to Jerusalem within three days, in the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling because of the sin, and the rain.

10 And Esdras the priest stood up, and said to them: You have transgressed, and taken strange wives, to add to the sins of Israel.

11 And now make confession to the Lord the God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

12 And all the multitude answered and said with a loud voice: According to thy word unto us, so be it done.

13 But as the people are many, and it is time of rain, and we are not able to stand without, and it is not a work of one day or two (for we have exceedingly sinned in this matter)

14 Let rulers be appointed in all the multitude: and in all our cities, let them that

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VER. 8. *A pin* or *nail:* here signifies a small settlement or holding; which Esdras begs for, to preserve even a part of the people, who, by their great iniquity, had incurred the anger of God.

have taken ſtrange wives come at the times appointed, and with them the ancients and the judges of every city, until the wrath of our God be turned away from us for this ſin.

15 Then Jonathan the ſon of Azahel, and Jaaſia the ſon of Thecua were appointed over this, and Meſollam and Sebethai Levites helped them:

16 And the children of the captivity did ſo. And Eſdras the prieſt, and the men heads of the families in the houſes of their fathers, and all by their names, went and ſat down in the firſt day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

18 And there were found among the ſons of the prieſts that had taken ſtrange wives. Of the ſons of Joſue the ſon of Joſedec, and his brethren, Maaſia, and Eliezer, and Jarib, and Godolia.

19 And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.

20 And of the ſons of Emmer, Hanani, and Zebedia.

21 And of the ſons of Harim, Maaſia, and Elia, and Semeia, and Jehiel, and Ozias.

22 And of the ſons of Pheſhur, Elioenai, Maaſia, Iſmael, Nathanael, Jozabed, and Elaſa.

23 And of the ſons of the Levites, Jozabed, and Semei, and Celaia, the ſame is Calita, Phataia, Juda, and Eliezer.

24 And of the ſinging-men, Eliſiab: and of the porters, Sellum, and Telem, and Uri.

25 And of Iſrael, of the ſons of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea.

26 And of the ſons of Elam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia.

27 And of the ſons of Zethua, Elioenai, Eliaſib, Mathania, Jerimuth, and Zabad, and Aziza.

28 And of the ſons of Bebai, Johanan, Hanania, Zabbai, Athalai:

29 And of the ſons of Bani, Moſollam, and Melluch, and Adaia, Jaſub, and Saal, and Ramoth.

30 And of the ſons of Phahath Moab, Edna and Chalal, Banaias, and Maaſias, Mathanias, Beſeleel, Bennui, and Manaſſe.

31 And of the ſons of Herem, Eliezer, Joſue, Melchias, Semeias, Simeon,

32 Benjamin, Maloch, Samarias.

33 And of the ſons of Haſom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manaſſe, Semei.

34 Of the ſons of Bani, Maaddi, Amram, and Uel,

35 Baneas, and Badaias, Cheliau,

36 Vania, Marimuth, and Eliaſib,

37 Mathanias, Mathania, and Jaſi,

38 And Bani, and Bennui, Semei,

39 And Salmias, and Nathan, and Adaias,

40 And Mechnedebai, Siſai, Sarai,

41 Ezrel, and Selemiau, Semeria,

42 Sellum, Amaria, Joſeph.

43 Of the ſons of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel, and Banaia.

44 All theſe had taken ſtrange wives, and there were among them women that had borne children.

THE

BOOK OF NEHEMIAS,

WHICH IS CALLED THE

SECOND OF ESDRAS.

This book takes its name from the writer, who was cup-bearer to Artaxerxes (ſurnamed Longimanus) *king of Perſia, and was ſent by him with a commiſſion to rebuild the walls of Jeruſalem. It is alſo called the ſecond book of* Eſdras; *becauſe it is a continuation of the hiſtory, begun by Eſdras, of the ſtate of the people of God after their return from captivity.*

CHAP. I.

Nehemias hearing the miſerable ſtate of his countrymen in Judea, lamenteth, faſteth, and prayeth to God for their relief.

A M. 3550. Ante C. 454. THE words of Nehemias the ſon of Helchias. And it came to paſs in the month of Caſleu, in the twentieth year, as I was in the caſtle of Suſa.

2 That Hanani one of my brethren came, he and ſome men of Juda; and I aſked them concerning the Jews, that remained and were left of the captivity, and concerning Jeruſalem.

3 And they ſaid to me: They that have remained, and are left of the captivity there in the province, are in great affliction, and reproach: and the wall of Jeruſalem is broken down, and the gates thereof are burnt with fire.

4 And when I had heard theſe words, I ſat down, and wept, and mourned for many days: and I faſted, and prayed before the face of the God of heaven.

5 And I ſaid: ‖ I beſeech thee, O Lord God of heaven, ſtrong, great, and terrible, who keepeſt covenant and mercy with thoſe that love thee, and keep thy commandments: ‖ Dan. 9. 4.

6 Let thy ears be attentive, and thy eyes open, to hear the prayer of thy ſervant, which I pray before thee now, night and day for the children of Iſrael thy ſervants: and I confeſs the ſins of the children of Iſrael, by which they have ſinned againſt thee: I and my father's houſe have ſinned.

7 We have been ſeduced by vanity, and have not kept thy commandments, and ceremonies and judgments, which thou haſt commanded thy ſervant Moſes.

8 Remember the word that thou commandeſt to Moſes thy ſervant, ſaying: If you ſhall tranſgreſs, I will ſcatter you abroad among the nations:

9 But if you return to me, and keep my commandments, and do them, though you ſhould be led away to the uttermoſt parts of the world, I will gather you from thence, and bring you back to the place

which I have chosen for my name to dwell there.

10 And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand.

11 I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name: and direct thy servant this day, and give him mercy before this man. For I was the king's cup-bearer.

CHAP. II.

Nehemias with commission from king Artaxerxes cometh to Jerusalem: and exhorteth the Jews to rebuild the walls.

A. M. 3550. Ante C. 454. AND it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king: that wine was before him, and I took up the wine, and gave it to the king: and I was as one languishing away before his face.

2 And the king said to me: Why is thy countenance sad, seeing thou dost not appear to be sick? this is not without cause, but some evil I know not what, is in thy heart. And I was seized with an exceeding great fear:

3 And I said to the king: O king live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

4 Then the king said to me: For what dost thou make request? And I prayed to the God of heaven,

5 And I said to the king: If it seem good to the king, and if thy servant hath found favour in thy sight, that thou wouldst send me into Judea to the city of the sepulchre of my father, and I will build it.

6 And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me: and I fixed him a time.

7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea:

8 And a letter to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me.

9 And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen.

10 And Sanaballat the Horonite, and Tobias the servant the Ammonite heard it, and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

11 And I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon.

13 And I went out by night by the gate of the valley, and before the dragon-fountain, and to the dung-gate, and I viewed the wall of Jerusalem which was broken down, and the gates thereof which were consumed with fire.

14 And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass.

15 And I went up in the night by the torrent, and viewed the wall, and going back I came to the gate of the valley, and returned.

16 But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work.

17 Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire: come, and let us build up the walls of Jerusalem, and let us be no longer a reproach.

18 And I shewed them how the hand of my God was good with me, and the king's words, which he had spoken to me, and I said: Let us rise up, and build. And their hands were strengthened in good.

19 But Sanaballat the Horonite, and Tobias the servant the Ammonite, and Gossem the Arabian heard of it, and they scoffed at us, and despised us, and said: What is this thing that you do? are you going to rebel against the king?

20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise up and build: but you have no part, nor justice, nor remembrance in Jerusalem.

CHAP. III.

They begin to build the walls: the names and order of the builders.

A. M. 3550. Ante C. 454. THEN Eliasib the high priest arose, and his brethren the priests, and they built the flock-gate: they sanctified it, and set up the doors thereof, even unto the tower of a hundred cubits they sanctified it unto the tower of Hananeel.

2 And next to him the men of Jericho built: and next to them built Zachur the son of Amri.

3 But the fish-gate the sons of Asnaa built: they covered it, and set up the doors thereof, and the locks, and the bars. And next to them built Marimuth the son of Urias the son of Accus.

4 And next to him built Mosollam the son of Barachias, the son of Merezebel, and next to them built Sadoc the son of Baana.

5 And next to them the Thecunites built: but their great men did not put their necks to the work of their Lord.

6 And Joiada the son of Phasea, and Mosollam the son of Besodia built the old gate: they covered it and set up the doors thereof, and the locks, and the bars.

7 And next to them built Meltias the Gabaonite, and Jadon the Meronathite, the men of Gabaon and Maspha, for the governor that was in the country beyond the river.

8 And next to him built Eziel the son of Araia the goldsmith: and next to him built Ananias the son of the perfumer: and they left Jerusalem unto the wall of the broad-street.

9 And next to him built Raphaia the son of Hur, lord of the street of Jerusalem.

10 And next to him Jedaia the son of Haromaph over-against his own house: and next to him built Hattus the son of Hasebonia.

11 Melchias the son of Herem, and Hasub the son of Phahath Moab, built half the street, and the tower of the furnaces.

12 And next to him built Sellum the son of Alohes lord, of half the street of Jerusalem, he and his daughters.

13 And the gate of the valley Hanun built, and the inhabitants of Zanoe: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghil.

14 And the gate of the dunghil Melchias the son of Rechab built, lord of the street of Bethacharam: he built it, and set up the doors thereof, and the locks, and the bars.

15 And the gate of the fountain Sellum the son of Cholhoza built, lord of the street of Maspha: he built it, and covered it, and set up the doors thereof, and the locks, and the bars, and the walls of the pool of Siloe unto the king's guard, and unto the steps that go down from the city of David.

16 After him built Nehemias the son of Azboc, lord of half the street of Bethsur, as far as over-against the sepulchre of David, and to the pool, that was built with great labour, and to the house of the mighty.

17 After him built the Levites, Rehum the son of Benni. After him built Hasebias, lord of half the street of Ceila in his own street.

18 After him built their brethren Bavai the son of Enadad, lord of half Ceila.

19 And next to him Aser the son of Josue, lord of Maspha, built another measure, over-against the going up of the strong corner.

20 After him in the mount Baruch the son of Zachai built another measure, from the corner to the door of the house of Eliasib the high priest.

21 After him Merimuth the son of Urias the son of Haccus, built another measure, from the door of the house of Eliasib, to the end of the house of Eliasib.

22 And after him built the priests, the men of the plains of the Jordan.

23 After him built Benjamin and Hasub, over-against their own house: and after him built Azarias the son of Maasias the son of Ananias over-against his house.

24 After him built Bennui the son of Hanadad another measure, from the house of Azarias unto the bending, and unto the corner.

25 Phalel the son of Ozi over-against the bending and the tower, which lieth out from the king's high house, that is, in the court of the prison: after him Phadaia the son of Pharos.

26 And the Nathinites dwelt in Ophel, as far as over-against the water-gate toward the east, and the tower that stood out.

27 After him the Thecuites built another measure over-against, from the great tower that standeth out unto the wall of the temple.

28 And upward from the horse-gate the priests built, every man over-against his house.

29 After them built Sadoc the son of Emmer over-against his house. And after him built Semaia the son of Sechenias, keeper of the east-gate.

30 After him built Hanania the son of Selemia, and Hanun the sixth son of Seleph,

another measure: after him built Mosollam the son of Barachias, over-against his treasury. After him Melchias the goldsmith's son built unto the house of the Nathinites, and of the sellers of small wares, over-against the judgment gate, and unto the chamber of the corner.

31 And within the chamber of the corner of the flock-gate, the goldsmiths and the merchants built.

CHAP. IV.

The building is carried on notwithstanding the opposition of their enemies.

A. M. 3550. AND it came to pass, that when Sanaballat heard that we were building the wall, he was angry: and being moved exceedingly he scoffed at the Jews.

2 And said before his brethren, and the multitude of the Samaritans: What are the silly Jews doing? Will the Gentiles let them alone? will they sacrifice and make an end in a day? are they able to raise stones out of the heaps of the rubbish, which are burnt?

3 Tobias also the Ammonite who was by him said: Let them build: if a fox go up, he will leap over their stone wall.

4 Hear thou our God, for we are despised: turn their reproach upon their own head, and give them to be despised in a land of captivity.

5 Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders.

6 So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

7 And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the Ammonites, and the Azotians heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry.

8 And they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes.

9 And we prayed to our God, and set watchmen upon the wall day and night against them.

10 And Juda said: The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall.

11 And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

12 And it came to pass, that when the Jews that dwelt by them, came and told us ten times, out of all the places from whence they came to us,

13 I set the people in the place behind the wall round about in order, with their swords, and spears, and bows.

14 And I looked and rose up: and I said to the chief men and the magistrates, and to the rest of the common people: Be not afraid of them. Remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

15 And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work.

16 And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda.

17 Of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword.

18 For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

19 And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall one far from another:

20 In what place soever you shall hear the sound of the trumpet, run all thither unto us: our God will fight for us.

21 And let us do the work: and let one half of us hold our spears from the rising of the morning, till the stars appear.

22 At that time also I said to the people: Let every one with his servant stay in the midst of Jerusalem, and let us take our turns in the night, and by day, to work.

23 Now I and my brethren, and my servants, and the watchmen, that followed me, did not put off our cloths: only every man stript himself when he was to be washed.

CHAP. V.

Nehemias blameth the rich, for their oppressing the poor. His exhortation, and bounty to his countrymen.

NOW there was a great cry of the people, and of their wives against their brethren the Jews. A. M. 3550.

2 And there were ſome that ſaid: Our ſons and our daughters are very many: let us take up corn for the price of them, and let us eat and live.

3 And there were ſome that ſaid: Let us mortgage our lands, and our vineyards, and our houſes, and let us take corn becauſe of the famine.

4 And others ſaid: Let us borrow money for the king's tribute, and let us give up our fields and vineyards:

5 And now our fleſh is as the fleſh of our brethren: and our children as their children. Behold we bring into bondage our ſons, and our daughters, and ſome of our daughters are bond-women already, neither have we wherewith to redeem them, and our fields and our vineyards other men poſſeſs.

6 And I was exceeding angry, when I heard their cry according to theſe words.

7 And my heart thought with myſelf: and I rebuked the nobles and magiſtrates, and ſaid to them: Do you every one exact uſury of your brethren? And I gathered together a great aſſembly againſt them,

8 And I ſaid to them: We, as you know, have redeemed according to our ability our brethren the Jews, that were ſold to the Gentiles: and will you then ſell your brethren, for us to redeem them? And they held their peace, and found not what to anſwer.

9 And I ſaid to them: The thing you do is not good: why walk you not in the fear of our God, that we be not expoſed to the reproaches of the Gentiles our enemies?

10 Both I and my brethren, and my ſervants, have lent money and corn to many: let us all agree not to call for it again, let us forgive the debt that is owing to us.

11 Reſtore ye to them this day their fields, and their vine-yards, and their olive-yards, and their houſes: and the hundredth part of the money, and of the corn, the wine, and the oil, which you were wont to exact of them, give it rather for them.

12 And they ſaid: We will reſtore, and we will require nothing of them: and we will do ſo as thou ſayeſt. And I called the prieſts, and took an oath of them, to do according to what I had ſaid.

13 Moreover I ſhook my lap, and ſaid: So may God ſhake every man that ſhall not accompliſh this word, out of his houſe, and out of his labours, thus may he be ſhaken out, and become empty. And all the multitude ſaid: Amen. And they praiſed God. And the people did according to what was ſaid.

14 And from the day, in which the king commanded me to be governor in the land of Juda, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance that was due to the governors.

15 But the former governors that had been before me, were chargeable to the people, and took of them in bread, and wine, and in money every day forty ſicles: and their officers alſo oppreſſed the people. But I did not ſo for the fear of God.

16 Moreover I built in the work of the wall, and I bought no land, and all my ſervants were gathered together to the work.

17 The Jews alſo and the magiſtrates to the number of one hundred fifty men, were at my table, beſides them that came to us from among the nations that were round about us.

18 And there was prepared for me day by day one ox, and ſix choice rams, beſides fowls, and once in ten days I gave ſtore of divers wines, and many other things: yet I did not require my yearly allowance as governor: for the people were very much impoveriſhed.

19 Remember me, O my God, for good according to all that I have done for this people.

CHAP. VI.

The enemies ſeek to terrify Nehemias. He proceedeth and finiſheth the wall.

AND it came to paſs, when Sanaballat, and Tobias, and Goſſem the Arabian, and the reſt of our enemies, heard that I had built the wall, and that there was no breach left in it (though at that time I had not ſet up the doors in the gates), A. M. 3550.

2 Sanaballat and Goſſem ſent to me, ſaying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me miſchief.

3 And I ſent meſſengers to them, ſaying: I am doing a great work, and I cannot come down, leſt it be neglected whilſt I come, and go down to you.

4 And they ſent to me according to this word, four times: and I anſwered them after the ſame manner.

5 And Sanaballat ſent his ſervant to me the fifth time according to the former word, and he had a letter in his hand written in this manner:

6 It is reported amongſt the Gentiles, and Goſſem hath ſaid it, that thou and the Jews think to rebel, and therefore thou buildeſt the wall, and haſt a mind

to ſet thyſelf king over them: for which end

7 Thou haſt alſo ſet up prophets, to preach of thee at Jeruſalem, ſaying: There is a king in Judea. The king will hear of theſe things: therefore come now, that we may take counſel together.

8 And I ſent to them, ſaying: There is no ſuch thing done as thou ſayeſt: but thou feigneſt theſe things out of thy own heart.

9 For all theſe men thought to frighten us, thinking that our hands would ceaſe from the work, and that we would leave off. Wherefore I ſtrengthened my hands the more:

10 And I went into the houſe of Samaia the ſon of Delaia the ſon of Metabeel privately. And he ſaid: Let us conſult together in the houſe of God in the midſt of the temple: and let us ſhut the doors of the temple, for they will come to kill thee, and in the night they will come to ſlay thee.

11 And I ſaid: Should ſuch a man as I flee? and who is there that being as I am, would go into the temple, to ſave his life? I will not go in.

12 And I underſtood that God had not ſent him, but that he had ſpoken to me as if he had been propheſying, and Tobias, and Sanaballat had hired him.

13 For he had taken money, that I being afraid ſhould do this thing, and ſin, and they might have ſome evil to upbraid me withal.

14 Remember me, O Lord, for Tobias and Sanaballat, according to their works of this kind: and Noadias the prophet, and the reſt of the prophets that would have put me in fear.

15 But the wall was finiſhed the five and twentieth day of the month of Elul, in two and fifty days.

16 And it came to paſs when all our enemies heard of it, that all nations which were round about us, were afraid, and were caſt down within themſelves, for they perceived that this work was the work of God.

17 Moreover in thoſe days many letters were ſent by the principal men of the Jews to Tobias, and from Tobias there came letters to them.

18 For there were many in Judea ſworn to him, becauſe he was the ſon-in-law of Sechenias the ſon of Area, and Johanan his ſon had taken to wife the daughter of Moſollam the ſon of Barachias.

19 And they praiſed him alſo before me, and they related my words to him: and Tobias ſent letters to put me in fear.

CHAP. VII.

Nehemias appointeth watchmen in Jeruſalem. The liſt of thoſe who came firſt from Babylon.

NOW after the wall was built, and I had ſet up the doors, and numbered the porters and ſinging-men, and Levites: A. M. 3550. Eccli. 49. 15.

2 I commanded Hanani my brother, and Hananias ruler of the houſe of Jeruſalem (for he ſeemed as a ſincere man, and one that feared God above the reſt),

3 And I ſaid to them: Let not the gates of Jeruſalem be opened till the ſun be hot. And while they were yet ſtanding by, the gates were ſhut, and barred: and I ſet watchmen of the inhabitants of Jeruſalem, every one by their courſes, and every man over-againſt his houſe.

4 And the city was very wide and great, and the people few in the midſt thereof, and the houſes were not built.

5 But God had put in my heart, and I aſſembled the princes and magiſtrates, and common people, to number them: and I found a book of the number of them who came up at the firſt, and therein it was found written:

6 ‖ Theſe are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonoſor the king of Babylon had carried away, and who returned into Judea, every one into his own city. ‖ 1. Eſdr. 2. 1.

7 Who came with Zorobabel, Joſue, Nehemias, Azarias, Raamias, Nahamani, Mardochai, Belſam, Meſpharath, Begoai, Nahum, Baana. The number of the men of the people of Iſrael:

8 The children of Pharos, two thouſand one hundred ſeventy two.

9 The children of Sephatia, three hundred ſeventy two.

10 The children of Area, ſix hundred fifty two.

11 The children of Phahathmoab of the children of Joſue and Joab, two thouſand eight hundred eighteen.

12 The children of Elam, one thouſand two hundred fifty four.

13 The children of Zethua, eight hundred forty five.

14 The children of Zachai, ſeven hundred ſixty.

15 The children of Bannui, ſix hundred forty eight.

16 The children of Bebai, ſix hundred twenty eight.

17 The children of Azgad, two thouſand three hundred twenty two.

18 The children of Adonicam, ſix hundred ſixty ſeven.
19 The children of Beguai, two thouſand ſixty ſeven.
20 The children of Adin, ſix hundred fifty five.
21 The children of Ater, children of Hezecias, ninety eight.
22 The children of Haſem, three hundred twenty eight.
23 The children of Beſai, three hundred twenty four.
24 The children of Hareph, a hundred and twelve.
25 The children of Gabaon, ninety five.
26 The children of Bethlehem, and Netupha, a hundred eighty eight.
27 The men of Anathoth, a hundred twenty eight.
28 The men of Bethazmoth, forty two.
29 The men of Cariathiarim, Cephira, and Beroth, ſeven hundred forty three.
30 The men of Rama and Geba, ſix hundred twenty one.
31 The men of Machmas, a hundred twenty two.
32 The men of Bethel and Hai, a hundred twenty three.
33 The men of the other Nebo, fifty two.
34 The men of the other Elam, one thouſand two hundred fifty four.
35 The children of Harem, three hundred and twenty.
36 The children of Jericho, three hundred forty five.
37 The children of Lod, of Hadid and Ono, ſeven hundred twenty one.
38 The children of Senaa, three thouſand nine hundred thirty.
39 The prieſts: The children of Idaia in the houſe of Joſue, nine hundred and ſeventy three.
40 The children of Emmer, one thouſand fifty two.
41 The children of Phaſhur, one thouſand two hundred forty ſeven.
42 The children of Arem, one thouſand and ſeventeen: The Levites:
43 The children of Joſue and Cedmihel, the ſons
44 Of Oduia, ſeventy four: The ſinging men:
45 The children of Aſaph, a hundred forty eight.
46 The porters: The children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty eight.
47 The Nathinites: The children of Soha, the children of Haſupha, the children of Tebbaoth,
48 The children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai,
49 The children of Hanan, the children of Geddel, the children of Gaher,
50 The children of Raaia, the children of Raſin, the children of Necoda,
51 The children of Gezem, the children of Aſa, the children of Phaſea,
52 The children of Beſai, the children of Munim, the children of Nephuſſim,
53 The children of Bacbuc, the children of Hacupha, the children of Harhur,
54 The children of Beſloth, the children of Mahida, the children of Harſa,
55 The children of Bercos, the children of Siſara, the children of Thema,
56 The children of Naſia, the children of Hatipha,
57 The children of the ſervants of Solomon, the children of Sothai, the children of Sophereth, the children of Pharida,
58 The children of Jahala, the children of Darcon, the children of Jeddel.
59 The children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the ſon of Amon.
60 All the Nathinites, and the children of the ſervants of Solomon, three hundred ninety two.
61 And theſe are they that came up from Telmela, Thelharſa, Cherub, Addon, and Emmer: and could not ſhew the houſe of their fathers, nor their ſeed, whether they were of Iſrael.
62 The children of Dalaia, the children of Tobia, the children of Necoda, ſix hundred forty two.
63 And of the prieſts, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and he was called by their name.
64 Theſe ſought their writing in the record, and found it not: and they were caſt out of the prieſthood.
65 And Atherſatha ſaid to them: That they ſhould not eat of the Holies of Holies, until there ſtood up a prieſt learned and ſkilful.
66 All the multitude as it were one man forty two thouſand three hundred ſixty,
67 Beſide their men-ſervants and women-ſervants, who were ſeven thouſand three hundred thirty ſeven: and among them ſinging men, and ſinging women, two hundred forty five.

68 Their horſes, ſeven hundred thirty ſix: their mules, two hundred forty five:

69 Their camels, four hundred thirty five, their aſſes, ſix thouſand ſeven hundred and twenty.

Hitherto is related what was written in the record. From this place forward goeth on the hiſtory of Nehemias.

70 And ſome of the heads of the families gave unto the work. Atherſatha gave into the treaſure a thouſand drams of gold, fifty bowls, and five hundred and thirty garments for prieſts.

71 And ſome of the heads of families gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand two hundred pounds of ſilver.

72 And that which the reſt of the people gave, was twenty thouſand drams of gold, and two thouſand pounds of ſilver, and ſixty ſeven garments for prieſts.

73 And the prieſts, and the Levites, and the porters, and the ſinging men, and the reſt of the common people, and the Nathinites, and all Iſrael dwelt in their cities.

CHAP. VIII.

Eſdras readeth the law before the people. Nehemias comforteth them. They celebrate the feaſt of tabernacles.

A. M. 3551. Ante C. 453. AND the ſeventh month came: and the children of Iſrael were in their cities. And all the people were gathered together as one man to the ſtreet which is before the water-gate, and they ſpoke to Eſdras the ſcribe, to bring the book of the law of Moſes, which the Lord had commanded to Iſrael.

2 Then Eſdras the prieſt brought the law before the multitude of men and women, and all thoſe that could underſtand, in the firſt day of the ſeventh month.

3 And he read it plainly in the ſtreet that was before the water-gate, from the morning until mid-day, before the men, and the women, and all thoſe that could underſtand: and the ears of all the people were attentive to the book.

4 And Eſdras the ſcribe ſtood upon a ſtep of wood, which he had made to ſpeak upon: and there ſtood by him Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maaſia, on his right hand: and on the left, Phadaia, Miſael, and Melchia, and Haſum, and Haſbadana, Zacharia and Moſollam.

5 And Eſdras opened the book before all the people: for he was above all the people: and when he had opened it, all the people ſtood.

6 And Eſdras bleſſed the Lord the great God: and all the people anſwered: Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground.

7 Now Joſue, and Bani, and Serebia, Jamin, Accub, Septhai, Odia, Maaſia, Celita, Azarias, Jozabed, Hanan, Phalaia, the Levites, made ſilence among the people to hear the law: and the people ſtood in their place.

8 And they read in the book of the law of God diſtinctly and plainly to be underſtood: and they underſtood when it was read.

9 And Nehemias (he is Atherſatha) and Eſdras the prieſt and ſcribe, and the Levites who interpreted to all the people, ſaid: This is a holy day to the Lord our God: do not mourn, nor weep: for all the people wept, when they heard the words of the law.

10 And he ſaid to them: Go, eat fat meats, and drink ſweet wine, and ſend portions to them that have not prepared for themſelves: becauſe it is the holy day of the Lord, and be not ſad: for the joy of the Lord is our ſtrength.

11 And the Levites ſtilled all the people, ſaying: Hold your peace, for the day is holy, and be not ſorrowful.

12 So all the people went to eat and drink, and to ſend portions, and to make great mirth: becauſe they underſtood the words that he had taught them.

13 And on the ſecond day the chiefs of the families of all the people, the prieſts, and the Levites were gathered together to Eſdras the ſcribe, that he ſhould interpret to them the words of the law.

14 And they found written in the law, that the Lord had commanded by the hand of Moſes, that the children of Iſrael ſhould dwell in tabernacles, on the feaſt, in the ſeventh month:

15 And that they ſhould proclaim and publiſh the word in all their cities, and in Jeruſalem, ſaying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees, to make tabernacles, as it is written.

CHAP. VII. VER. 70. *Atherſatha.* That is, Nehemias; as appears from chap. xii. Either that he was ſo called at the court of the king of Perſia, where he was cup-bearer: or that, as ſome think, this name ſignifies *governor*; and he was at that time governor of Judea.

16 And the people went forth, and brought. And they made themſelves tabernacles every man on the top of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the aſſembly of them that were returned from the captivity, ‖ made tabernacles, and dwelt in tabernacles: for ſince the days of Joſue the ſon of Nun the children of Iſrael had not done ſo, until that day: and there was exceeding great joy.

‖ Lev. 23. 39.

18 And he read in the book of the law of God day by day, from the firſt day till the laſt, and they kept the ſolemnity ſeven days, and in the eighth day a ſolemn aſſembly according to the manner.

CHAP. IX.

The people repent with faſting and ſack-cloth. The Levites confeſs God's benefits, and the people's ingratitude: they pray for them, and make a covenant with God.

A. M. 3551. AND in the four and twentieth day of the month the children of Iſrael came together with faſting and with ſack-cloth, and earth upon them.

2 And the ſeed of the children of Iſrael ſeparated themſelves from every ſtranger: and they ſtood, and confeſſed their ſins, and the iniquities of their fathers.

3 And they roſe up to ſtand: and they read in the book of the law of the Lord their God, four times in the day, and four times they confeſſed, and adored the Lord their God.

4 And there ſtood up upon the ſtep of the Levites Joſue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to the Lord their God.

5 And the Levites Joſue and Cedmihel, Bonni, Haſebnia, Serebia, Odaia, Sebnia, and Phathahia, ſaid: Ariſe, bleſs the Lord your God from eternity to eternity: and bleſſed be the high name of thy glory with all bleſſing and praiſe.

6 Thou thyſelf, O Lord, alone, thou haſt made heaven, and the heaven of heavens, and all the hoſt thereof: the earth and all things that are in it: the ſeas and all that are therein: and thou giveſt life to all theſe things, and the hoſt of heaven adoreth thee.

7 Thou, O Lord God, art he who choſeſt Abram, ‖ and broughteſt him forth out of the fire of the Chaldeans, and gaveſt him the name of Abraham.

‖ Gen. 11. 31.

8 And thou didſt find his heart faithful before thee: and thou madeſt a covenant with him, to give him the land of the Chananite, of the Hethite, and of the Amorrhite, and of the Pherezite, and of Jebuſite, and of the Gergeſite, to give it to his ſeed: and thou haſt fulfilled thy words, becauſe thou art juſt.

9 And thou ſaweſt the affliction of our fathers in Egypt: and thou didſt hear their cry by the Red ſea.

10 And thou ſhewedſt ſigns and wonders upon Pharao, and upon all his ſervants, and upon the people of his land: for thou kneweſt that they dealt proudly againſt them: and thou madeſt thyſelf a name, as it is at this day.

11 And thou didſt divide the ſea before them, and they paſſed through the midſt of the ſea on dry land: but their perſecutors thou threweſt into the depth, as a ſtone into mighty waters.

12 And in a pillar of a cloud thou waſt their leader by day, and in a pillar of fire by night, that they might ſee the way by which they went.

13 Thou cameſt down alſo to mount Sinai, and didſt ſpeak with them from heaven, and thou gaveſt them right judgments, and the law of truth, ceremonies, and good precepts.

14 Thou madeſt known to them thy holy ſabbath, and didſt preſcribe to them commandments, and ceremonies, and the law by the hand of Moſes thy ſervant.

15 And thou gaveſt them bread from heaven in their hunger, and broughteſt forth water for them out of the rock in their thirſt, and thou ſaidſt to them that they ſhould go in, and poſſeſs the land, upon which thou hadſt lifted up thy hand to give it them.

16 But they and our fathers dealt proudly, and hardened their necks and hearkened not to thy commandments.

17 And they would not hear, and they remembered not thy wonders which thou hadſt done for them. And they hardened their necks, and gave the head to return

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CHAP. IX. VER. 7. *The fire of the Chaldeans.* The city of *Ur* in Chaldea, the name of which ſignifies *fire.* Or out of the fire of the tribulations and temptations, to which he was there expoſed. The ancient Rabbins underſtood this literally, affirming that Abram was caſt into the fire by the idolaters, and brought out by a miracle without any hurt.

VER. 17. *And gave the head.* That is, they *ſet* their *head* or were bent to return to Egypt.

to their bondage, as it were by contention. But thou, a forgiving God, gracious, and merciful, long-ſuffering and full of compaſſion, didſt not forſake them.

18 Yea when they had made alſo to themſelves a molten calf, and had ſaid: This is thy God, that brought thee out of Egypt: and had committed great blaſphemies:

19 Yet thou, in thy many mercies, didſt not leave them in the deſert: the pillar of the cloud departed not from them by day to lead them in the way, and the pillar of fire by night to ſhew them the way by which they ſhould go.

20 And thou gaveſt them thy good Spirit to teach them, and thy manna thou didſt not withhold from their mouth, and thou gaveſt them water for their thirſt.

21 Forty years didſt thou feed them in the deſert, and nothing was wanting to them: their garments did not grow old, and their feet were not worn.

22 And thou gaveſt them kingdoms, and nations, and didſt divide lots for them: and they poſſeſſed the land of Sehon, and the land of the king of Heſebon, and the land of Og king of Baſan.

23 And thou didſt multiply their children as the ſtars of heaven, and broughteſt them to the land concerning which thou hadſt ſaid to their fathers, that they ſhould go in and poſſeſs it.

24 And the children came and poſſeſſed the land, and thou didſt humble before them the inhabitants of the land, the Chananites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as it pleaſed them.

25 And they took ſtrong cities and a fat land, and poſſeſſed houſes full of all goods: ciſterns made by others, vine-yards, and olive-yards, and fruit-trees in abundance: and they eat, and were filled, and became fat, and abounded with delight in thy great goodneſs.

26 But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admoniſhed them earneſtly to return to thee: and they were guilty of great blaſphemies.

27 And thou gaveſt them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardeſt from heaven, and according to the multitude of thy tender mercies thou gaveſt them ſaviours, to ſave them from the hands of their enemies.

28 But after they had reſt, they returned to do evil in thy ſight: and thou lefteſt them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee: and thou heardeſt from heaven, and deliveredſt them many times in thy mercies.

29 And thou didſt admoniſh them to return to thy law. But they dealt proudly, and hearkened not to thy commandments, but ſinned againſt thy judgments, which if a man do, he ſhall live in them: and they withdrew the ſhoulder, and hardened their neck, and would not hear.

30 And thou didſt forbear with them for many years, and didſt teſtify againſt them by thy ſpirit by the hand of thy prophets: and they heard not, and thou didſt deliver them into the hand of the people of the lands.

31 Yet in thy very many mercies thou didſt not utterly conſume them, nor forſake them: becauſe thou art a merciful and gracious God.

32 Now therefore our God, great, ſtrong and terrible, who keepeſt covenant and mercy, turn not away from thy face all the labour which hath come upon us, upon our kings, and our princes, and our prieſts, and our prophets, and our fathers, and all the people from the days of the king of Aſſur, until this day.

33 And thou art juſt in all things that have come upon us: becauſe thou haſt done truth, but we have done wickedly.

34 Our kings, our princes, our prieſts, and our fathers have not kept thy law, and have not minded thy commandments, and thy teſtimonies which thou haſt teſtified among them.

35 And they have not ſerved thee in their kingdoms, and in thy manifold goodneſs, which thou gaveſt them, and in the large and fat land, which thou deliveredſt before them, nor did they return from their moſt wicked devices.

36 Behold we ourſelves this day are bondmen: and the land, which thou gaveſt our fathers, to eat the bread thereof, and the good things thereof, and we ourſelves are ſervants in it.

37 And the fruits thereof grow up for the kings, whom thou haſt ſet over us for our ſins, and they have dominion over our bodies, and over our beaſts, according to their will, and we are in great tribulation.

38 And becauſe of all this we ourſelves make a covenant, and write it, and our princes, our Levites, and our prieſts ſing it.

CHAP. X.

The names of the ſubſcribers to the covenant, and the contents of it.

A. M. 3551. AND the ſubſcribers were Nehemias, Atherſatha the ſon of Hachelai, and Sedecias,
2 Saraias, Azarias, Jeremias,
3 Pheſhur, Amarias, Melchias,
4 Hattus, Sebenia, Melluch,
5 Harem, Merimuth, Obdias,
6 Daniel, Genthon, Baruch,
7 Moſollam, Abia, Miamin,
8 Maazia, Belgia, Semeia: theſe were prieſts.
9 And the Levites, Joſue the ſon of Azanias, Bennui of the ſons of Henadad, Cedmihel,
10 And their brethren, Sebenia, Odaia, Celita, Phalaia, Hanan,
11 Micha, Rohob, Haſebia,
12 Zachur, Serebia, Sabania,
13 Odaia, Bani, Baninu.
14 The heads of the people, Pharos, Phahathmoab, Elam, Zethu, Bani,
15 Bonni, Azgad, Bebai,
16 Adonia, Begoai, Adin,
17 Ater, Hezecia, Azur,
18 Odaia, Haſum, Beſai,
19 Hareph, Anathoth, Nebai,
20 Megphias, Moſollam, Hazir,
21 Meſizabel, Sadoc, Jeddua,
22 Pheltia, Hanan, Anaia,
23 Oſee, Hanania, Haſub,
24 Alohes, Phalea, Sobec,
25 Rehum, Haſebna, Maaſia,
26 Echaia, Hanan, Anan,
27 Melluch, Haran, Baana:
28 And the reſt of the people, prieſts, Levites, porters, and ſinging men, Nathinites, and all that had ſeparated themſelves from the people of the lands to the law of God, their wives, their ſons, and their daughters,
29 All that could underſtand promiſing for their brethren, with their chief men, and they came to promiſe, and ſwear that they would walk in the law of God, which he gave in the hand of Moſes the ſervant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies.
30 And that we would not give our daughters to the people of the land, nor take their daughters for our ſons.
31 And if the people of the land bring in things to ſell, or any things for uſe, to ſell them on the ſabbath-day, that we would not buy them of them on the ſabbath, or on the holy day. And that we would leave the ſeventh year, and the exaction of every hand.
32 And we made ordinances for ourſelves, to give the third part of a ſicle every year for the work of the houſe of our God,
33 For the loaves of propoſition, and for the continual ſacrifice, and for a continual holocauſt on the ſabbaths, on the new moons, on the ſet feaſts, and for the holy things, and for the ſin-offering: that atonement might be made for Iſrael, and for every uſe of the houſe of our God.
34 And we caſt lots among the prieſts, and the Levites, and the people for the offering of wood, that it might be brought into the houſe of our God by the houſes of our fathers at ſet times, from year to year: to burn upon the altar of the Lord our God, as it is written in the law of Moſes:
35 And that we would bring the firſt-fruits of our land, and the firſt-fruits of all fruit of every tree, from year to year, in the houſe of our Lord.
36 And the firſt born of our ſons, and of our cattle, as it is written in the law, and the firſtlings of our oxen, and of our ſheep, to be offered in the houſe of our God, to the prieſts who miniſter in the houſe of our God.
37 And that we would bring the firſt-fruits of our meats, and of our libations, and the fruit of every tree, of the vintage alſo and of oil to the prieſts, to the ſtore-houſe of our God, and the tithes of our ground to the Levites. The Levites alſo ſhall receive the tithes of our works out of all the cities.
38 And the prieſt the ſon of Aaron ſhall be with the Levites in the tithes of the Levites, and the Levites ſhall offer the tithe of their tithes in the houſe of our God, to the ſtore-room into the treaſure-houſe.
39 For the children of Iſrael and the children of Levi ſhall carry to the treaſury the firſt-fruits of corn, of wine, and of oil: and the ſanctified veſſels ſhall be there, and the prieſts, and the ſinging men, and the porters, and miniſters, and we will not forſake the houſe of our God.

CHAP. XI.

Who were the inhabitants of Jeruſalem, and the other cities.

AND the princes of the people dwelt at Jeruſalem: but the reſt of the people caſt lots, to take one part in ten to dwell in Jeruſalem the holy city, and nine parts in the *other* cities.
2 And the people bleſſed all the men that

willingly offered themſelves to dwell in Jeruſalem.

3 Theſe therefore are the chief men of the province, who dwelt in Jeruſalem, and in the cities of Juda. And every one dwelt in his poſſeſſion, in their cities: Iſrael, the prieſts, the Levites, the Nathinites, and the children of the ſervants of Solomon.

4 And in Jeruſalem there dwelt ſome of the children of Juda, and ſome of the children of Benjamin: of the children of Juda, Athaias the ſon of Aziam, the ſon of Zacharias, the ſon of Amarias, the ſon of Saphatias, the ſon of Malaleel: of the ſons of Phares,

5 Maaſia the ſon of Baruch, the ſon of Cholhoza, the ſon of Hazia, the ſon of Adaia, the ſon of Joiarib, the ſon of Zacharias, the ſon of the Silonite:

6 All theſe the ſons of Phares, who dwelt in Jeruſalem, *were* four hundred ſixty eight valiant men.

7 And theſe are the children of Benjamin: Sellum the ſon of Moſollam, the ſon of Joed, the ſon of Phadaia, the ſon of Colaia, the ſon of Maſia, the ſon of Ethcel, the ſon of Iſaia,

8 And after him Gebbai, Sellai, nine hundred twenty eight.

9 And Joel the ſon of Zechri their ruler, and Judas the ſon of Senua was ſecond over the city.

10 And of the prieſts Idaia the ſon of Joarib, Jachin,

11 Saraia the ſon of Helcias, the ſon of Moſollam, the ſon of Sadoc, the ſon of Meraioth, the ſon of Achitob the prince of the houſe of God,

12 And their brethren that do the works of the temple: eight hundred twenty two. And Adaia the ſon of Jeroham, the ſon of Phelelia, the ſon of Amſi, the ſon of Zachatias, the ſon of Pheſhur, the ſon of Melchias,

13 And his brethren the chiefs of the fathers: two hundred forty two. And Amaſſai the ſon of Azreel, the ſon of Ahazi, the ſon of Moſollamoth, the ſon of Emmer,

14 And their brethren who were very mighty, a hundred twenty eight: and their ruler Zabdiel ſon of the mighty.

15 And of the Levites Semeia the ſon of Haſub, the ſon of Azaricam, the ſon of Haſabia, the ſon of Boni,

16 And Sabathai and Jozabed, who were over all the outward buſineſs of the houſe of God, of the princes of the Levites.

17 And Mathania the ſon of Micha, the ſon of Zebedei, the ſon of Aſaph was the principal man to praiſe, and to give glory in prayer, and Becbecia the ſecond, one of his brethren, and Abda the ſon of Samua, the ſon of Galal, the ſon of Idithum.

18 All the Levites in the holy city were two hundred eighty four.

19 And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred ſeventy two.

20 And the reſt of Iſrael, the prieſts and the Levites were in all the cities of Juda, every man in his poſſeſſion.

21 And the Nathinites, that dwelt in Ophel, and Siaha, and Gaſpha of the Nathinites.

22 And the overſeer of the Levites in Jeruſalem, was Azzi the ſon of Bani, the ſon of Haſabia, the ſon of Mathania, the ſon of Micha. Of the ſons of Aſaph, were the ſinging-men in the miniſtry of the houſe of God.

23 For the king's commandment was concerning them, and an order among the ſinging men day by day.

24 And Phathahia the ſon of Meſezebel of the children of Zara the ſon of Juda was at the hand of the king, in all matters concerning the people,

25 And in the houſes through all their countries. Of the children of Juda ſome dwelt at Cariatharbe, and in the villages thereof: and at Dibon, and in the villages thereof, and at Cabſeel, and in the villages thereof,

26 And at Jeſue, and at Molada, and at Bethphaleth,

27 And at Haſerſual, and at Berſabee, and in the villages thereof,

28 And at Siceleg, and at Mochona, and in the villages thereof,

29 And at Remmon, and at Saraa, and at Jerimuth,

30 Zanoa, Odollam, and in their villages, at Lachis and its dependencies, and at Azeca and the villages thereof. And they dwelt from Berſabee unto the valley of Ennom.

31 And the children of Benjamin, from Geba, at Mechmas, and at Hai, and at Bethel, and in the villages thereof,

32 At Anathoth, Nob, Anania,

33 Aſor, Rama, Gethaim,

34 Hadid, Seboim, and Neballat, Lod,

35 And Ono the valley of craftſmen.

36 And of the Levites were portions of Juda and Benjamin.

CHAP. XII.

The prieſts, and Levites that came up with Zorobabel. The ſucceſſion of high prieſts: the ſolemnity of the dedication of the wall.

NOW theſe are the prieſts and the Levites, that went up with Zorobabel

the ſon of Salathiel, and Joſue: Saraia, Jeremias, Eſdras,
2 Amaria, Melluch, Hattus,
3 Sebenias, Rheum, Merimuth,
4 Addo, Genthon, Abia,
5 Miamin, Madia, Belga,
6 Semeia, and Joiarib, Idaia, Sellum, Amoc, Helcias,
7 Idaia. Theſe were the chief of the prieſts, and of their brethren in the days of Joſue.
8 And the Levites, Jeſua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, they and their brethren were over the hymns:
9 And Becbecia, and Hanni and their brethren every one in his office.
10 And Joſue begot Joacim, and Joacim begot Eliaſib, and Eliaſib begot Joiada,
11 And Joiada begot Jonathan, and Jonathan begot Jeddoa.
12 And in the days of Joacim the prieſts and heads of the families were: Of Saraia, Maraia: of Jeremias, Hanania:
13 Of Eſdras, Moſollam: and of Amaria, Johanan:
14 Of Milicho, Jonathan: of Sebenia, Joſeph:
15 Of Haram, Edna: of Maraioth, Helci:
16 Of Adaia, Zacharia: of Genthon, Moſollam:
17 Of Abia, Zechri: of Miamin and Moadia, Phelti:
18 Of Belga, Sammua: of Semaia, Jonathan:
19 Of Joiarib, Mathanai: of Jodaia, Azzi:
20 Of Sellai, Celai: of Amoc, Heber:
21 Of Helcias, Haſebia: of Idaia, Nathanael.
22 The Levites the chiefs of the families in the days of Eliaſib, and Joiada, and Johanan, and Jeddoa, were recorded, and the prieſts in the reign of Darius the Perſian.
23 The ſons of Levi, heads of the families were written in the book of Chronicles, even unto the days of Jonathan the ſon of Eliaſib.
24 Now the chief of the Levites were Haſebia, Serebia, and Joſue the ſon of Cedmihel: and their brethren by their courſes, to praiſe and to give thanks according to the commandment of David the man of God, and to wait equally in order.
25 Mathania, and Becbecia, Obedia, and Moſollam, Telmon, Accub, were keepers of the gates and of the entrances before the gates.
26 Theſe were in the days of Joacim the ſon of Joſue, the ſon of Joſedec, and in the days of Nehemias the governor, and of Eſdras the prieſt and ſcribe.
27 And at the dedication of the wall of Jeruſalem they ſought the Levites out of all their places, to bring them to Jeruſalem, and to keep the dedication, and to rejoice with thankſgiving, and with ſinging, and with cymbals, and pſalteries and harps.
28 And the ſons of the ſinging men were gathered together out of the plain country about Jeruſalem, and out of the villages of Nethuphati,
29 And from the houſe of Galgal, and from the countries of Geba and Azmaveth: for the ſinging men had built themſelves villages round about Jeruſalem.
30 And the prieſts and the Levites were purified, and they purified the people, and the gates, and the wall.
31 And I made the princes of Juda go up upon the wall, and I appointed two great quires to give praiſe. And they went on the right hand upon the wall toward the dunghil-gate.
32 And after them went Oſaias, and half of the princes of Juda,
33 And Azarias, Eſdras, and Moſollam, Judas, and Benjamin, and Semeia, and Jeremias.
34 And of the ſons of the prieſts with trumpets, Zacharias the ſon of Jonathan, the ſon of Semeia, the ſon of Mathania, the ſon of Michaia, the ſon of Zechur, the ſon of Aſaph,
35 And his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the muſical inſtruments of David the man of God: and Eſdras the ſcribe before them at the fountain gate.
36 And they went up over-againſt them by the ſtairs of the city of David, at the going up of the wall of the houſe of David, and to the water-gate eaſtward:
37 And the ſecond quire of them that gave thanks went on the oppoſite ſide, and I after them, and the half of the people upon the wall, and upon the tower of the furnaces, even to the broad wall,
38 And above the gate of Ephraim, and above the old gate, and above the fiſh-gate and the tower of Hananeel, and the tower of Emath, and even to the flock-gate: and they ſtood ſtill in the watch-gate.
39 And the two quires of them that gave praiſe ſtood ſtill at the houſe of God, and I and the half of the magiſtrates with me.
40 And the prieſts, Eliachim, Maaſia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpets,
41 And Maaſia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and

Elam, and Ezer. And the ſingers ſung loud, and Jezraia was their overſeer:

42 And they ſacrificed on that day great ſacrifices, and they rejoiced: for God had made them joyful with great joy: their wives alſo and their children rejoiced, and the joy of Jeruſalem was heard afar off.

43 They appointed alſo in that day men over the ſtore-houſes of the treaſure, for the libations, and for the firſt-fruits, and for the tithes, that the rulers of the city might bring them in by them in honour of thankſgiving, for the prieſts and Levites: for Juda was joyful in the prieſts and Levites that aſſiſted.

44 And they kept the watch of their God, and the obſervance of expiation, and the ſinging men, and the porters, according to the commandment of David, and of Solomon his ſon.

45 For in the days of David and Aſaph from the beginning there were chief ſingers appointed, to praiſe with canticles, and give thanks to God.

46 And all Iſrael, in the days of Zorobabel, and in the days of Nehemias gave portions to the ſinging men, and to the porters, day by day, and they ſanctified the Levites, and the Levites ſanctified the ſons of Aaron.

CHAP. XIII.

Divers abuſes are reformed.

Deut. 23. 3. AND on that day they read in the book of Moſes in the hearing of the people: and therein was found written, that the Ammonites and the Moabites ſhould not come in to the church of God for ever:

2 Becauſe they met not the children of Iſrael with bread and water: and they hired againſt them Balaam, to curſe them: and our God turned the curſe into bleſſing.

3 And it came to paſs, when they had heard the law, that they ſeparated every ſtranger from Iſrael.

4 And over this thing was Eliaſib the prieſt, who was ſet over the treaſury of the houſe of our God, and was near akin to Tobias.

5 And he made him a great ſtore-room, where before him they laid up gifts, and frankincenſe, and veſſels, and the tithes of the corn, of the wine, and of the oil, the portions of the Levites, and of the ſinging men, and of the porters, and the firſt-fruits of the prieſts.

6 But in all this time I was not in Jeruſalem, becauſe in the two and thirtieth year * of Artaxerxes king of Babylon I went to the king, and after certain days I aſked the king: * A. M. 3562. Ante C. 442.

7 And I came to Jeruſalem, and I underſtood the evil that Eliaſib had done for Tobias, to make him a ſtore-houſe in the courts of the houſe of God.

8 And it ſeemed to me exceeding evil. And I caſt forth the veſſels of the houſe of Tobias out of the ſtore-houſe.

9 And I commanded and they cleanſed the ſtore-houſes: and I brought thither again the veſſels of the houſe of God, the ſacrifice, and the frankincenſe.

10 And I perceived that the portions of the Levites had not been given them: and that the Levites, and the ſinging men, and they that miniſtered were fled away every man to his own country:

11 And I pleaded the matter againſt the magiſtrates, and ſaid: Why have we forſaken the houſe of God? And I gathered them together, and I made them to ſtand in their places.

12 And all Juda brought the tithe of the corn, and the wine, and the oil into the ſtore-houſes.

13 And we ſet over the ſtore-houſes Selemias the prieſt, and Sadoc the ſcribe, and of the Levites Phadaia, and next to them Hanan the ſon of Zachur, the ſon of Mathania: for they were approved as faithful, and to them were committed the portions of their brethren.

14 Remember me, O my God, for this thing, and wipe not out my kindneſſes, which I have done relating to the houſe of my God, and his ceremonies.

15 In thoſe days I ſaw in Juda ſome treading the preſſes on the ſabbath, and carrying ſheaves, and lading aſſes with wine, and grapes, and figs, and all manner of burthens, and bringing them into Jeruſalem on the ſabbath-day. And I charged them that they ſhould ſell on a day on which it was lawful to ſell.

16 Some Tyrians alſo dwelt there, who brought fiſh, and all manner of wares: and they ſold them on the ſabbaths to the children of Juda in Jeruſalem.

17 And I rebuked the chief men of Juda, and ſaid to them: What is this evil thing that you are doing, profaning the ſabbath-day?

18 Did not our fathers do theſe things, and our God brought all this evil upon us,

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CHAP. XII. VER. 46. *Sanctified.* That is, they gave them that which by the law was ſet aſide, and ſanctified for their uſe.

CHAP. XIII. VER. 4. *Over this thing, &c.* Or, he was faulty in this thing, or in this kind.

and upon this city? And you bring more wrath upon Iſrael by violating the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem were at reſt on the ſabbath-day, I ſpoke: and they ſhut the gates, and I commanded that they ſhould not open them till after the ſabbath: and I ſet ſome of my ſervants at the gates, that none ſhould bring in burthens on the ſabbath-day.

20 So the merchants, and they that ſold all kind of wares, ſtayed without Jeruſalem once or twice.

21 And I charged them, and I ſaid to them: Why ſtay you before the wall? if you do ſo another time, I will lay hands on you. And from that time they came no more on the ſabbath.

22 I ſpoke alſo to the Levites that they ſhould be purified, and ſhould come to keep the gates, and to ſanctify the ſabbath-day: for this alſo remember me, O my God, and ſpare me according to the multitude of thy tender mercies.

23 In thoſe days alſo I ſaw Jews that married wives, women of Azotus, and of Ammon, and of Moab.

24 And their children ſpoke half in the ſpeech of Azotus, and could not ſpeak the Jews language, but they ſpoke according to the language of this and that people.

25 And I chid them, and laid my curſe upon them. And I beat ſome of them, and ſhaved off their hair, and made them ſwear by God that they would not give their daughters to their ſons, nor take their daughters for their ſons, nor for themſelves, ſaying:

26 ‖ Did not Solomon king of Iſrael ſin in this kind of thing? and ſurely among many nations, there was not a king like him, and he was beloved of his God, and God made him king over all Iſrael: † and yet women of other countries brought even him to ſin. ‖ 3 Kings 3. 1. & 11. 1. ‖ 3 Kings 11. 4.

27 And ſhall we alſo be diſobedient and do all this great evil, to tranſgreſs againſt our God, and marry ſtrange women?

28 And one of the ſons of Joiada the ſon of Eliaſib the high prieſt, was ſon-in-law to Sanaballat the Horonite, and I drove him from me.

29 Remember them, O Lord my God, that defile the prieſthood, and the law of prieſts and Levites.

30 So I ſeparated from them all ſtrangers, and I appointed the courſes of the prieſts and the Levites, every man in his miniſtry:

31 And for the offering of wood at times appointed, and for the firſt-fruits: remember me, O my God, unto good. Amen.

THE BOOK OF TOBIAS.

This book takes its name from the holy man Tobias, whoſe wonderful virtues are herein recorded. It contains moſt excellent documents of great piety, extraordinary patience, and of a perfect reſignation to the will of God. His humble prayer was heard, and the Angel Raphael was ſent to relieve him: he is thankful and praiſes the Lord, calling on the children of Iſrael to do the ſame. Having lived to the age of one hundred and two years, he exhorts his ſon and grandſons to piety, foretells the deſtruction of Nineve and the rebuilding of Jeruſalem: he dies happily.

CHAP. I.

Tobias's early piety: his works of mercy, particularly in burying the dead.

TOBIAS of the tribe and city of Nephthali (which is in the upper parts of Galilee above Naaſſon, beyond the way that leadeth to the weſt, having on the right hand the city of Sephet),

2 ‖ When he was made captive in the days of Salmanaſar king of the Aſſyrians, even in his captivity, forſook not the way of truth, ‖ 4 Kings 17. 3. & 18. 9. A. M. 3283. Ante C. 721.

3 But every day gave all he could get to

his brethren his fellow-captives, that were of his kindred.

4 And when he was younger than any of the tribe of Nephthali, yet did he no childish thing in his work.

5 Moreover when all went to the golden calves || which Jeroboam king of Israel had made, he alone fled the company of all,

|| 3 Kings 12. 28.

6 And went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first-fruits, and his tithes,

7 So that in the third year he gave all his tithes to the proselytes, and strangers.

8 These and such like things did he observe when but a boy according to the law of God.

9 But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name,

10 And from his infancy he taught him to fear God, and to abstain from all sin.

11 And when by the captivity he with his wife and his son and all his tribe was come to the city of Ninive,

12 (When all eat of the meats of the Gentiles) he kept his soul, and never was defiled with their meats.

13 And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king.

14 And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.

15 He therefore went to all that were in captivity, and gave them wholesome admonitions.

16 And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king:

17 And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.

18 But after a long time, Salmanasar the king being dead, * when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel:

* A. M. 3287.

19 Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able, out of his goods:

20 He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.

21 || And when * king Sennacherib was come back fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies.

|| 4 Kings 19. 35. Eccli. 48. 24. 2 Mac. 8. 19.

* A. M. 3294.

22 But when it was told the king, he commanded him to be slain, and took away all his substance.

23 But Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him.

24 || But after forty five days, the king was killed by his own sons.

|| 4 Kings 19. 37. 2 Par. 32. 21. Isai. 37. 38.

25 And Tobias returned to his house, and all his substance was restored to him.

CHAP. II.

Tobias leaveth his dinner to bury the dead: he loseth his sight by God's permission, for manifestation of his patience.

BUT after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house,

2 He said to his son: Go, and bring some of our tribe, that fear God, to feast with us.

3 And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body:

4 And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.

5 And when he had hid the body, he eat bread with mourning and fear,

6 Remembering the word which the Lord spoke by || Amos the prophet: Your festival days shall be turned into lamentation and mourning.

|| Amos 8. 10. 1 Mac. 1. 41.

7 So when the sun was down, he went and buried him.

8 Now all his neighbours blamed him, saying: Once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?

9 || But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at mid-night buried them.

|| Supra 1. 21.

10 Now it happened one day, that being wearied with burying, he came to his house, and cast himself down by the wall, and slept.

11 And as he was ſleeping, hot dung out of a ſwallow's neſt fell upon his eyes, and he was made blind.*

* A. M. 3295.

12 Now this trial the Lord therefore permitted to happen to him, that an example might be given to poſterity of his patience, as alſo of holy Job.

13 For whereas he had always feared God from his infancy, and kept his commandments, he repined not againſt God becauſe the evil of blindneſs had befallen him,

14 But continued immoveable in the fear of God, giving thanks to God all the days of his life.

15 For as the kings inſulted over holy Job: ſo his relations and kinſmen mocked at his life, ſaying:

16 Where is thy hope, for which thou gaveſt alms, and buriedſt the dead?

17 But Tobias rebuked them, ſaying: Speak not ſo:

18 For we are the children of ſaints, and look for that life which God will give to thoſe that never change their faith from him.

19 Now Anna his wife went daily to weaving work, and ſhe brought home what ſhe could get for their living by the labour of her hands.

20 Whereby it came to paſs, that ſhe received a young kid, and brought it home:

21 And when her huſband heard it bleating, he ſaid: ‖ Take heed, leſt perhaps it be ſtolen, reſtore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft.

‖ Deut. 22. 1.

‖ Job 22. 9.

22 ‖ At theſe words his wife being angry anſwered: It is evident thy hope is come to nothing, and thy alms now appear.

23 And with theſe, and other ſuch like words ſhe upbraided him.

CHAP. III.

The prayer of Tobias, and of Sara, in their ſeveral afflictions, are heard by God, and the Angel Raphael is ſent to relieve them.

THEN Tobias ſighed, and began to pray with tears,

2 Saying: Thou art juſt, O Lord, and all thy judgments are juſt, and all thy ways mercy, and truth, and judgment:

3 And now, O Lord, think of me, and take not revenge of my ſins, neither remember my offences, nor thoſe of my parents.

4 ‖ For we have not obeyed thy commandments, therefore are we delivered to ſpoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongſt which thou haſt ſcattered us.

‖ Deut. 28. 15.

5 And now, O Lord, great are thy judgments, becauſe we have not done according to thy precepts, and have not walked ſincerely before thee:

6 And now, O Lord, do with me according to thy will, and command my ſpirit to be received in peace: for it is better for me to die, than to live.

7 Now it happened on the ſame day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's ſervant-maids,

8 Becauſe ſhe had been given to ſeven huſbands, and a devil named Aſmodeus had killed them, at their firſt going in unto her.

9 So when ſhe reproved the maid for her fault, ſhe anſwered her, ſaying: May we never ſee ſon, or daughter of thee upon the earth, thou murderer of thy huſbands.

10 Wilt thou kill me alſo, as thou haſt already killed ſeven huſbands? At theſe words ſhe went into an upper chamber of her houſe: and for three days and three nights did neither eat, nor drink:

11 But continuing in prayer with tears beſought God, that he would deliver her from this reproach.

12 And it came to paſs on the third day, when ſhe was making an end of her prayer, bleſſing the Lord,

13 She ſaid: Bleſſed is thy name, O God of our fathers: who when thou haſt been angry, wilt ſhew mercy, and in the time of tribulation forgiveſt the ſins of them that call upon thee.

14 To thee, O Lord, I turn my face, to thee I direct my eyes.

15 I beg, O Lord, that thou looſe me from the bond of this reproach, or elſe take me away from the earth.

16 Thou knoweſt, O Lord, that I never coveted a huſband, and have kept my ſoul clean from all luſt.

17 Never have I joined myſelf with them that play: neither have I made myſelf partaker with them that walk in lightneſs.

18 But a huſband I conſented to take, with thy fear, not with my luſt.

CHAP. II. VER. 15. *Kings.* So Job's three friends are here called, becauſe they were princes in their reſpective territories.

CHAP. III. VER. 7. *Rages.* In the Greek it is *Ecbatana*, which was alſo called Rages. For there were two cities in Media of the name of Rages. Raguel dwelt in one of them, and Gabelus in the other.

19 And either I was unworthy of them, or they perhaps were not worthy of me: becauſe perhaps thou haſt kept me for another man.

20 For thy counſel is not in man's power.

21 But this every one is ſure of that worſhippeth thee, that his life, if it be under trial, ſhall be crowned: and if it be under tribulation, it ſhall be delivered: and if it be under correction, it ſhall be allowed to come to thy mercy.

22 For thou art not delighted in our being loſt: becauſe after a ſtorm thou makeſt a calm, and after tears and weeping thou poureſt in joyfulneſs.

23 Be thy name, O God of Iſrael, bleſſed for ever.

24 At that time the prayers of them both were heard in the ſight of the glory of the moſt high God:

25 And the holy Angel of the Lord Raphael was ſent to heal them both, whoſe prayers at one time were rehearſed in the ſight of the Lord.

CHAP. IV.

Tobias thinking he ſhall die, giveth his ſon godly admonitions: and telleth him of money he had lent to a friend.

A. M. 3299. THEREFORE when Tobias thought that his prayer was heard that he might die, he called to him Tobias his ſon,

2 And ſaid to him: Hear, my ſon, the words of my mouth, and lay them as a foundation in thy heart.

3 When God ſhall take my ſoul, thou ſhalt bury my body: ‖ and thou ſhalt honour thy mother all the days of her life:

‖ Exod. 20. 12. Eccli. 7. 29.

4 For thou muſt be mindful what and how great perils ſhe ſuffered for thee in her womb.

5 And when ſhe alſo ſhall have ended the time of her life, bury her by me.

6 And all the days of thy life have God in thy mind: and take heed thou never conſent to ſin, nor tranſgreſs the commandments of the Lord our God.

‖ Prov. 3. 9. Eccli. 4. 1. & 14. 13. Luke 14. 13.

7 ‖ Give alms out of thy ſubſtance, and turn not away thy face from any poor perſon: for ſo it ſhall come to paſs that the face of the Lord ſhall not be turned from thee.

† Eccl. 35. 12.

8 † According to thy ability be merciful.

9 If thou have much, give abundantly: if thou have little, take care even ſo to beſtow willingly a little.

10 For thus thou ſtoreſt up to thyſelf a good reward for the day of neceſſity.

‖ Eccli. 29. 15.

11 ‖ For alms deliver from all ſin, and from death, and will not ſuffer the ſoul to go into darkneſs.

12 Alms ſhall be a great confidence before the moſt high God, to all them that give it.

‖ 1 Theſ. 4. 3.

13 ‖ Take heed to keep thyſelf, my ſon, from all fornication, and beſide thy wife never endure to know a crime.

14 Never ſuffer pride to reign in thy mind, or in thy words: † for from it all perdition took its beginning.

† Gen. 3. 5.

‖ Lev. 19. 13 Deut. 24. 14.

15 ‖ If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired ſervant ſtay with thee at all.

† Matt. 7. 12. Luke 6. 31.

16 † See thou never do to another what thou wouldſt hate to have done to thee by another.

‖ Luke 14. 13.

17 ‖ Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

18 Lay out thy bread, and thy wine upon the burial of a juſt man, and do not eat and drink thereof with the wicked.

19 Seek counſel always of a wiſe man.

20 Bleſs God at all times: and deſire of him to direct thy ways, and that all thy counſels may abide in him.

21 I tell thee alſo, my ſon, that I lent ten talents of ſilver, while thou waſt yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me:

22 Now therefore enquire how thou mayſt go to him, and receive of him the foreſaid ſum of money, and reſtore to him the note of his hand.

‖ Rom. 8. 17.

23 Fear not, my ſon: we lead indeed a poor life, ‖ but we ſhall have many good things if we fear God, and depart from all ſin, and do that which is good.

CHAP. V.

Young Tobias ſeeking a guide for his journey, the Angel Raphael in ſhape of a man, undertaketh this office.

THEN Tobias anſwered his father, and ſaid: I will do all things, father, which thou haſt commanded me.

2 But how I ſhall get this money, I cannot tell; he knoweth not me, and I know not him: what token ſhall I give him? nor did I ever know the way which leadeth thither.

3 Then his father anſwered him, and ſaid: I have a note of his hand with me, which when thou ſhalt ſhew him, he will preſently pay it.

4 But go now, and ſeek thee out ſome

faithful man, to go with thee for his hire: that thou mayst receive it, while I yet live.

5 Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

6 And not knowing that he was an Angel of God, he saluted him, and said: From whence art thou, good young man?

7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes?

8 And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes, which is situate in the mount of Ecbatana.

9 And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

10 Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

11 So going in he saluted him, and said: Joy be to thee always.

12 And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?

13 And the young man said to him: Be of good courage, thy cure from God is at hand.

14 And Tobias said to him: Canst thou conduct my son to Gabelus at Rages a city of the Medes? and when thou shalt return, I will pay thee thy hire.

15 And the Angel said to him: I will conduct him thither, and bring him back to thee.

16 And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou?

17 And Raphael the Angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son?

18 But lest I should make thee uneasy, I am Azarias the son of the great Ananias.

19 And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family.

20 And the Angel said to him: I will lead thy son safe, and bring him to thee again safe.

21 And Tobias answering, said: May you have a good journey, and God be with you in your way, and his Angel accompany you.

22 Then all things being ready, that were to be carried in their journey, Tobias bid his father and his mother farewel, and they set out both together.

23 || And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. || Infra 10. 4.

24 I wish the money for which thou hast sent him, had never been.

25 For our poverty was sufficient for us, that we might account it as riches, that we saw our son.

26 And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.

27 For I believe that the good Angel of God doth accompany him, and doth order all things well that are done about him, so that h sha return to us with joy.

28 At these words his mother ceased weeping, and held her peace.

CHAP. VI.

By the Angel's advice young Tobias taketh hold on a fish that assaulteth him. Reserveth the heart, the gall, and the liver for medicines. They lodge at the house of Raguel, whose daughter Sara Tobias is to marry; she had before been married to seven husbands who were all slain by a devil.

AND Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris. A. M. 3299.

2 And he went out to wash his feet, and behold a monstrous fish came up to devour him.

3 And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me.

4 And the Angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

5 Then the Angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver, for thee: for these are necessary for useful medicines.

6 And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes.

CHAP. V. VER. 18. *Azarias.* The Angel took the form of Azarias; and therefore might call himself by the name of the man whom he personated.

Azarias in Hebrew signifies *the help of God*, and Ananias *the grace of God.*

7 Then Tobias asked the Angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

8 And the Angel answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.

9 And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

10 And Tobias said to him: Where wilt thou that we lodge?

11 And the Angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her.

‖ Num. 27. 8. & 36. 8. 12 ‖ All his substance is due to thee, and thou must take her to wife.

13 Ask her therefore of her father, and he will give her thee to wife.

14 Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover I have heard, that a devil killed them.

15 Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.

16 Then the Angel Raphael said to him: Hear me, and I will shew thee who they are, over whom the devil can prevail.

17 For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power.

18 But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her.

19 And on that night lay the liver of the fish on the fire, and the devil shall be driven away.

20 But the second night thou shalt be admitted into the society of the holy Patriarchs.

21 And the third night thou shalt obtain a blessing that sound children may be born of you.

22 And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.

CHAP. VII.

They are kindly entertained by Raguel. Tobias demandeth Sara to wife.

AND they went into Raguel, and Raguel received them with joy. A. M. 3299.

2 And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin?

3 And when he had spoken these words, he said: Whence are ye, young men our brethren?

4 But they said: We are of the tribe of Nephthali, of the captivity of Ninive.

5 And Raguel said to them: Do you know Tobias my brother? And they said: We know him.

6 And when he was speaking many good things of him, the Angel said to Raguel: Tobias concerning whom thou inquirest is this young man's father.

7 And Raguel went to him, and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man.

8 And Anna his wife, and Sara their daughter wept.

9 And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

10 Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter.

11 Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went in unto her: and he began to fear lest it might happen to him also in like manner: and as he was in suspence, and gave no answer to his petition,

12 The Angel said to him: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife: therefore another could not have her.

13 Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight.

14 And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, ‖ according to the law of Moses: and now doubt not but I will give her to thee. ‖ Num. 36. 6.

CHAP. VI. VER. 8. *Its heart, &c. The liver,* ver. 19.) God was pleased to give to these things a virtue against those proud spirits, to make them, who affected to be like the Most High, subject to such mean corporeal creatures, as instruments of his power.

VER. 15. *To hell.* That is to the place where the souls of the good were kept before the coming of Christ.

15 And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.

16 And taking paper they made a writing of the marriage.

17 And afterwards they made merry, blessing God.

18 And Raguel called to him Anna his wife, and bid her prepare another chamber.

19 And she brought Sara her daughter in thither, and she wept.

20 And she said to her: Be of good cheer, my daughter: the Lord of heaven give thee joy for the trouble thou hast undergone.

CHAP. VIII.

Tobias burneth part of the fish's liver, and Raphael bindeth the devil. Tobias and Sara pray.

A. M. 3299. AND after they had supped, they brought in the young man to her.

2 And Tobias remembering the Angel's word, took out of his bag part of the liver, and laid it upon burning coals.

3 Then the Angel Raphael took the devil, and bound him in the desert of upper Egypt.

4 Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to-day, and to-morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.

5 For we are the children of saints, and we must not be joined together like heathens that know not God.

6 So they both arose, and prayed earnestly both together that health might be given them,

7 And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee.

‖ Gen. 2. 7. 8 ‖ Thou madest Adam of the slime of the earth, and gavest him Eve for a helper.

9 And now, Lord, thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever.

10 Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.

11 And it came to pass about the cock crowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

12 For he said: Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.

13 And when they had prepared the pit, Raguel went back to his wife, and said to her:

14 Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.

15 So she sent one of her maid servants, who went into the chamber, and found them safe and sound, sleeping both together.

16 And returning she brought the good news: and Raguel and Anna his wife blessed the Lord,

17 And said: We bless thee, O Lord God of Israel, because it hath not happened as we suspected.

18 For thou hast shewn thy mercy to us, and hast shut out from us the enemy that persecuted us.

19 And thou hast taken pity upon two only children. Make them, O Lord, bless thee more fully: and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou alone art God in all the earth.

20 And immediately Raguel commanded his servants, to fill up the pit they had made, before it was day.

21 And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.

22 He caused also two fat kine, and four wethers to be killed, and a banquet to be prepared for all his neighbours, and all his friends.

23 And Raguel adjured Tobias, to abide with him two weeks.

24 And of all things which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained should after their decease come also to Tobias.

CHAP. IX.

The Angel Raphael goeth to Gabelus, receiveth the money, and bringeth him to the marriage.

A. M. 3299. THEN Tobias called the Angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray thee hearken to my words:

2 If I should give myself to be thy servant I should not make a worthy return for thy care.

3 However, I beseech thee, to take with thee beasts and servants, and to go to Gabe-

lus to Rages the city of the Medes: and to reſtore to him his note of hand, and receive of him the money, and deſire him to come to my wedding.

4 For thou knoweſt that my father numbereth the days: and if I ſtay one day more, his ſoul will be afflicted.

5 And indeed thou ſeeſt how Raguel hath adjured me, whoſe adjuring I cannot deſpiſe.

6 Then Raphael took four of Raguel's ſervants, and two camels, and went to Rages the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money.

7 And he told him concerning Tobias the ſon of Tobias, all that had been done: and made him come with him to the wedding.

8 And when he was come into Raguel's houſe, he found Tobias ſitting at the table: and he leaped up, and they kiſſed each other: and Gabelus wept, and bleſſed God,

9 And ſaid: The God of Iſrael bleſs thee, becauſe thou art the ſon of a very good and juſt man, and that feareth God, and doth alms-deeds:

10 And may a bleſſing come upon thy wife, and upon your parents.

11 And may you ſee your children, and your children's children, unto the third and fourth generation: and may your ſeed be bleſſed by the God of Iſrael, who reigneth for ever and ever.

12 And when all had ſaid, Amen; they went to the feaſt: but the marriage feaſt they celebrated alſo with the fear of the Lord.

CHAP. X.

The parents lament the long abſence of their ſon Tobias. He ſets out to return.

A. M. 3299. BUT as Tobias made longer ſtay upon occaſion of the marriage, Tobias his father was ſolicitous, ſaying: Why thinkeſt thou doth my ſon tarry, or why is he detained there?

2 Is Gabelus dead thinkeſt thou, and no man will pay him the money?

3 And he began to be exceeding ſad, both he and Anna his wife with him: and they began both to weep together: becauſe their ſon did not return to them on the day appointed.

‖ Supra 5. 23. 4 ‖ But his mother wept and was quite diſconſolate, and ſaid: Wo, wo is me, my ſon, why did we ſend thee to go to a ſtrange country, the light of our eyes, the ſtaff of our old age, the comfort of our life, the hope of our poſterity.

5 We having all things together in thee alone, ought not to have let thee go from us.

6 And Tobias ſaid to her: Hold thy peace, and be not troubled, our ſon is ſafe: that man with whom we ſent him is very truſty.

7 But ſhe could by no means be comforted, but daily running out looked round about, and went into all the ways by which there ſeemed any hope he might return, that ſhe might if poſſible ſee him coming afar off.

8 But Raguel ſaid to his ſon-in-law: Stay here, and I will ſend a meſſenger to Tobias thy father, that thou art in health.

9 And Tobias ſaid to him: I know that my father and mother now count the days, and their ſpirit is grievouſly afflicted within them.

10 And when Raguel had preſſed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his ſubſtance in men-ſervants, and women-ſervants, in cattle, in camels, and in kine, and in much money, and ſent him away ſafe and joyful from him,

11 Saying: The holy Angel of the Lord be with you in your journey, and bring you through ſafe, and that you may find all things well about your parents, and my eyes may ſee your children before I die.

12 And the parents taking their daughter, kiſſed her, and let her go:

13 Admoniſhing her to honour her father and mother-in-law, to love her huſband, to take care of the family, to govern the houſe, and to behave herſelf irreprehenſibly.

CHAP. XI.

Tobias anointeth his father's eyes with the fiſh's gall, and he recovereth his ſight.

AND as they were returning they came A. M. 3299. to Charan, which is in the midway to Nivive, the eleventh day.

2 And the Angel ſaid: Brother Tobias, thou knoweſt how thou didſt leave thy father.

3 If it pleaſe thee therefore, let us go before, and let the family follow ſoftly after us, together with thy wife, and with the beaſts.

4 And as this their going pleaſed him, Raphael ſaid to Tobias: Take with thee of the gall of the fiſh, for it will be neceſſary. So Tobias took ſome of that gall and departed.

5 But Anna ſat beſide the way daily, on the top of a hill, from whence ſhe might ſee afar off.

6 And while ſhe watched his coming from that place, ſhe ſaw him afar off, and preſently perceived it was her ſon coming: and returning ſhe told her huſband, ſaying: Behold thy ſon cometh.

7 And Raphael ſaid to Tobias: As ſoon

as thou ſhalt come into thy houſe, forthwith adore the Lord thy God: and giving thanks to him, go to thy father, and kiſs him.

8 And immediately anoint his eyes with this gall of the fiſh, which thou carrieſt with thee. For be aſſured that his eyes ſhall be preſently opened, and thy father ſhall ſee the light of heaven, and ſhall rejoice in the ſight of thee.

9 Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, ſhewed his joy by his fawning and wagging his tail.

10 And his father that was blind riſing up, began to run ſtumbling with his feet: and giving a ſervant his hand, went to meet his ſon.

11 And receiving him kiſſed him, as did alſo his wife, and they began to weep for joy.

12 And when they had adored God, and given him thanks, they ſat down together.

13 Then Tobias taking of the gall of the fiſh, anointed his father's eyes.

14 And he ſtayed about half an hour: and a white ſkin began to come out of his eyes, like the ſkin of an egg.

15 And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his ſight.

16 And they glorified God, both he and his wife and all that knew him.

17 And Tobias ſaid: I bleſs thee, O Lord God of Iſrael, becauſe thou haſt chaſtiſed me, and thou haſt ſaved me: and behold I ſee Tobias my ſon.

18 And after ſeven days Sara his ſon's wife, and all the family arrived ſafe, and the cattle, and the camels, and an abundance of money of his wife's: and that money alſo which he had received of Gabelus:

19 And he told his parents all the benefits of God, which he had done to him by the man, that conducted him.

20 And Achior and Nabath the kinſmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the good things, that God had done for him.

21 And for ſeven days they feaſted and rejoiced all with great joy.

CHAP. XII.

Raphael maketh himſelf known.

THEN Tobias called to him his ſon, and ſaid to him: What can we give to this holy man, that is come with thee? A. M. 3299.

2 Tobias anſwering, ſaid to his father: Father, what wages ſhall we give him? or what can be worthy of his benefits?

3 He conducted me and brought me ſafe again, he received the money of Gabelus, he cauſed me to have my wife, and he chaſed from her the evil ſpirit, he gave joy to her parents, myſelf he delivered from being devoured by the fiſh, thee alſo he hath made to ſee the light of heaven, and we are filled with all good things through him. What can we give him ſufficient for theſe things?

4 But I beſeech thee, my father, to deſire him, that he would vouchſafe to accept of one half of all things that have been brought.

5 So the father and the ſon calling him, took him aſide: and began to deſire him that he would vouchſafe to accept of half of all things that they had brought.

6 Then he ſaid to them ſecretly: Bleſs ye the God of heaven, give glory to him in the ſight of all that live, becauſe he hath ſhewn his mercy to you.

7 For it is good to hide the ſecret of a king: but honourable to reveal and confeſs the works of God.

8 Prayer is good with faſting and alms, more than to lay up treaſures of gold:

9 For alms delivereth from death, and the ſame is that which purgeth away ſins, and maketh to find mercy and life everlaſting.

10 But they that commit ſin and iniquity, are enemies to their own ſoul.

11 I diſcover then the truth unto you, and I will not hide the ſecret from you.

12 When thou didſt pray with tears, and didſt bury the dead, and didſt leave thy dinner, and hide the dead by day in thy houſe, and bury them by night, I offered thy prayer to the Lord.

13 And becauſe thou waſt acceptable to God, it was neceſſary that temptation ſhould prove thee.

14 And now the Lord hath ſent me to heal thee, and to deliver Sara thy ſon's wife from the devil.

CHAP. XI. VER. 9. *The dog, &c.* This may ſeem a very minute circumſtance to be recorded in ſacred hiſtory: but as we learn from our Saviour, St. *Matt.* v. 18. there are *iotas* and *tittles* in the word of God; that is to ſay, things that appear minute, but which have indeed a deep and myſterious meaning in them.

15 For I am the Angel Raphael, one of the ſeven, who ſtand before the Lord.

16 And when they had heard theſe things, they were troubled, and being ſeized with fear they fell upon the ground on their face.

17 And the Angel ſaid to them: Peace be to you, fear not.

18 For when I was with you, I was there by the will of God: bleſs ye him, and ſing praiſes to him.

19 I ſeemed indeed to eat, and to drink with you: but I uſe an inviſible meat and drink, which cannot be ſeen by men.

20 It is time therefore that I return to him, that ſent me: but bleſs ye God, and publiſh all his wonderful works.

21 And when he had ſaid theſe things, he was taken from their ſight, and they could ſee him no more.

22 Then they lying proſtrate for three hours upon their face, bleſſed God: and riſing up, they told all his wonderful works.

CHAP. XIII.

Tobias the father praiſeth God, exhorting all Iſrael to do the ſame. Propheſieth the reſtoration and better ſtate of Jeruſalem.

A. M. 3299. AND Tobias the elder opening his mouth, bleſſed the Lord, and ſaid: Thou art great, O Lord, for ever, and thy kingdom is unto all ages:

‖ Deut. 32. 39. 1 Kings 2. 6. Wiſd. 16. 13. 2 ‖ For thou ſcourgeſt, and thou ſaveſt: thou leadeſt down to hell, and bringeſt up again: and there is none that can eſcape thy hand.

3 Give glory to the Lord, ye children of Iſrael, and praiſe him in the ſight of the Gentiles:

4 Becauſe he hath therefore ſcattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them know that there is no other almighty God beſides him.

5 He hath chaſtiſed us for our iniquities: and he will ſave us for his own mercy.

6 See then what he hath done with us, and with fear and trembling give ye glory to him: and extol the eternal king of worlds in your works.

7 As for me, I will praiſe him in the land of my captivity: becauſe he hath ſhewn his majeſty toward a ſinful nation.

8 Be converted therefore, ye ſinners, and do juſtice before God, believing that he will ſhew his mercy to you.

9 And I and my ſoul will rejoice in him.

10 Bleſs ye the Lord, all his elect, keep days of joy, and give glory to him.

11 Jeruſalem city of God, the Lord hath chaſtiſed thee for the works of thy hands.

12 Give glory to the Lord for thy good things, and bleſs the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayſt rejoice for ever and ever.

13 Thou ſhalt ſhine with a glorious light: and all the ends of the earth ſhall worſhip thee.

‖ Iſai. 60. 5. 14 ‖ Nations from afar ſhall come to thee: and ſhall bring gifts, and ſhall adore the Lord in thee, and ſhall eſteem thy land as holy.

15 For they ſhall call upon the great name in thee.

16 They ſhall be curſed that ſhall deſpiſe thee: and they ſhall be condemned that ſhall blaſpheme thee: and bleſſed ſhall they be that ſhall build thee up.

17 But thou ſhalt rejoice in thy children, becauſe they ſhall all be bleſſed, and ſhall be gathered together to the Lord.

18 Bleſſed are all they that love thee, and that rejoice in thy peace.

19 My ſoul, bleſs thou the Lord, becauſe the Lord our God hath delivered Jeruſalem his city from all her troubles.

20 Happy ſhall I be if there ſhall remain of my ſeed, to ſee the glory of Jeruſalem.

‖ Apocal. 21. 16. 21 ‖ The gates of Jeruſalem ſhall be built of Sapphire, and of Emerald, and all the walls thereof round about of precious ſtones.

22 All its ſtreets ſhall be paved with white and clean ſtones: and Alleluia ſhall be ſung in its ſtreets.

23 Bleſſed be the Lord, who hath exalted it, and may he reign over it for ever and ever, Amen.

CHAP. XIV.

Old Tobias dieth at the age of a hundred and two years, after exhorting his ſon and grandſons to piety, foreſhewing that Ninive ſhall be deſtroyed, and Jeruſalem rebuilt. The younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

AND the words of Tobias were ended. And after Tobias was reſtored to his ſight, he lived two and forty years, and ſaw the children of his grand-children.

CHAP. XIII. VER. 11. *Jeruſalem.* What is prophetically delivered here, and in the following chapter, with relation to Jeruſalem, is partly to be underſtood of the rebuilding the city after the captivity: and partly of the ſpiritual Jeruſalem, which is the church of Chriſt, and the eternal Jeruſalem in heaven.

2 And after he had lived a hundred and two years, he was buried * honourably in Ninive.

* A. M. 3341. Ante C. 663.

3 For he was ſix and fifty years old when he loſt the ſight of his eyes, and ſixty when he recovered it again.

4 And the reſt of his life was in joy, and with great increaſe of the fear of God he departed in peace.

5 And at the hour of his death he called unto him his ſon Tobias and his children, ſeven young men, his grand-ſons, and ſaid to them:

6 The deſtruction of Ninive is at hand: for the word of the Lord muſt be fulfilled: ‖ and our brethren, that are ſcattered abroad from the land of Iſrael, ſhall return to it.

‖ 1 Eſdras 3. 8.

7 And all the land thereof that is deſert ſhall be filled with people, and the houſe of God which is burnt in it, ſhall again be rebuilt: and all that fear God ſhall return thither.

8 And the Gentiles ſhall leave their idols, and ſhall come into Jeruſalem, and ſhall dwell in it,

9 And all the kings of the earth ſhall rejoice in it, adoring the King of Iſrael.

10 Hearken therefore, my children, to your father: ſerve the Lord in truth, and ſeek to do the things that pleaſe him:

11 And command your children that they do juſtice and alms deeds, and that they be mindful of God, and bleſs him at all times in truth, and with all their power.

12 And now, children, hear me, and do not ſtay here: but as ſoon as you ſhall bury your mother by me in one ſepulchre, without delay direct your ſteps to depart hence:

13 For I ſee that its iniquity will bring it to deſtruction.

14 And it came to paſs that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother-in-law.

15 And he found them in health in a good old age: and he took care of them, and he cloſed their eyes: and all the inheritance of Raguel's houſe came to him: and he ſaw his children's children to the fifth generation.

16 And after he had lived ninety nine years in the fear of the Lord, with joy they buried him.

17 And all his kindred, and all his generation continued in good life, and in holy converſation, ſo that they were acceptable both to God, and to men, and to all that dwelt in the land.

THE BOOK OF JUDITH.

The ſacred writer of this book is generally believed to be the high prieſt Eliachim, (called alſo Joachim). The tranſactions herein related, moſt probably happened in his days, and in the reign of Manaſſes, after his repentance and return from captivity. It takes its name from that illuſtrious woman, by whoſe virtue and fortitude, and armed with prayer, the children of Iſrael were preſerved from the deſtruction threatened them by Holofernes and his great army. It finiſhes with her canticle of thankſgiving to God.

CHAP. I.

Nabuchodonoſor king of the Aſſyrians overcometh Arphaxad king of the Medes.

NOW Arphaxad king of the Medes had brought many nations under his dominions, and he built a very ſtrong city, which he called Ecbatana,

2 Of ſtones ſquared and hewed: he made the walls thereof ſeventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the

CHAP. I. VER. 1. *Arphaxad.* He was probably the ſame as is called *Dejoces* by Herodotus; to whom he attributes the building of Ecbatana, the capital city of Media.

ſquare of them, each ſide was extended the ſpace of twenty feet.

3 And he made the gates thereof according to the height of the towers:

4 And he gloried as a mighty one in the force of his army and in the glory of his chariots.

* A. M. 3347. Ante C. 657. 5 Now in the twelfth year * of his reign: Nabuchodonoſor king of the Aſſyrians, who reigned in Ninive the great city, fought againſt Arphaxad, and overcame him.

6 In the great plain which is called Ragau, about the Euphrates, and the Tigris, and the Jadaſon, in the plain of Erioch the king of the Elicians.

7 Then was the kingdom of Nabuchodonoſor exalted, and his heart was elevated: and he ſent to all that dwelt in Cilicia and Damaſcus, and Libanus,

8 And to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee in the great plain of Eſdrelon,

9 And to all that were in Samaria, and beyond the river Jordan even to Jeruſalem, and all the land of Jeſſe till you come to the borders of Ethiopia.

10 To all theſe Nabuchodonoſor king of the Aſſyrians, ſent meſſengers:

11 But they all with one mind refuſed, and ſent them back empty, and rejected them without honour.

12 Then king Nabuchodonoſor being angry againſt all that land, ſwore by his throne and kingdom that he would revenge himſelf of all thoſe countries.

CHAP. II.

Nabuchodonoſor ſendeth Holofernes to waſte the countries of the weſt.

A. M. 3348. IN the thirteenth year of the reign of Nabuchodonoſor, the two and twentieth day of the firſt month, the word was given out in the houſe of Nabuchodonoſor king of the Aſſyrians, that he would revenge himſelf.

2 And he called all the ancients, and all the governors, and his officers of war, and communicated to them the ſecret of his counſel:

3 And he ſaid that his thoughts were to bring all the earth under his empire.

4 And when this ſaying pleaſed them all, Nabuchodonoſor the king called Holofernes the general of his armies,

5 And ſaid to him: Go out againſt all the kingdoms of the weſt, and againſt them eſpecially that deſpiſed my commandment.

6 Thy eye ſhall not ſpare any kingdom, and all the ſtrong cities thou ſhalt bring under my yoke.

7 Then Holofernes called the captains, and officers of the power of the Aſſyrians: and he muſtered men for the expedition, as the king commanded him, a hundred and twenty thouſand fighting men on foot, and twelve thouſand archers, horſemen.

8 And he made all his warlike preparations to go before with a multitude of innumerable camels, with all proviſions ſufficient for the armies in abundance, and herds of oxen, and flocks of ſheep, without number.

9 He appointed corn to be prepared out of all Syria in his paſſage.

10 But gold and ſilver he took out of the king's houſe in great abundance.

11 And he went forth he and all the army, with the chariots, and horſemen, and archers, who covered the face of the earth, like locuſts.

12 And when he had paſſed through the borders of the Aſſyrians, he came to the great mountains of Ange, which are on the left of Cilicia: and he went up to all their caſtles, and took all the ſtrong places.

13 And he took by aſſault the renowned city of Melothus, and pillaged all the children of Tharſis, and the children of Iſmahel, who were over-againſt the face of the deſert, and on the ſouth of the land of Cellon.

14 And he paſſed over the Euphrates, and came into Meſopotamia: and he forced all the ſtately cities that were there, from the torrent of Mambre, till one comes to the ſea:

15 And he took the borders thereof, from Cilicia to the coaſts of Japheth, which are towards the ſouth.

16 And he carried away all the children of Madian, and ſtripped them of all their riches, and all that reſiſted him he ſlew with the edge of the ſword.

17 And after theſe things he went down into the plains of Damaſcus in the days of the harveſt, and he ſet all the corn on fire, and he cauſed all the trees and vineyards to be cut down:

18 And the fear of them fell upon all the inhabitants of the land.

VER. 5. *Nabuchodonoſor.* Not the king of Babylon, who took and deſtroyed Jeruſalem, but another of the ſame name, who reigned in Ninive; and is called by profane hiſtorians *Saoſduchin.* He ſucceeded Aſarhaddon in the kingdom of the Aſſyrians, and was co-temporary with Manaſſes king of Juda.

CHAP. III.

Many submit themselves to Holofernes. He destroyeth their cities, and their gods, that Nabuchodonosor only might be called god.

THEN the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their embassadors, who coming to Holofernes, said:

2 Let thy indignation towards us cease: for it is better for us to live and serve Nabuchodonosor the great king, and be subject to thee, than to die and to perish, or suffer the miseries of slavery.

3 All our cities and our possessions, all mountains, and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and families are in thy sight:

4 Let all we have be subject to thy law.

5 Both we and our children are thy servants.

6 Come to us a peaceable lord, and use our service as it shall please thee.

7 Then he came down from the mountains with horsemen in great power and made himself master of every city, and all the inhabitants of the land.

8 And from all the cities he took auxiliaries valiant men, and chosen for war.

9 And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people went out to meet him at his coming.

10 And received him with garlands, and lights, and dances, and timbrels, and flutes.

11 And though they did these things, they could not for all that mitigate the fierceness of his heart:

12 For he both destroyed their cities, and cut down their groves.

13 For Nabuchodonosor the king had commanded him to destroy all the gods of the earth, that he only might be called God by those nations which could be brought under him by the power of Holofernes.

14 And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa,

15 And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

CHAP. IV.

The children of Israel prepare themselves to resist Holofernes. They cry to the Lord for help.

THEN the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him.

2 Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities, and their temples.

3 And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains:

4 And they compassed their towns with walls, and gathered together corn for provision for war.

5 And Eliachim the priest wrote to all that were over-against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains.

6 And the children of Israel did as the priest of the Lord Eliachim had appointed them.

7 And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings, and prayers, both they and their wives.

8 And the priests put on hair-cloths, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with hair-cloth.

9 And they cried to the Lord the God of Israel with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the gentiles.

10 Then Eliachim the high priest of the Lord went about all Israel and spoke to them,

11 Saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord.

12 Remember Moses the servant of the Lord, who overcame Amalec that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers:

13 ‖ So shall all the enemies of Israel be; if you persevere in this work which you have begun. ‖ Exod. 17. 12.

14 So they being moved by this exhortation of his, prayed to the Lord, and continued in the ſight of the Lord.

15 So that even they who offered the holocauſts to the Lord, offered the ſacrifices to the Lord girded with hair-cloths, and with aſhes upon their head.

16 And they all begged of God with all their heart, that he would viſit his people Iſrael.

CHAP. V.

Achior gives Holofernes an account of the people of Iſrael.

AND it was told Holofernes the general of the army of the Aſſyrians, that the children of Iſrael prepared themſelves to reſiſt, and had ſhut up the ways of the mountains.

2 And he was tranſported with exceeding great fury and indignation, and he called all the princes of Moab and the leaders of Ammon,

3 And he ſaid to them: Tell me what is this people that beſetteth the mountains: or what are their cities, and of what ſort, and how great: alſo what is their power, or what is their multitude: or who is the king over their warfare:

4 And why they above all that dwell in the eaſt, have deſpiſed us, and have not come out to meet us, that they might receive us with peace?

5 Then Achior captain of all the children of Ammon anſwering, ſaid: If thou vouchſafe, my lord, to hear, I will tell the truth in thy ſight concerning this people, that dwelleth in the mountains, and there ſhall not a falſe word come out of my mouth.

6 This people is of the offspring of the Chaldeans.

‖ Gen. 11. 13. 7 ‖ They dwelt firſt in Meſopotamia, becauſe they would not follow the gods of their fathers, who were in the land of the Chaldeans.

8 Wherefore forſaking the ceremonies of their fathers, which conſiſted in the worſhip of many gods,

9 They worſhipped one God of heaven, ‖ Gen. 12. 1. ‖ who alſo commanded them to depart from thence, and to dwell in Charan. And when ‡ Gen. 46. 6. there was a famine over all the land, ‡ they went down into Egypt, and there for four hundred years were ſo multiplied, that the army of them could not be numbered.

10 And when the king of Egypt oppreſſed them, and made ſlaves of them to labour in clay and brick, in the building of his cities, they cried to their Lord, and he ſtruck the whole land of Egypt with divers plagues.

11 ‖ And when the Egyptians had caſt them out from them, and the plague had ceaſed from them, and they had a mind to take them again, and bring them back to their ſervice, ‖ Exod. 12. 33.

12 ‖ The God of heaven opened the ſea to them in their flight, ſo that the waters were made to ſtand firm as a wall on either ſide, and they walked through the bottom of the ſea and paſſed it dry foot. ‖ Exod. 14. 29.

13 And when an innumerable army of the Egyptians purſued after them in that place, they were ſo overwhelmed with the waters, that there was not one left, to tell what had happened to poſterity.

14 And after they came out of the Red ſea, they abode in the deſerts of mount Sina, in which never man could dwell, or ſon of man reſted.

15 There bitter fountains were made ſweet for them to drink, and for forty years they received food from heaven.

16 Whereſoever they went in without bow and arrow, and without ſhield and ſword, their God fought for them, and overcame.

17 And there was no one that triumphed over this people, but when they departed from the worſhip of the Lord their God.

18 But as often as beſide their own God, they worſhipped any other, they were given to ſpoil, and to the ſword, and to reproach.

19 And as often as they were penitent for having revolted from the worſhip of their God, the God of heaven gave them power to reſiſt.

20 So they overthrew the king of the Chananites, and of the Jebuſites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Heſebon, and they poſſeſſed their lands, and their cities:

21 And as long as they ſinned not in the ſight of their God, it was well with them: for their God hateth iniquity.

22 And even ſome years ago when they had revolted from the way which God had given them to walk therein, they were deſtroyed in battles by many nations, and very many of them were led away captive into a ſtrange land.

23 But of late returning to the Lord their God, from the different places wherein they were ſcattered, they are come together and are gone up into all theſe mountains, and poſſeſs Jeruſalem again, where their holies are.

24 Now therefore, my lord, ſearch if there be any iniquity of theirs in the ſight of their God: let us go up to them, becauſe

their God will ſurely deliver them to thee, and they ſhall be brought under the yoke of thy power:

25 But if there be no offence of this people in the ſight of their God, we cannot reſiſt them, becauſe their God will defend them: and we ſhall be a reproach to the whole earth.

26 And it came to paſs, when Achior had ceaſed to ſpeak theſe words, all the great men of Holofernes were angry, and they had a mind to kill him, ſaying to each other:

27 Who is this, that ſaith the children of Iſrael can reſiſt king Nabuchodonoſor, and his armies, men unarmed, and without force, and without ſkill in the art of war?

28 That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when the braveſt of them ſhall be taken, then ſhall he with them be ſtabbed with the ſword:

29 That every nation may know that Nabuchodonoſor is god of the earth, and beſides him there is no other.

CHAP. VI.

Holofernes in great rage ſendeth Achior to Bethulia, there to be ſlain with the Iſraelites.

AND it came to paſs when they had left off ſpeaking, that Holofernes being in a violent paſſion, ſaid to Achior:

2 Becauſe thou haſt propheſied unto us, ſaying, that the nation of Iſrael is defended by their God, to ſhew thee that there is no God, but Nabuchodonoſor:

3 When we ſhall ſlay them all as one man, then thou alſo ſhalt die with them by the ſword of the Aſſyrians, and all Iſrael ſhall periſh with thee:

4 And thou ſhalt find that Nabuchodonoſor is lord of the whole earth: and then the ſword of my ſoldiers ſhall paſs through thy ſides, and thou ſhalt be ſtabbed and fall among the wounded of Iſrael, and thou ſhalt breath no more till thou be deſtroyed with them.

5 But if thou think thy prophecy true, let not thy countenance ſink, and let the paleneſs that is in thy face, depart from thee, if thou imagineſt theſe my words cannot be accompliſhed.

6 And that thou mayſt know that thou ſhalt experience theſe things together with them, behold from this hour thou ſhalt be aſſociated to their people, that when they ſhall receive the puniſhment they deſerve from my ſword, thou mayſt fall under the ſame vengeance.

7 Then Holofernes commanded his ſervants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Iſrael.

8 And the ſervants of Holofernes taking him, went through the plains: but when they came near the mountains, the ſlingers came out againſt them.

9 Then turning out of the way by the ſide of the mountain, they tied Achior to a tree hand and foot, and ſo left him bound with ropes, and returned to their maſter.

10 And the children of Iſrael coming down from Bethulia, came to him. And looſing him they brought him to Bethulia, and ſetting him in the midſt of the people, aſked him what was the matter, that the Aſſyrians had left him bound.

11 In thoſe days the rulers there, were Ozias the ſon of Micha of the tribe of Simeon, and Charmi, called alſo Gothoniel.

12 And Achior related in the midſt of the ancients, and in the preſence of all the people; all that he had ſaid being aſked by Holofernes: and how the people of Holofernes would have killed him for this word,

13 And how Holofernes himſelf being angry had commanded him to be delivered for this cauſe to the Iſraelites: that when he ſhould overcome the children of Iſrael, then he might command Achior alſo himſelf to be put to death by diverſe torments, for having ſaid: The God of heaven is their defender.

14 ‖ And when Achior had declared all theſe things, all the people fell upon their faces, adoring the Lord, and all of them together mourning and weeping poured out their prayers with one accord to the Lord, ‖ Supra 5.6.

15 Saying: O Lord God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy ſaints, and ſhew that thou forſakeſt not them that truſt on thee, and that thou humbleſt them that preſume of themſelves, and glory in their own ſtrength.

16 So when their weeping was ended, and the people's prayer, in which they continued all the day, was concluded, they comforted Achior,

17 Saying: The God of our fathers, whoſe power thou haſt ſet forth, will make this return to thee, that thou rather ſhalt ſee their deſtruction.

18 And when the Lord our God ſhall give this liberty to his ſervants, let God be with thee alſo in the midſt of us: that as it ſhall pleaſe thee, ſo thou with all thine mayſt converſe with us.

19 Then Ozias, after the aſſembly was broken up, received him into his houſe, and made him a great ſupper.

20 And all the ancients were invited, and they refreſhed themſelves together after their faſt was over.

21 And afterwards all the people were called together, and they prayed all the night long within the church, deſiring help of the God of Iſrael.

CHAP. VII.

Holofernes beſiegeth Bethulia. The diſtreſs of the beſieged.

BUT Holofernes on the next day gave orders to his army, to go up againſt Bethulia.

2 Now there were in his troops a hundred and twenty thouſand footmen, and two and twenty thouſand horſemen, beſides the preparations of thoſe men who had been taken, and who had been brought away out of the provinces and cities, of all the youth.

3 All theſe prepared themſelves together to fight againſt the children of Iſrael, and they came by the hill ſide to the top, which looketh toward Dothain, from the place which is called Belma, unto Chelmon, which is over-againſt Eſdrelon.

4 But the children of Iſrael, when they ſaw the multitude of them, proſtrated themſelves upon the ground, putting aſhes upon their heads, praying with one accord, that the God of Iſrael would ſhew his mercy upon his people.

5 And taking their arms of war, they poſted themſelves at the places, which by a narrow path-way lead directly between the mountains, and they guarded them all day and night.

6 Now Holofernes, in going round about, found that the fountain which ſupplied them with water, run through an aqueduct without the city on the ſouth-ſide: and he commanded their aqueduct to be cut off.

7 Nevertheleſs there were ſprings not far from the walls, out of which they were ſeen ſecretly to draw water, to refreſh themſelves a little rather than to drink their fill.

8 But the children of Ammon, and Moab came to Holofernes, ſaying: The children of Iſrael truſt not in their ſpears, nor in their arrows, but the mountains are their defence, and the ſteep hills and precipices guard them.

9 Wherefore that thou mayſt overcome them without joining battle, ſet guards at the ſprings, that they may not draw water out of them, and thou ſhalt deſtroy them without ſword, or at leaſt being wearied out they will yield up their city, which they ſuppoſe, becauſe it is ſituate in the mountains, to be impregnable.

10 And theſe words pleaſed Holofernes, and his officers, and he placed all round about a hundred men at every ſpring.

11 And when they had kept this watch for full twenty days, the ciſterns, and the reſerve of waters failed among all the inhabitants of Bethulia, ſo that there was not within the city, enough to ſatisfy them no not for one day, for water was daily given out to the people by meaſure.

12 Then all the men and women, young men, and children, gathering themſelves together to Ozias, all together with one voice,

13 Said: ‖ God be judge between us and thee, for thou haſt done evil againſt us, in that thou wouldſt not ſpeak peaceably with the Aſſyrians, and for this cauſe God hath ſold us into their hands. ‖ Exod. 5. 21.

14 And therefore there is no one to help us, while we are caſt down before their eyes in thirſt, and ſad deſtruction.

15 And now aſſemble ye all that are in the city, that we may of our own accord yield ourſelves all up to the people of Holofernes.

16 For it is better, that being captives we ſhould live and bleſs the Lord, than that we ſhould die, and be a reproach to all fleſh, after we have ſeen our wives, and our infants die before our eyes.

17 We call to witneſs this day heaven and earth, and the God of our fathers, who taketh vengeance upon us according to our ſins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be ſhort by the edge of the ſword, which is made longer by the drought of thirſt.

18 And when they had ſaid theſe things, there was great weeping and lamentation of all in the aſſembly, and for many hours with one voice they cried to God ſaying:

19 ‖ We have ſinned with our fathers, we have done unjuſtly, we have committed iniquity: ‖ Pſal. 105. 6.

20 Have thou mercy on us, becauſe thou art good, or puniſh our iniquities by chaſtiſing us thyſelf, and deliver not them that truſt in thee to a people that knoweth not thee,

21 That they may not ſay among the Gentiles: Where is their God?

22 And when being wearied with theſe cries, and tired with theſe weepings, they held their peace,

23 Ozias riſing up all in tears, ſaid: Be of good courage, my brethren, and let us wait theſe five days for mercy from the Lord.

CHAP. VI. VER. 21. *The Church.* That is, the ſynagogue or place where they met for prayer.

24 For perhaps he will put a ſtop to his indignation, and will give glory to his own name.

25 But if after five days be paſt there come no aid, we will do the things which you have ſpoken.

CHAP. VIII.

The character of Judith: her diſcourſe to the ancients.

NOW it came to paſs, when Judith a widow had heard theſe words, who was the daughter of Merari, the ſon of Idox, the ſon of Joſeph, the ſon of Ozias, the ſon of Elai, the ſon of Jamnor, the ſon of Gedeon, the ſon of Raphaim, the ſon of Achitob, the ſon of Melchias, the ſon of Enan, the ſon of Nathanias, the ſon of Salathiel, the ſon of Simeon, the ſon of Ruben:

2 And her huſband was Manaſſes, who died in the time of the barley harveſt:

3 For he was ſtanding over them that bound ſheaves in the field; and the heat came upon his head, and he died in Bethulia his own city, and was buried there with his fathers.

4 And Judith his relict was a widow now three years and ſix months.

5 And ſhe made herſelf a private chamber in the upper part of her houſe, in which ſhe abode ſhut up with her maids,

6 And ſhe wore hair-cloth upon her loins, and faſted all the days of her life, except the ſabbaths, and new-moons, and the feaſts of the houſe of Iſrael.

7 And ſhe was exceedingly beautiful, and her huſband left her great riches, and very many ſervants, and large poſſeſſions of herds of oxen, and flocks of ſheep.

8 And ſhe was greatly renowned among all, becauſe ſhe feared the Lord very much, neither was there any one that ſpoke an ill word of her.

9 When therefore ſhe had heard that Ozias had promiſed that he would deliver up the city after the fifth day, ſhe ſent to the ancients Chabri and Charmi.

10 And they came to her, and ſhe ſaid to them: What is this word, by which Ozias hath conſented to give up the city to the Aſſyrians, if within five days there come no aid to us?

11 And who are you that tempt the Lord?

12 This is not a word that may draw down mercy, but rather that may ſtir up wrath, and enkindle indignation.

13 You have ſet a time for the mercy of the Lord, and you have appointed him a day, according to your pleaſure.

14 But for as much as the Lord is patient, let us be penitent for this ſame thing, and with many tears let us beg his pardon:

15 For God will not threaten like man, nor be inflamed to anger like the ſon of man.

16 And therefore let us humble our ſouls before him, and continuing in an humble ſpirit, in his ſervice:

17 Let us aſk the Lord with tears, that according to his will ſo he would ſhew his mercy to us: that as our heart is troubled by their pride, ſo alſo we may glorify in our humility:

18 For we have not followed the ſins of our fathers, who forſook their God, and worſhipped ſtrange gods,

19 For which crime they were given up to their enemies, to the ſword, and to pillage, and to confuſion: but we know no other God but him.

20 Let us humbly wait for his conſolation, and the Lord our God will require our blood of the afflictions of our enemies, and he will humble all the nations that ſhall riſe up againſt us, and bring them to diſgrace.

21 And now, brethren, as you are the ancients among the people of God, and their very ſoul reſteth upon you: comfort their hearts by your ſpeech, that they may be mindful how our fathers were tempted that they might be proved, whether they worſhipped their God truly.

22 ‖ They muſt remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God. ‖ Gen. 22. 1.

23 So Iſaac, ſo Jacob, ſo Moſes, and all that have pleaſed God, paſſed through many tribulations remaining faithful.

24 But they that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring againſt the Lord,

25 ‖ Were deſtroyed by the deſtroyer, and periſhed by ſerpents. ‖ 1 Cor. 10. 9.

26 As for us therefore let us not revenge ourſelves for theſe things which we ſuffer,

27 But eſteeming theſe very puniſhments to be leſs than our ſins deſerve, let us believe that theſe ſcourges of the Lord, with which like

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CHAP. VIII. VER. 1. *Simeon the ſon of Ruben.* In the Greek it is *the ſon of Iſrael.* For Simeon the patriarch, from whom Judith deſcended, was not the ſon, but the brother of Ruben. It ſeems more probable that the Simeon and the Ruben here mentioned are not the patriarchs; but two of the deſcendants of the patriarch Simeon: and that the genealogy of Judith, recorded in this place, is not carried up ſo high as the patriarchs. No more than that of Elcana the father of Samuel, 1 *Kings* i. 1. and that of king Saul, 1 *Kings* ix. 1.

servants we are chastised, have happened for our amendment, and not for our destruction.

28 And Ozias and the ancients said to her: All things which thou hast spoken are true, and there is nothing to be reprehended in thy words.

29 Now therefore pray for us, for thou art a holy woman, and one fearing God.

30 And Judith said to them: As you know that what I have been able to say is of God:

31 So that which I intend to do, prove ye if it be of God, and pray that God may strengthen my design.

32 You shall stand at the gate this night, and I will go out with my maid servant: and pray ye, that as you have said, in five days the Lord may look down upon his people Israel.

33 But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to pray for me to the Lord our God.

34 And Ozias the prince of Juda said to her: Go in peace, and the Lord be with thee to take revenge of our enemies. So returning they departed.

CHAP. IX.

Judith's prayer, to beg of God to fortify her in her undertaking.

AND when they were gone, Judith went into her oratory: and putting on hair-cloth, laid ashes on her head: and falling down prostrate before the Lord, she cried to the Lord, saying:

‖ Gen. 34. 26. 2 O Lord God of my father Simeon, ‖ who gavest him a sword to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion:

3 And who gavest their wives to be made a prey, and their daughters into captivity: and all their spoils to be divided to thy servants, who were zealous with thy zeal: assist, I beseech thee, O Lord God, me a widow.

4 For thou hast done the things of old, and hast devised one thing after another: and what thou hast designed hath been done.

5 For all thy ways are prepared, and in thy providence thou hast placed thy judgments.

‖ Exod. 14. 9. 6 ‖ Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.

7 But thou lookedst over their camp, and darkness wearied them.

8 The deep held their feet, and the waters overwhelmed them.

9 So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears,

10 And know not that thou art our God, who destroyest wars from the beginning, and the Lord is thy name.

11 Lift up thy arm as from the beginning, and crush their power with thy power: let their power fall in their wrath, who promise themselves to violate thy sanctuary, and defile the dwelling place of thy name, and to beat down with their sword the horn of thy altar.

12 Bring to pass, O Lord, that his pride may be cut off with his own sword.

13 Let him be caught in the net of his own eyes in my regard, and do thou strike him by the graces of the words of my lips.

14 Give me constancy in my mind, that I may despise him: and fortitude that I may overthrow him.

15 ‖ For this will be a glorious monument for thy name, when he shall fall by the hand of a woman. ‖ Judges 4. 21. & 5. 26.

16 For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and the meek hath always pleased thee.

17 O God of the heavens, creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to thee, and presuming of thy mercy.

18 Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy holiness:

19 And all nations may acknowledge that thou art God, and there is no other besides thee.

CHAP. X.

Judith goeth out towards the camp, and is taken, and brought to Holofernes.

AND it came to pass, when she had ceased to cry to the Lord, that she

CHAP. IX. VER. 2. *Gavest him a sword, &c.* The justice of God is here praised, in punishing by the sword of Simeon the crime of the Sichimites: and not the fact of Simeon, which was justly condemned by his father, *Gen.* xlix. 5. Though even with regard to this fact, we may distinguish between his zeal against the crime committed by the ravishers of his sister, which zeal may be considered just: and the manner of his punishing that crime, which was irregular and excessive.

roſe from the place wherein ſhe lay proſtrate before the Lord.

2 And ſhe called her maid, and going down into her houſe ſhe took off her hair-cloth, and put away the garments of her widowhood,

3 And ſhe waſhed her body, and anointed herſelf with the beſt ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herſelf with the garments of her gladneſs, and put ſandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herſelf with all her ornaments.

4 And the Lord alſo gave her more beauty: becauſe all this dreſſing up did not proceed from ſenſuality, but from virtue: and therefore the Lord increaſed this her beauty, ſo that ſhe appeared to all mens eyes incomparably lovely.

5 And ſhe gave to her maid a bottle of wine to carry, and a veſſel of oil, and parched corn, and dry figs, and bread and cheeſe, and went out.

6 And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting.

7 And when they ſaw her they were aſtoniſhed, and admired her beauty exceedingly.

8 But they aſked her no queſtion, only they let her paſs, ſaying: The God of our fathers give thee grace, and may he ſtrengthen all the counſel of thy heart with his power, that Jeruſalem may glory in thee, and thy name may be in the number of the holy and juſt.

9 And they that were there ſaid, all with one voice: So be it, ſo be it.

10 But Judith praying to the Lord, paſſed through the gates, ſhe and her maid.

11 And it came to paſs, when ſhe went down the hill, about break of day, that the watchmen of the Aſſyrians met her, and ſtopped her, ſaying: Whence comeſt thou? or whither goeſt thou?

12 And ſhe anſwered: I am a daughter of the Hebrews, and I am fled from them, becauſe I knew they would be made a prey to you, becauſe they deſpiſed you, and would not of their own accord yield themſelves, that they might find mercy in your ſight.

13 For this reaſon I thought with myſelf, ſaying: I will go to the preſence of the prince Holofernes, that I may tell him their ſecrets, and ſhew him by what way he may take them, without the loſs of one man of his army.

14 And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

15 And they ſaid to her: Thou haſt ſaved thy life by taking this reſolution, to come down to our lord.

16 And be aſſured of this, that when thou ſhalt ſtand before him, he will treat thee well, and thou wilt be moſt acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

17 And when ſhe was come into his preſence, forthwith Holofernes was caught by his eyes.

18 And his officers ſaid to him: Who can deſpiſe the people of the Hebrews, who have ſuch beautiful women, that we ſhould not think it worth our while for their ſakes to fight againſt them?

19 And Judith ſeeing Holofernes ſitting under a canopy, which was woven of purple and gold, with emeralds and precious ſtones:

20 After ſhe had looked on his face, bowed down to him, proſtrating herſelf to the ground. And the ſervants of Holofernes lifted her up, by the command of their maſter.

CHAP. XI.

Judith's ſpeech to Holofernes.

THEN Holofernes ſaid to her: Be of good comfort, and fear not in thy heart: for I have never hurt a man that was willing to ſerve Nabuchodonoſor the king.

2 And if thy people had not deſpiſed me, I would never have lifted up my ſpear againſt them.

3 But now tell me, for what cauſe haſt thou left them, and why it hath pleaſed thee to come to us?

4 And Judith ſaid to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing.

5 For as Nabuchodonoſor the king of the earth liveth, and his power liveth which is in thee for chaſtiſing of all ſtraying ſouls: not only men ſerve him through thee, but alſo the beaſts of the field obey him.

6 For the induſtry of thy mind is ſpoken of among all nations, and it is told through the whole world, that thou only art excellent

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CHAP. X. VER. 12. *Becauſe I knew, &c.* In this and the following chapter, ſome things are related to have been ſaid by Judith, which ſeem hard to reconcile with truth. But all that is related in ſcripture of the ſervants of God is not approved by the ſcripture: and even the ſaints in their good enterprizes may ſometimes ſlip into venial ſins.

and mighty in all his kingdom, and thy discipline is cried up in all provinces.

|| Supra 5. 5. 7 || It is known also what Achior said, nor are we ignorant of what thou hast commanded to be done to him.

8 For it is certain that our God is so offended with sins, that he hath sent word by his prophets to the people, that he will deliver them up for their sins.

9 And because the children of Israel know they have offended their God, thy dread is upon them.

10 Moreover also a famine hath come upon them, and for drought of water they are already to be counted among the dead.

11 And they have a design even to kill their cattle, and to drink the blood of them.

12 And the consecrated things of the Lord their God which God forbid them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore because they do these things, it is certain they will be given up to destruction.

13 And I thy handmaid knowing this, am fled from them, and the Lord hath sent me to tell thee these very things.

14 For I thy handmaid worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God,

15 And he will tell me when he will repay them for their sins, and I will come and tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no shepherd, and there shall not so much as one dog bark against thee:

16 Because these things are told me by the providence of God.

17 And because God is angry with them, I am sent to tell these very things to thee.

18 And all these words pleased Holofernes, and his servants, and they admired her wisdom, and they said one to another:

19 There is not such another woman upon earth in look, in beauty, and in sense of words.

20 And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands:

21 And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shll be renowned through all the earth.

CHAP. XII.

Judith goeth out in the night to pray: she is invited to a banquet with Holofernes.

THEN he ordered that she should go in where his treasures were laid up, and bad her tarry there, and he appointed what should be given her from his own table.

2 And Judith answered him and said: Now I can not eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought.

3 And Holofernès said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee?

4 And Judith said: As thy soul liveth, my lord, thy hand-maid shall not spend all these things till God do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded.

5 And when she was going in, she desired that she might have liberty to go out at night and before day to prayer, and to beseech the Lord.

6 And he commanded his chamberlains, that she might go out and in, to adore her God as she pleased, for three days.

7 And she went out in the nights into the valley of Bethulia, and washed herself in a fountain of water.

8 And as she came up, she prayed to the Lord the God of Israel, that he would direct her way to the deliverance of his people.

9 And going in, she remained pure in the tent, until she took her own meat in the evening.

10 And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his eunuch: Go, and persuade that Hebrew woman, to consent of her own accord to dwell with me.

11 For it is looked upon shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.

12 Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him and drink wine and be merry.

13 And Judith answered him: Who am I, that I should gainsay my lord?

14 All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.

15 And she arose and dressed herself out with her garments, and going in she stood before his face.

16 And the heart of Holofernes was ſmitten, for he was burning with the deſire of her.

17 And Holofernes ſaid to her: Drink now, and ſit down and be merry; for thou haſt found favour before me.

18 And Judith ſaid: I will drink, my lord, becauſe my life is magnified this day above all my days.

19 And ſhe took and eat and drank before him what her maid had prepared for her.

20 And Holofernes was made merry on her occaſion, and drank exceeding much wine ſo much as he had never drunk in his life.

CHAP. XIII.

Judith cutteth off the head of Holofernes, and returneth to Bethulia.

AND when it was grown late, his ſervants made haſte to their lodgings, and Vagao ſhut the chamber-doors, and went his way.

2 And they were all overcharged with wine:

3 And Judith was alone in the chamber.

4 But Holofernes lay on his bed, faſt aſleep, being exceedingly drunk.

5 And Judith ſpoke to her maid to ſtand without before the chamber, and to watch:

6 And Judith ſtood before the bed, praying with tears, and the motion of her lips in ſilence,

7 Saying: Strengthen me, O Lord God of Iſrael, and in this hour look on the works of my hands, that as thou haſt promiſed, thou mayſt raiſe up Jeruſalem thy city: and that I may bring to paſs that which I have purpoſed, having a belief that it might be done by thee.

8 And when ſhe had ſaid this, ſhe went to the pillar that was at his bed's head, and looſed his ſword that hung tied upon it.

9 And when ſhe had drawn it out, ſhe took him by the hair of his head, and ſaid: Strengthen me, O Lord God, at this hour.

10 And ſhe ſtruck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headleſs body.

11 And after a while ſhe went out, and delivered the head of Holofernes to her maid, and bad her put it into her wallet.

12 And they two went out according to their cuſtom, as if it were to prayer, and they paſſed the camp, and having compaſſed the valley, they came to the gate of the city.

13 And Judith from afar off cried to the watchmen upon the walls: Open the gates, for God is with us, who hath ſhewn his power in Iſrael.

14 And it came to paſs, when the men had heard her voice, that they called the ancients of the city.

15 And all ran to meet her from the leaſt to the greateſt: for they had now no hopes that ſhe would come.

16 And lighting up lights they all gathered round about her: and ſhe went up to a higher place, and commanded ſilence to be made. And when all had held their peace,

17 Judith ſaid: Praiſe ye the Lord our God, who hath not forſaken them that hope in him.

18 And by me his handmaid he hath fulfilled his mercy, which he promiſed to the houſe of Iſrael: and he hath killed the enemy of his people by my hand this night.

19 Then ſhe brought forth the head of Holofernes out of the wallet, and ſhewed it them, ſaying: Behold the head of Holofernes the general of the army of the Aſſyrians, and behold his canopy, wherein he lay in his drunkenneſs, where the Lord our God ſlew him by the hand of a woman.

20 But as the ſame Lord liveth, his Angel hath been my keeper both going hence, and abiding there, and returning from thence hither: and the Lord hath not ſuffered me his handmaid to be defiled, but hath brought me back to you without pollution of ſin, rejoicing for his victory, for my eſcape, and for your deliverance.

21 ‖ Give all of you glory to him, becauſe he is good, becauſe his mercy endureth for ever. ‖ Pſ. 105. 1. & 106. 1.

22 And they all adored the Lord, and ſaid to her: The Lord hath bleſſed thee by his power, becauſe by thee he hath brought our enemies to nought.

23 And Ozias the prince of the people of Iſrael, ſaid to her: Bleſſed art thou, O daughter, by the Lord the moſt high God, above all women upon the earth.

24 Bleſſed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies.

25 Becauſe he hath ſo magnified thy name this day, that thy praiſe ſhall not depart out of the mouth of men who ſhall be mindful of the power of the Lord for ever, for that thou haſt not ſpared thy life, by reaſon of the diſtreſs and tribulation of thy people, but haſt prevented our ruin in the preſence of our God.

26 And all the people ſaid: So be it, ſo be it.

27 And Achior being called for came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand.

28 And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened thee with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.

29 Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth, and his soul swooned away.

30 But after he had recovered his spirits he fell down at her feet, and reverenced her, and said:

31 Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

CHAP. XIV.

The Israelites assault the Assyrians, who finding their general slain, are seized with a panic fear.

AND Judith said to all the people: Hear me, my brethren, hang ye up this head upon our walls:

2 And as soon as the sun shall rise, let every man take his arms, and rush ye out, not as going down beneath, but as making an assault.

3 Then the watchmen must needs run to awake their prince for the battle.

4 And when the captains of them shall run to the tent of Holofernes, and shall find him without his head wallowing in his blood, fear shall fall upon them.

5 And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.

6 Then Achior seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred until this present day.

7 And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they went out with a great noise and shouting.

8 And the watchmen seeing this, ran to the tent of Holofernes.

9 And they that were in the tent came, and made a noise before the door of the chamber to awake him, endeavouring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.

10 For no man durst knock, or open and go into the chamber of the general of the Assyrians.

11 But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains:

12 Go in, and awake him, for the mice coming out of their holes, have presumed to challenge us to fight.

13 Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.

14 But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.

15 And he went into the tent of Judith, and not finding her, he run out to the people,

16 And said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.

17 Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly.

18 And there was a very great cry in the midst of their camp.

CHAP. XV.

The Assyrians flee: the Hebrews pursue after them, and are enriched by their spoils.

AND when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight:

2 So that no one spoke to his neighbour, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.

3 So the children of Israel seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.

4 And becauſe the Aſſyrians were not united together, they went without order in their flight; but the children of Iſrael purſuing in one body, defeated all that they could find.

5 And Ozias ſent meſſengers through all the cities and countries of Iſrael.

6 And every country, and every city, ſent their choſen young men armed after them, and they purſued them with the edge of the ſword, until they came to the extremities of their confines.

7 And the reſt that were in Bethulia went into the camp of the Aſſyrians, and took away the ſpoils, which the Aſſyrians in their flight had left behind them, and they were loaden exceedingly.

8 But they that returned conquerors to Bethulia, brought with them all things that were theirs, ſo that there was no numbering their cattle, and beaſts, and all their moveables, inſomuch that from the leaſt to the greateſt all were made rich by their ſpoils.

9 And Joachim the high prieſt came from Jeruſalem to Bethulia with all his ancients to ſee Judith.

10 And when ſhe was come out to him, they all bleſſed her with one voice, ſaying: Thou art the glory of Jeruſalem, thou art the joy of Iſrael, thou art the honour of our people:

11 For thou haſt done manfully, and thy heart has been ſtrengthened, becauſe thou haſt loved chaſtity, and after thy huſband haſt not known any other: therefore alſo the hand of the Lord hath ſtrengthened thee, and therefore thou ſhalt be bleſſed for ever.

12 And all the people ſaid: So be it, ſo be it.

13 And thirty days were ſcarce ſufficient for the people of Iſrael to gather up the ſpoils of the Aſſyrians.

14 But all thoſe things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and ſilver, and garments and precious ſtones, and all houſehold ſtuff, and they all were delivered to her by the people.

15 And all the people rejoiced, with the women, and virgins, and young men, playing on inſtruments and harps.

CHAP. XVI.

The canticle of Judith: her virtuous life and death.

THEN Judith ſung this canticle to the Lord, ſaying:

2 Begin ye to the Lord with timbrels, ſing ye to the Lord with cymbals, tune unto him a new pſalm, extol and call upon his name.

3 The Lord putteth an end to wars, the Lord is his name.

4 He hath ſet his camp in the midſt of his people, to deliver us from the hand of all our enemies.

5 The Aſſyrian came out of the mountains from the north in the multitude of his ſtrength: his multitude ſtopped up the torrents, and their horſes covered the valleys.

6 He bragged that he would ſet my borders on fire, and kill my young men with the ſword, to make my infants a prey, and my virgins captives.

7 But the almighty Lord hath ſtruck him, and hath delivered him into the hands of a woman, and hath ſlain him.

8 For their mighty one did not fall by young men, neither did the ſons of Titan ſtrike him, nor tall giants oppoſe themſelves to him, but Judith the daughter of Merari weakened him with the beauty of her face.

9 For ſhe put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Iſrael.

10 She anointed her face with ointment, and bound up her locks with a crown, ſhe took a new robe to deceive him.

11 Her ſandals raviſhed his eyes, her beauty made his ſoul her captive, with a ſword ſhe cut off his head.

12 The Perſians quaked at her conſtancy, and the Medes at her boldneſs.

13 Then the camp of the Aſſyrians howled, when my lowly ones appeared, parched with thirſt.

14 The ſons of the damſels have pierced them through, and they have killed them like children fleeing away: they periſhed in battle before the face of the Lord my God.

15 Let us ſing a hymn to the Lord, let us ſing a new hymn to our God.

16 O Adonai Lord, great art thou, and glorious in thy power, and no one can overcome thee.

17 ‖ Let all thy creatures ſerve thee: becauſe thou haſt ſpoken, and they were made: thou didſt ſend forth thy Spirit, and they were created, and there is no one that can reſiſt thy voice. ‖ Pſ. 32. 9.

18 The mountains ſhall be moved from the foundations with the waters: the rocks ſhall melt as wax before thy face.

19 But they that fear thee, ſhall be great with thee in all things.

20 Wo be to the nation that riſeth up againſt my people: for the Lord almighty will take revenge on them, in the day of judgment he will viſit them.

21 For he will give fire, and worms into their fleſh, that they may burn, and may feel for ever.

22 And it came to paſs after theſe things, that all the people, after the victory, came to Jeruſalem to adore the Lord: and as ſoon as they were purified, they all offered holocauſts, and vows, and their promiſes.

23 And Judith offered for an anathema of oblivion all the arms of Holofernes, which the people gave her, and the canopy that ſhe had taken away out of his chamber.

24 And the people were joyful in the ſight of the ſanctuary, and for three months the joy of this victory was celebrated with Judith.

25 And after thoſe days every man returned to his houſe, and Judith was made great in Bethulia, and ſhe was moſt renowned in all the land of Iſrael.

26 And chaſtity was joined to her virtue, ſo that ſhe knew no man all the days of her life, after the death of Manaſſes her huſband.

27 And on feſtival days ſhe came forth with great glory.

28 And ſhe abode in her huſband's houſe a hundred and five years, and made her handmaid free, and ſhe died and was buried with her huſband in Bethulia.

29 And all the people mourned for ſeven days.

30 And all the time of her life there was none that troubled Iſrael, nor many years after her death.

31 But the day of the feſtivity of this victory is received by the Hebrews in the number of holy days, and is religiouſly obſerved by the Jews from that time until this day.

CHAP. XVI. VER. 23. *An anathema of oblivion:* That is, a gift or offering made to God, by way of an everlaſting monument, to prevent the oblivion or forgetting ſo great a benefit.

THE BOOK OF ESTHER.

This book takes its name from queen Eſther; whoſe hiſtory is here recorded. The general opinion of almoſt all commentators on the Holy Scripture makes Mardochai the writer of it: which alſo may be collected below from chap. ix. *ver.* 20.

CHAP. I.

King Aſſuerus maketh a great feaſt. Queen Vaſthi being ſent for, refuſeth to come: for which diſobedience ſhe is depoſed.

IN the days of Aſſuerus, who reigned from India to Ethiopia over a hundred and twenty ſeven provinces:

2 When he ſat on the throne of his kingdom, the city Suſan was the capital of his kingdom.

* A. M. 3485. Ante C. 519. 3 Now in the third year * of his reign he made a great feaſt for all the princes, and for his ſervants, for the moſt mighty of the Perſians, and the nobles of the Medes, and the governors of the provinces in his ſight,

4 That he might ſhew the riches of the glory of his kingdom, and the greatneſs, and boaſting of his power, for a long time, to wit, for a hundred and fourſcore days.

5 And when the days of the feaſt were expired, he invited all the people that were found in Suſan, from the greateſt to the leaſt: and commanded a feaſt to be made ſeven days in the court of the garden, and of the wood, which was planted by the care and the hand of the king.

6 And there were hung up on every ſide ſky-coloured, and green, and violet hangings, faſtened with cords of ſilk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds

alſo were of gold and ſilver, placed in order upon a floor paved with porphyry and white marble: which was embelliſhed with painting of wonderful variety.

7 And they that were invited, drank in golden cups, and the meats were brought in divers veſſels one after another. Wine alſo in abundance and of the beſt was preſented, as was worthy of a king's magnificence.

8 Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who ſet over every table one of his nobles, that every man might take what he would.

9 Alſo Vaſthi the queen made a feaſt for the women in the palace, where king Aſſuerus was uſed to dwell.

10 Now on the ſeventh day, when the king was merry, and after very much drinking was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the ſeven eunuchs that ſerved in his preſence,

11 To bring in queen Vaſthi before the king, with the crown ſet upon her head, to ſhew her beauty to all the people and the princes: for ſhe was exceeding beautiful.

12 But ſhe refuſed, and would not come at the king's commandment, which he had ſignified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury,

13 Aſked the wiſe men, who according to the cuſtom of the kings, were always near his perſon, and all he did was by their counſel, who knew the laws, and judgments of their forefathers:

14 (Now the chief and neareſt him were, Charſena, and Sethar, and Admatha, and Tharſis, and Mares, and Marſana, and Mamuchan, ſeven princes of the Perſians, and of the Medes, who ſaw the face of the king, and were uſed to ſit firſt after him:)

15 What ſentence ought to paſs upon Vaſthi the queen, who had refuſed to obey the commandment of king Aſſuerus, which he had ſent to her by the eunuchs?

16 And Mamuchan anſwered, in the hearing of the king and the princes: Queen Vaſthi hath not only injured the king, but alſo all people and princes that are in all the provinces of king Aſſuerus.

17 For this deed of the Queen will go abroad to all women, ſo that they will deſpiſe their huſbands, and will ſay: King Aſſuerus commanded that queen Vaſthi ſhould come into him, and ſhe would not.

18 And by this example all the wives of the princes of the Perſians and the Medes will ſlight the commandments of their huſbands: wherefore the king's indignation is juſt.

19 If it pleaſe thee, let an edict go out from thy preſence, and let it be written according to the law of the Perſians and of the Medes, which muſt not be altered, that Vaſthi come in no more to the king, but another, that is better than her, be made queen in her place.

20 And let this be publiſhed through all the provinces of thy empire (which is very wide) and let all wives, as well of the greater as of the leſſer, give honour to their huſbands.

21 His counſel pleaſed the king, and the princes: and the king did according to the counſel of Mamuchan.

22 And he ſent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the huſbands ſhould be rulers and maſters in their houſes: and that this ſhould be publiſhed to every people.

CHAP. II.

Eſther is advanced to be queen. Mardochai detecteth a plot againſt the king.

AFTER this, when the wrath of king Aſſuerus, was appeaſed, he remembered Vaſthi, and what ſhe had done and what ſhe had ſuffered:

2 And the king's ſervants and his officers ſaid: Let young women be ſought for the king, virgins and beautiful,

3 And let ſome perſons be ſent through all the provinces to look for beautiful maidens and virgins: and let them bring them to the city of Suſan, and put them into the houſe of the women under the hand of Egeus the eunuch, who is the overſeer and keeper of the king's women: and let them receive women's ornaments, and other things neceſſary for their uſe.

4 And whoſoever among them all ſhall pleaſe the king's eyes, let her be queen inſtead of Vaſthi. The word pleaſed the king: and he commanded it ſhould be done as they had ſuggeſted.

5 There was a man in the city of Suſan, a Jew, named Mardochai, ‖ the ſon of Jair, the ſon of Semei, the ſon of Cis, of the race of Jemini, ‖ Infra 11. 2.

6 Who had been carried away from Jeruſalem at the time that Nabuchodonoſor king of Babylon carried away ‖ Jechonias king of Juda, * ‖ 4 Kings 24. 15. Infra 11. 4.

7 And he had brought up his brother's daughter Ediſſa, who by another name was called Eſther: now ſhe had loſt both her parents: and was exceeding fair and beautiful. * A. M. 3465.

And her father and mother being dead, Mardochai adopted her for his daughter.

8 And when the king's ordinance was noiſed abroad, and according to his commandment many beautiful virgins were brought to Suſan, and were delivered to Egeus the eunuch: Eſther alſo among the reſt of the maidens was delivered to him to be kept in the number of the women.

9 And ſhe pleaſed him, and found favour in his ſight. And he commanded the eunuch to haſten the women's ornaments, and to deliver to her her part, and ſeven of the moſt beautiful maidens of the king's houſe, and to adorn and deck out both her and her waiting-maids.

10 And ſhe would not tell him her people nor her country. For Mardochai had charged her to ſay nothing at all of that:

11 And he walked every day before the court of the houſe, in which the choſen virgins were kept, having a care for Eſther's welfare, and deſiring to know what would befall her.

12 Now when every virgin's turn came to go in to the king, after all had been done for ſetting them off to advantage, it was the twelfth month: ſo that for ſix months they were anointed with oil of myrrh, and for other ſix months they uſed certain perfumes and ſweet ſpices.

13 And when they were going in to the king, whatſoever they aſked to adorn themſelves they received: and being decked out, as it pleaſed them, they paſſed from the chamber of the women to the king's chamber.

14 And ſhe that went in at evening, came out in the morning, and from thence ſhe was conducted to the ſecond houſe, that was under the hand of Suſagaz the eunuch, who had the charge over the king's concubines: neither could ſhe return any more to the king, unleſs the king deſired it, and had ordered her by name to come.

15 And as the time came orderly about, the day was at hand, when Eſther the daughter of Abihail the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But ſhe ſought not women's ornaments, but whatſoever Egeus the eunuch the keeper of the virgins had a mind, he gave her to adorn her. For ſhe was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all.

16 So ſhe was brought to the chamber of king Aſſuerus the tenth month, which is called Tebeth, in the ſeventh year * of his reign.

* A. M. 3490. Ante C. 514.

17 And the king loved her more than all the women, and ſhe had favour and kindneſs before him above all the women, and he ſet the royal crown on her head, and made her queen inſtead of Vaſthi.

18 And he commanded a magnificent feaſt to be prepared for all the princes, and for his ſervants, for the marriage and wedding of Eſther. And he gave reſt to all the provinces, and beſtowed gifts according to princely magnificence.

19 And when the virgins were ſought the ſecond time and gathered together, Mardochai ſtayed at the king's gate,

20 Neither had Eſther as yet declared her country, and people, according to his commandment. For whatſoever he commanded, Eſther obſerved: and ſhe did all things in the ſame manner as ſhe was wont at that time when he brought her up a little one.

21 At that time therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and preſided in the firſt entry of the palace, were angry: and they deſigned to riſe up againſt the king, and to kill him.

22 And Mardochai had notice of it, and immediately he told it to queen Eſther: and ſhe to the king in Mardochai's name, who had reported the thing unto her.

23 It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the hiſtories, and recorded in the chronicles before the king.

CHAP. III.

Aman advanced by the king, is offended at Mardochai, and therefore procureth the king's decree to deſtroy the whole nation of the Jews.

AFTER theſe things, king Aſſuerus advanced Aman the ſon of Amadathi, who was of the race of Agag: and he ſet his throne above all the princes that were with him.

2 And all the king's ſervants, that were at the doors of the palace, bent their knees, and worſhipped Aman: for ſo the emperor had commanded them, only Mardochai did not bend his knee, nor worſhip him.

3 And the king's ſervants that were chief at the doors of the palace, ſaid to him: Why doſt thou alone not obſerve the king's commandment?

4 And when they were ſaying this often, and he would not hearken to them, they told Aman, deſirous to know whether he would continue in his reſolution: for he had told them that he was a Jew.

5 Now when Aman had heard this, and had proved by experience that Mardochai

did not bend his knee to him, nor worſhip him, he was exceedingly angry.

6 And he counted it as nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the Jews, and he choſe rather to deſtroy all the nation of the Jews that were in the kingdom of Aſſuerus.

7 In the firſt month (which is called Niſan) in the twelfth year * of the reign of Aſſuerus, the lot was caſt into an urn, which in Hebrew is called Phur, before Aman, on what day and what month the nation of the Jews ſhould be deſtroyed: and there came out the twelfth month, which is called Adar.

* A. M. 3494. Ante C. 510.

8 And Aman ſaid to king Aſſuerus: There is a people ſcattered through all the provinces of thy kingdom, and ſeparated one from another, that uſe new laws and ceremonies, and moreover deſpiſe the king's ordinances: and thou knoweſt very well that it is not expedient for thy kingdom that they ſhould grow inſolent by impunity.

9 If it pleaſe thee, decree that they may be deſtroyed, and I will pay ten thouſand talents to thy treaſurers.

10 And the king took the ring that he uſed, from his own hand, and gave it to Aman the ſon of Amadathi of the race of Agag, the enemy of the Jews,

11 And he ſaid to him: As to the money which thou promiſeſt, keep it for thyſelf: and as to the people do with them as ſeemeth good to thee.

12 And the king's ſcribes were called in the firſt month Niſan, on the thirteenth day of the ſame month: and they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear according to their different languages, in the name of king Aſſuerus: and the letters ſealed with his ring

A. M. 3495.

13 Were ſent by the king's meſſengers to all provinces, to kill and deſtroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a ſpoil of their goods.

14 And the contents of the letters were to this effect, that all provinces might know, and be ready againſt that day.

15 The couriers that were ſent made haſte to fulfil the king's commandment. And immediately the edict was hung up in Suſan, the king and Aman feaſting together, and all the Jews that were in the city weeping.

CHAP. IV.

Mardochai deſireth Eſther to petition the king for the Jews. They join in faſting and prayer.

NOW when Mardochai had heard theſe things, he rent his garments, and put on ſack-cloth, ſtrewing aſhes on his head: and he cried with a loud voice in the ſtreet in the midſt of the city, ſhewing the anguiſh of his mind.

2 And he came lamenting in this manner even to the gate of the palace: for no one clothed with ſack-cloth might enter the king's court.

3 And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with faſting, wailing, and weeping, many uſing ſack-cloth and aſhes for their bed.

4 Then Eſther's maids and her eunuchs went in, and told her. And when ſhe heard it ſhe was in a conſternation: and ſhe ſent a garment, to cloth him, and to take away the ſack-cloth: but he would not receive it.

5 And ſhe called for Athach the eunuch, whom the king had appointed to attend upon her, and ſhe commanded him to go to Mardochai and to learn of him, why he did this.

6 And Athach going out went to Mardochai who was ſtanding in the ſtreet of the city, before the palace-gate:

7 And Mardochai told him all that had happened, how Aman had promiſed, to pay money into the king's treaſures to have the Jews deſtroyed.

8 He gave him alſo a copy of the edict which was hanging up in Suſan, that he ſhould ſhew it to the queen, and admoniſh her to go in to the king, and to intreat him for her people.

9 And Athach went back and told Eſther all that Mardochai had ſaid.

10 She anſwered him, and bad him ſay to Mardochai:

11 All the king's ſervants, and all the provinces that are under his dominion, know, that whoſoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay: except the king ſhall hold out the golden ſcepter to him, in token of clemency, that ſo he may live. How then can I go in to the king, who for theſe thirty days now have not been called unto him?

12 And when Mardochai had heard this,

13 He ſent word to Eſther again, ſaying: Think not that thou mayſt ſave thy life only,

becauſe thou art in the king's houſe, more than all the Jews:

14 For if thou wilt now hold thy peace, the Jews ſhall be delivered by ſome other occaſion: and thou, and thy father's houſe ſhall periſh. And who knoweth whether thou art not therefore come to the kingdom, that thou mighteſt be ready in ſuch a time as this?

15 And again Eſther ſent to Mardochai in theſe words:

16 Go, and gather together all the Jews whom thou ſhalt find in Suſan, and pray ye for me. Neither eat, nor drink for three days and three nights: and I with my handmaids will faſt in like manner, and then I will go in to the king, againſt the law, not being called, and expoſe myſelf to death and to danger.

17 So Mardochai went, and did all that Eſther had commanded him.

CHAP. V.

Eſther is graciouſly received: ſhe inviteth the king and Aman to dinner. Aman prepareth a gibbet for Mardochai.

A. M. 3495. AND on the third day Eſther put on her royal apparel, and ſtood in the inner court of the king's houſe, over-againſt the king's hall: now he ſat upon his throne in the hall of the palace, over-againſt the door of the houſe.

2 And when he ſaw Eſther the queen ſtanding, ſhe pleaſed his eyes, and he held out toward her the golden ſcepter, which he held in his hand: and ſhe drew near, and kiſſed the top of his ſcepter.

3 And the king ſaid to her: What wilt thou, queen Eſther? what is thy requeſt? if thou ſhouldſt even aſk one half of the kingdom, it ſhall be given to thee.

4 But ſhe anſwered: If it pleaſe the king, I beſeech thee to come to me this day, and Aman with thee to the banquet which I have prepared.

5 And the king ſaid forthwith: Call ye Aman quickly, that he may obey Eſther's will. So the king and Aman came to the banquet which the queen had prepared for them.

6 And the king ſaid to her, after he had drunk wine plentifully: What doſt thou deſire ſhould be given thee? and for what thing aſkeſt thou? although thou ſhouldſt aſk the half of my kingdom, thou ſhalt have it.

7 And Eſther anſwered: My petition and requeſt is this:

8 If I have found favour in the king's ſight, and if it pleaſe the king to give me what I aſk, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them, and to-morrow I will open my mind to the king.

9 So Aman went out that day joyful and merry. And when he ſaw Mardochai ſitting before the gate of the palace, and that he not only did not riſe up to honour him, but did not ſo much as move from the place where he ſat, he was exceedingly angry:

10 But diſſembling his anger, and returning into his houſe, he called together to him his friends, and Zares his wife:

11 And he declared to them the greatneſs of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and ſervants.

12 And after this he ſaid: Queen Eſther alſo hath invited no other to the banquet with the king, but me: and with her I am alſo to dine to-morrow with the king.

13 And whereas I have all theſe things, I think I have nothing, ſo long as I ſee Mardochai the Jew ſitting before the king's gate.

14 Then Zares his wife, and the reſt of his friends anſwered him: Order a great beam to be prepared, fifty cubits high, and in the morning ſpeak to the king, that Mardochai may be hanged upon it; and ſo thou ſhalt go full of joy with the king to the banquet. The counſel pleaſed him, and he commanded a high gibbet to be prepared.

CHAP. VI.

The king hearing of the good ſervice done him by Mardochai, commandeth Aman to honour him next to the king, which he performeth.

A. M. 3495. THAT night the king paſſed without ſleep, and he commanded the hiſtories and chronicles of former times to be brought him. And when they were reading them before him,

2 They came to that place where it was written, how Mardochai had diſcovered the treaſon of Bagathan and Thares the eunuchs, who ſought to kill king Aſſuerus.

3 And when the king heard this, he ſaid: What honour and reward hath Mardochai received for this fidelity? His ſervants and miniſters ſaid to him: He hath received no reward at all.

4 And the king ſaid immediately: Who is

CHAP. VI. VER. 3. *No reward at all.* He received ſome preſents from the king, chap. xii. 5. but theſe were ſo inconſiderable in the opinion of the courtiers, that they eſteemed them as nothing at all.

in the court? for Aman was coming in to the inner court of the king's houſe, to ſpeak to the king, that he might order Mardochai to be hanged upon the gibbet which was prepared for him.

5 The ſervants anſwered: Aman ſtandeth in the court. And the king ſaid: Let him come in.

6 And when he was come in, he ſaid to him: What ought to be done to the man whom the king is deſirous to honour? But Aman thinking in his heart, and ſuppoſing that the king would honour no other but himſelf,

7 Anſwered: The man whom the king deſireth to honour,

8 Ought to be clothed with the king's apparel, and to be ſet upon the horſe that the king rideth upon, and to have the royal crown upon his head,

9 And let the firſt of the king's princes and nobles hold his horſe, and going through the ſtreet of the city, proclaim before him and ſay: Thus ſhall he be honoured, whom the king hath a mind to honour.

10 And the king ſaid to him: Make haſte and take the robe and the horſe, and do as thou haſt ſpoken to Mardochai the Jew, who ſitteth before the gates of the palace. Beware thou paſs over any of thoſe things which thou haſt ſpoken.

11 So Aman took the robe and the horſe, and arraying Mardochai in the ſtreet of the city, and ſetting him on the horſe, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour.

12 And Mardochai returned to the palace gate: and Aman made haſte to go to his houſe, mourning and having his head covered:

13 And he told Zares his wife, and his friends all that had befallen him. And the wiſe men whom he had in counſel, and his wife anſwered him: If Mardochai be of the ſeed of the Jews, before whom thou haſt begun to fall, thou canſt not reſiſt him, but thou ſhalt fall in his ſight.

14 As they were yet ſpeaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

CHAP. VII.

Eſther's petition for herſelf and her people: Aman is hanged upon the gibbet he had prepared for Mardochai.

A. M. 3495. SO the king and Aman went in, to drink with the queen.

2 And the king ſaid to her again the ſecond day, after he was warm with wine: What is thy petition Eſther, that it may be granted thee? and what wilt thou have done: although thou aſk the half of my kingdom, thou ſhalt have it.

3 Then ſhe anſwered: If I have found favour in thy ſight, O king, and if it pleaſe thee, give me my life for which I aſk, and my people for which I requeſt.

4 For we are given up, I and my people, to be deſtroyed, to be ſlain, and to periſh. And would God we were ſold for bond-men and bond-women: the evil might be borne with, and I would have mourned in ſilence: but now we have an enemy, whoſe cruelty redoundeth upon the king.

5 And king Aſſuerus anſwered, and ſaid: Who is this, and of what power, that he ſhould do theſe things?

6 And Eſther ſaid: It is this Aman that is our adverſary and moſt wicked enemy. Aman hearing this was forthwith aſtoniſhed, not being able to bear the countenance of the king and of the queen.

7 But the king being angry roſe up, and went from the place of the banquet into the garden ſet with trees. Aman alſo roſe up, to intreat Eſther the queen for his life, for he underſtood that evil was prepared for him by the king.

8 And when the king came back out of the garden ſet with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Eſther lay, and he ſaid: He will force the queen alſo in my preſence, in my own houſe. The word was not yet gone out of the king's mouth, and immediately they covered his face.

9 And Harbona, one of the eunuchs that ſtood waiting on the king, ſaid: Behold the gibbet which he hath prepared for Mardochai, who ſpoke for the king, ſtandeth in Aman's houſe, being fifty cubits high. And the king ſaid to him: Hang him upon it.

10 So Aman was hanged on the gibbet which he had prepared for Mardochai: and the king's wrath ceaſed.

CHAP. VIII.

Mardochai is advanced: Aman's letters are reverſed.

ON that day king Aſſuerus gave the houſe of Aman, the Jews enemy, to queen Eſther, and Mardochai came in before the king. For Eſther had confeſſed to him that he was her uncle. A. M. 3495.

2 And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Eſther ſet Mardochai over her houſe.

3 And not content with theſe things, ſhe fell down at the king's feet and wept, and ſpeaking to him beſought him, that he would give orders that the malice of Aman the Agagite, and his moſt wicked devices which he had invented againſt the Jews, ſhould be of no effect.

4 But he, as the manner was, held out the golden ſceptre with his hand, which was the ſign of clemency: and ſhe aroſe up and ſtood before him,

5 And ſaid: If it pleaſe the king, and if I have found favour in his ſight, and my requeſt be not diſagreeable to him, I beſeech thee, that the former letters of Aman the traitor and enemy of the Jews, by which he commanded that they ſhould be deſtroyed in all the king's provinces, may be reverſed by new letters.

6 For how can I endure the murdering and ſlaughter of my people?

7 And king Aſſuerus anſwered Eſther the queen, and Mardochai the Jew: I have given Aman's houſe to Eſther, and I have commanded him to be hanged on a gibbet, becauſe he durſt lay hands on the Jews.

8 Write ye therefore to the Jews, as it pleaſeth you, in the king's name, and ſeal the letters with my ring. For this was the cuſtom, that no man durſt gainſay the letters which were ſent in the king's name, and were ſealed with his ring.

9 Then the king's ſcribes and ſecretaries were called for (now it was the time of the third month which is called Siban) the three and twentieth day of the month, and letters were written, as Mordachai had a mind, to the Jews, and to the governors, and to the deputies, and to the Judges, who were rulers over the hundred and twenty ſeven provinces, from India even to Ethiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read and hear.

10 And theſe letters which were ſent in the king's name, were ſealed with his ring, and ſent by poſts: who were to run through all the provinces, to prevent the former letters with new meſſages.

11 And the king gave orders to them, to ſpeak to the Jews in every city, and to command them to gather themſelves together, and to ſtand for their lives, and to kill and deſtroy all their enemies with their wives and children and all their houſes, and to take their ſpoil.

12 And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month Adar.

13 And this was the content of the letter, that it ſhould be notified in all lands and peoples that were ſubject to the empire of king Aſſuerus, that the Jews were ready to be revenged of their enemies.

14 So the ſwift poſts went out carrying the meſſages, and the king's edict was hung up in Suſan.

15 And Mardochai going forth out of the palace, and from the king's preſence, ſhone in royal apparel, to wit, of violet and ſky-colour wearing a golden crown on his head, and clothed with a cloak of ſilk and purple. And all the city rejoiced, and was glad.

16 But to the Jews a new light ſeemed to riſe, joy, honour, and dancing.

17 And in all peoples, cities, and provinces, whitherſoever the king's commandments came, there was wonderful rejoicing, feaſts and banquets, and keeping holy-day: inſomuch that many of other nations and religion, joined themſelves to their worſhip and ceremonies. For a great dread of the name of the Jews had fallen upon all.

CHAP. IX.

The Jews kill their enemies that would have killed them. The days of Phurim are appointed to be kept holy.

SO on the thirteenth day of the twelfth month, which as we have ſaid above is called Adar, when all the Jews were deſigned to be maſſacred, and their enemies were greedy after their blood, the caſe being altered, the Jews began to have the upper hand, and to revenge themſelves of their adverſaries. A. M. 3496. Ante C. 508.

2 And they gathered themſelves together in every city, and town, and place, to lay their hands on their enemies, and their perſecutors. And no one durſt withſtand them, for the fear of their power had gone through every people.

3 And the judges of the provinces, and the governors, and lieutenants, and every one in dignity, that preſided over every place and work, extolled the Jews for fear of Mardochai:

4 For they knew him to be prince of the palace, and to have great power: and the fame of his name increaſed daily, and was ſpread abroad through all mens mouths.

CHAP. IX. VER. 1. *To revenge, &c.* The Jews on this occaſion by authority from the king, were made executioners of the public juſtice, for puniſhing by death a crime worthy of death, viz. A malicious conſpiracy for extirpating their whole nation.

5 So the Jews made a great ſlaughter of their enemies, and killed them, repaying according to what they had prepared to do to them:

6 Inſomuch that even in Suſan they killed five hundred men, beſides the ten ſons of Aman the Agagite the enemy of the Jews: whoſe names are theſe:

7 Pharſandatha, and Delphon, and Eſphatha.

8 And Phoratha, and Adalia, and Aridatha,

9 And Phermeſta, and Ariſai, and Aridai, and Jezatha.

10 And when they had ſlain them, they would not touch the ſpoils of their goods.

11 And preſently the number of them that were killed in Suſan was brought to the king.

12 And he ſaid to the queen: The Jews have killed five hundred men in the city of Suſan, beſides the ten ſons of Aman: how many doſt thou think they have ſlain in all the provinces? What aſkeſt thou more, and what wilt thou have me to command to be done?

13 And ſhe anſwered: If it pleaſe the king, let it be granted to the Jews, to do to-morrow in Suſan as they have done to-day, and that the ten ſons of Aman may be hanged upon gibbets.

14 And the king commanded that it ſhould be ſo done. And forthwith the edict was hung up in Suſan, and the ten ſons of Aman were hanged.

15 And on the fourteenth day of the month Adar the Jews gathered themſelves together, and they killed in Suſan three hundred men: but they took not their ſubſtance.

16 Moreover through all the provinces which were ſubject to the king's dominion the Jews ſtood for their lives, and ſlew their enemies and perſecutors: inſomuch that the number of them that were killed amounted to ſeventy five thouſand, and no man took any of their goods.

17 Now the thirteenth day of the month Adar was the firſt day with them all of the ſlaughter, and on the fourteenth day they left off. Which they ordained to be kept holy-day, ſo that all times hereafter they ſhould celebrate it with feaſting, joy, and banquets.

18 But they that were killing in the city of Suſan, were employed in the ſlaughter on the thirteenth and fourteenth day of the ſame month: and on the fifteenth day they reſted. And therefore they appointed that day to be a holy-day of feaſting and gladneſs.

19 But thoſe Jews that dwelt in towns not walled and in villages, appointed the fourteenth day of the month Adar for banquets and gladneſs, ſo as to rejoice on that day, and ſend one another portions of their banquets and meats.

20 And Mardochai wrote all theſe things, and ſent them compriſed in letters to the Jews that abode in all the king's provinces, both thoſe that lay near and thoſe afar off,

21 That they ſhould receive the fourteenth and fifteenth day of the month Adar for holy-days, and always at the return of the year ſhould celebrate them with ſolemn honour:

22 Becauſe on thoſe days the Jews revenged themſelves of their enemies, and their mourning and ſorrow were turned into mirth and joy, and that theſe ſhould be days of feaſting and gladneſs, in which they ſhould ſend one to another portions of meats, and ſhould give gifts to the poor.

23 And the Jews undertook to obſerve with ſolemnity all they had begun to do at that time, which Mardochai by letters had commanded to be done.

24 For Aman, the ſon of Amadathi of the race of Agag, the enemy and adverſary of the Jews, had deviſed evil againſt them, to kill them and deſtroy them: and had caſt Phur, that is the lot.

25 And afterwards Eſther went in to the king, beſeeching him that his endeavours might be made void by the king's letters: and the evil that he had intended againſt the Jews, might return upon his own head. And ſo both he and his ſons were hanged upon gibbets,

26 And ſince that time theſe days are called Phurim, that is, of Lots: becauſe Phur, that is, the lot, was caſt into the urn. And all things that were done, are contained in the volume of this epiſtle, that is, of this book:

27 And the things that they ſuffered, and that were afterwards changed, the Jews took upon themſelves and their ſeed, and upon all that had a mind to be joined to their religion, ſo that it ſhould be lawful for none to paſs theſe days without ſolemnity: which the writing teſtifieth, and certain times require, as the years continually ſucceed one another.

28 Theſe are the days which ſhall never be forgot: and which all provinces in the whole world ſhall celebrate throughout all generations: neither is there any city wherein the days of Phurim, that is, of lots, muſt not be obſerved by the Jews, and by their poſterity, which is bound to theſe ceremonies.

29 And Eſther the queen the daughter of Abihail, and Mardochai the Jew wrote alſo a ſecond epiſtle, that with all diligence

this day ſhould be eſtabliſhed a feſtival for the time to come.

30 And they ſent to all the Jews that were in the hundred and twenty ſeven provinces of king Aſſuerus, that they ſhould have peace, and receive truth,

31 And obſerve the days of lots, and celebrate them with joy in their proper time: as Mardochai and Eſther had appointed, and they undertook them to be obſerved by themſelves and by their ſeed, faſts, and cries, and the days of lots,

32 And all things which are contained in the hiſtory of this book, which is called Eſther.

CHAP. X.

Aſſuerus's greatneſs. Mardochai's dignity.

AND king Aſſuerus made all the land, and all the iſlands of the ſea tributary.

2 And his ſtrength and his empire, and the dignity and greatneſs wherewith he exalted Mardochai, are written in the books of the Medes, and of the Perſians:

3 And how Mardochai of the race of the Jews, was next after king Aſſuerus: and great among the Jews, and acceptable to the people of his brethren, ſeeking the good of his people, and ſpeaking thoſe things which were for the welfare of his ſeed.

4 Then Mardochai ſaid: God hath done theſe things.

5 I remember a dream that I ſaw, which ſignified theſe ſame things: and nothing thereof hath failed.

6 The little fountain which grew into a river, and was turned into a light, and into the ſun, and abounded into many waters, is Eſther, whom the king married, and made queen.

7 But the two dragons: are I, and Aman.

8 The nations that were aſſembled: are they that endeavoured to deſtroy the name of the Jews.

9 And my nation: is Iſrael, who cried to the Lord, and the Lord ſaved his people: and he delivered us from all evils, and hath wrought great ſigns and wonders among the nations:

10 And he commanded that there ſhould be two lots, one of the people of God, and the other of all the nations.

11 And both lots came to the day appointed already from that time before God to all nations:

12 And the Lord remembered his people, and had mercy on his inheritance.

13 And theſe days ſhall be obſerved in the month of Adar on the fourteenth, and fifteenth day of the ſame month, with all diligence, and joy of the people gathered into one aſſembly, throughout all the generations hereafter of the people of Iſrael.

CHAP. XI.

The dream of Mardochai which in the ancient Greek and Latin bibles was in the beginning of the book, but was detached by St. Jerome, and put in this place.

IN the fourth year * of the reign of Ptolemy and Cleopatra, Doſitheus, who ſaid he was a prieſt, and of the Levitical race, and Ptolemy his ſon brought this epiſtle of Phurim, which they ſaid Lyſimachus the ſon of Ptolemy had interpreted in Jeruſalem. * A. M. 3827. Ante C. 177.

2 In the ſecond year * of the reign of Artaxerxes the great in the firſt day of the month Niſan, Mardochai the ſon of Jair, the ſon of Semei, the ſon of Cis, of the tribe of Benjamin: * A. M. 3484. Ante C. 520.

3 A Jew who dwelt in the city of Suſan, a great man and among the firſt of the king's court, had a dream.

4 || Now he was of the number of the captives, whom Nabuchodonoſor king of Babylon had carried away from Jeruſalem with Jechonias king of Juda: || 4 Kings 24. 15. Supra 2. 6.

5 And this was his dream: Behold there were voices, and tumults, and thunders and earthquakes, and a diſturbance upon the earth.

6 || And behold two great dragons came forth ready to fight one againſt another. || Supra 10. 7.

7 And at their cry all nations were ſtirred up to fight againſt the nation of the juſt.

8 And that was a day of darkneſs and danger, of tribulation and diſtreſs, and great fear upon the earth.

9 And the nation of the juſt was troubled, fearing their own evils, and was prepared for death.

10 And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.

11 The light and the ſun roſe up, and the humble were exalted, and they devoured the glorious.

12 And when Mardochai had ſeen this, and aroſe out of his bed, he was thinking what God would do: and he kept it fixed in his

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CHAP. X. VER. 4. *Then Mardochai, &c.* Here St. Jerome advertiſeth the reader, that what follows is not in the Hebrew: but is found in the ſeptuagint Greek edition, which the 72 interpreters tranſlated out of the Hebrew, or added by the inſpiration of the Holy Ghoſt.

VER. 5. *A dream.* This dream was prophetical and extraordinary: otherwiſe the general rule is not to obſerve dreams.

mind, desirous to know what the dream should signify?

CHAP. XII.

Mardochai detects the conspiracy of the two eunuchs.

Supra 2. 21. & 6. 2.

AND he abode at that time in the king's court with Bagatha and Thara the king's eunuchs, who were porters of the palace.

2 And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.

3 Then the king had them both examined, and after they had confessed commanded them to be put to death.

4 But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.

5 And the king commanded him, to abide in the court of the palace, and gave him presents for the information.

6 But Aman the son of Amadathi the Bugite was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

CHAP. XIII.

A copy of a letter sent by Aman to destroy the Jews. Mardochai's prayer for the people.

AND this was the copy of the letter. Artaxerxes the great king who reigneth from India to Ethiopia, to the princes and governors of the hundred and twenty seven provinces, that are subject to his empire, greeting.

2 Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and lenity, that they might live quietly without any terror, and might enjoy peace, which is desired by all men.

3 But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name,

4 Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.

5 Wherefore having learned this, and seeing one nation in opposition to all mankind using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,

6 We have commanded that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honour as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month Adar of this present year:

7 That these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

8 But Mardochai besought the Lord, remembering all his works,

9 And said: O Lord, Lord, almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel.

10 Thou hast made heaven and earth, and all things that are under the cope of heaven.

11 Thou art Lord of all, and there is none that can resist thy majesty.

12 Thou knowest all things, and thou knowest that it was not out of pride and contempt, or any desire of glory, that I refused to worship the proud Aman,

13 (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)

14 But I feared lest I should transfer the honour of my God to a man, and lest I should adore any one except my God.

15 And now, O Lord, O king, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.

16 Despise not thy portion, which thou hast redeemed for thyself out of Egypt.

17 Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.

18 And all Israel with like mind and supplication cried to the Lord, because they saw certain death hanging over their heads.

CHAP. XIV.

The prayer of Esther for herself and her people.

QUEEN Esther also, fearing the danger that was at hand, had recourse to the Lord.

2 And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning, instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which

before she was accustomed to rejoice, she filled with her torn hair.

3 And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our king, help me a desolate woman, and who have no other helper but thee.

4 My danger is in my hands.

‖ Deut. 4. 20. 34. & 32. 9.

5 ‖ I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.

6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:

7 For we have worshipped their gods. Thou art just, O Lord.

8 And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols,

9 They design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar,

10 That they may open the mouths of Gentiles, and praise the strength of idols, and magnify for ever a carnal king.

11 Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.

12 Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power:

13 Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.

14 But deliver us by thy hand, and help me, who have no other helper, but thee, O Lord, who hast the knowledge of all things,

15 And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger.

16 Thou knowest my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence.

17 And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink-offerings:

18 And that thy handmaid hath never rejoiced, since I was brought hither unto this day, but in thee, O Lord, the God of Abraham.

19 O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

CHAP. XV.

Esther comes into the king's presence: she is terrified, but God turns his heart.

AND he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.

2 Remember (said he) the days of thy low estate, how thou wast brought up by my hand, because Aman the second after the king hath spoken against us unto death.

3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death.

4 And on the third day she laid away the garments she wore, and put on her glorious apparel.

5 And glittering in royal robes, after she had called upon God the ruler and saviour of all, she took two maids with her,

6 And upon one of them she leaned, as if for delicateness and overmuch tenderness, she were not able to bear up her own body:

7 And the other maid followed her lady, bearing up her train flowing on the ground.

8 But she with a rosy colour in her face, and with gracious and bright eyes, hid a mind full of anguish, and exceeding great fear.

9 So going in she passed through all the doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.

10 And when he had lifted up his countenance, and with burning eyes had shewn the wrath of his heart, the queen sunk down, and her colour turned pale, and she rested her weary head upon her hand-maid.

11 And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words:

12 What is the matter, Esther? I am thy brother, fear not.

13 Thou shalt not die: for this law is not made for thee, but for all others.

14 Come near then, and touch the sceptre.

15 And as she held her peace, he took the golden sceptre, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me?

‖ Gen. 33. 10. 2 Kings 9. 17.

16 She answered: ‖ I saw thee, my lord, as an Angel of God, and my heart was troubled for fear of thy majesty.

17 For thou, my lord, art very admirable, and thy face is full of graces.

18 And while she was speaking, she fell down again, and was almost in a swoon.

19 But the king was troubled, and all his servants comforted her.

CHAP. XVI.

A copy of the king's letter in favour of the Jews.

Supra 11. 2. THE great king Artaxerxes, from India to Ethiopia, to the governors and princes of a hundred and twenty seven provinces, which obey our command, sendeth greeting.

‖ Supra 3. 10. 2 Many ‖ have abused unto pride the the goodness of princes, and the honour that hath been bestowed upon them:

3 And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take in hand to practise also against them that gave it.

4 Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God who seeth all things.

5 And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all mens praise,

6 While with crafty fraud they deceive the ears of princes that are well-meaning, and judge of others by their own nature.

7 Now this is proved both from ancient histories, and by the things which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men.

8 Wherefore we must provide for the peace of all provinces.

9 Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

‖ Supra 3. 1. 10 Now that you may more plainly understand what we say, ‖ Aman the son of Amadathi, a Macedonian both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us:

11 And found our humanity so great towards him, that he was called our father, and was worshipped by all as the next man after the king:

12 But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

13 For with certain new and unheard of devices he hath sought the destruction of Mardochai, by whose fidelity and good services our life was saved, and of Esther the partner of our kingdom, with all their nation:

14 Thinking that after they were slain, he might work treason against us left alone without friends, and might transfer the kingdom of the Persians to the Macedonians.

15 But we have found that the Jews, who were by that most wicked man appointed to be slain, are in no fault at all, but contrariwise use just laws,

16 And are the children of the highest and the greatest, and the ever-living God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

17 Wherefore know ye that those letters which he sent in our name, are void and of no effect.

18 For which crime both he himself that devised it, and all his kindred hang on gibbets, before the gates of this city Susan: not we, but God repaying him as he deserved.

19 But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.

20 And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.

21 For the almighty God hath turned this day of sadness and mourning into joy to them.

22 Wherefore you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come,

23 That all they who faithfully obey the Persians, receive a worthy reward for their fidelity: but they that are traitors to their kingdom, are destroyed for their wickedness.

24 And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience.

CHAP. XVI. VER. 1. *From India to Ethiopia.* That is, who reigneth from India to Ethiopia.

THE

BOOK OF JOB.

This book takes its name from the holy man, of whom it treats: who, according to the more probable opinion, was of the race of Esau; and the same as Jobab, king of Edom, mentioned Gen. xxxvi. 33. *It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty second chapter.*

CHAP. I.

Job's virtue and riches. Satan by permission from God strippeth him of all his substance. His patience.

A. M. circiter 2520. Ante C. 1484.

THERE was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.

2 And there were born to him seven sons and three daughters.

3 And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a family exceeding great: and this man was great among all the people of the east.

4 And his sons went, and made a feast by houses, every one in his day. And sending they called their three sisters, to eat and drink with them.

5 And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days.

6 Now on a certain day when the sons of God came to stand before the Lord, Satan also was present among them.

7 And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

8 And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?

9 And Satan answering, said: Doth Job fear God in vain?

10 Hast not thou made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

CHAP. I. VER. 1. *Hus.* The land of Hus was a part of Edom: as appears from *Lament.* iv. 21.

Ibid. *Simple.* That is, innocent, sincere, and without guile.

VER. 4. *And made a feast by houses.* That is, each made a feast in his own house and had *his day*, inviting the others and their sisters.

VER. 5. *Blessed.* For greater horror of the very thought of blasphemy, the scripture both here and ver. 11. and in the following chapter, ver. 5. and 9. uses the word *bless* to signify its contrary.

VER. 6. *The sons of God.* The angels.

Ibid. *Satan also, &c.* This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of Satan against the servants of God; 2. That he can do nothing without God's permission; 3. That God doth not permit him to attempt them above their strength: but assists them by his divine grace in such manner, that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit.

11 But ſtretch forth thy hand a little, and touch all that he hath, and ſee if he bleſſeth thee not to thy face.

12 Then the Lord ſaid to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his perſon. And Satan went forth from the preſence of the Lord.

13 Now upon a certain day when his ſons and daughters were eating and drinking wine in the houſe of their eldeſt brother,

14 There came a meſſenger to Job, and ſaid: The oxen were ploughing, and the aſſes feeding beſide them,

15 And the Sabeans ruſhed in, and took all away, and ſlew the ſervants with the ſword, and I alone have eſcaped to tell thee.

16 And while he was yet ſpeaking, another came, and ſaid: The fire of God fell from heaven, and ſtriking the ſheep and the ſervants, hath conſumed them, and I alone have eſcaped to tell thee.

17 And while he alſo was yet ſpeaking, there came another and ſaid: The Chaldeans made three troops, and have fallen upon the camels, and taken them, moreover they have ſlain the ſervants with the ſword, and I alone have eſcaped to tell thee.

18 He was yet ſpeaking, and behold another came in, and ſaid: Thy ſons and daughters were eating and drinking wine in the houſe of their elder brother,

19 A violent wind came on a ſudden from the ſide of the deſert, and ſhook the four corners of the houſe, and it fell upon thy children and they are dead, and I alone have eſcaped to tell thee.

20 Then Job roſe up, and rent his garments, and having ſhaven his head fell down upon the ground, and worſhipped,

‖ Eccli. 5. 14. 1 Tim. 6. 7.

21 And ſaid: ‖ Naked came I out of my mother's womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleaſed the Lord, ſo is it done: bleſſed be the name of the Lord.

22 In all theſe things Job ſinned not by his lips, nor ſpoke he any fooliſh thing againſt God.

CHAP. II.

Satan, by God's permiſſion, ſtriketh Job with ulcers from head to foot: his patience is ſtill invincible.

AND it came to paſs when on a certain day the ſons of God came, and ſtood before the Lord, and Satan came among them, and ſtood in his ſight,

2 That the Lord ſaid to Satan: Whence comeſt thou? And he anſwered, and ſaid: I have gone round about the earth, and walked through it.

3 And the Lord ſaid to Satan: Haſt thou conſidered my ſervant Job, that there is none like him in the earth, a man ſimple, and upright, and fearing God, and avoiding evil, and ſtill keeping his innocence? But thou haſt moved me againſt him, that I ſhould afflict him without cauſe.

4 And Satan anſwered, and ſaid: Skin for ſkin, and all that a man hath he will give for his life:

5 But put forth thy hand, and touch his bone and his fleſh, and then thou ſhalt ſee that he will bleſs thee to thy face.

6 And the Lord ſaid to Satan: Behold he is in thy hand, but yet ſave his life.

7 So Satan went forth from the preſence of the Lord, and ſtruck Job with a very grievous ulcer, from the ſole of the foot even to the top of his head:

8 And he took a potſherd and ſcraped the corrupt matter, ſitting on a dunghil.

9 And his wife ſaid to him: Doſt thou ſtill continue in thy ſimplicity? bleſs God and die.

10 And he ſaid to her: Thou haſt ſpoken like one of the fooliſh women: if we have received good things at the hand of God, why ſhould we not receive evil? In all theſe things Job did not ſin with his lips.

11 Now when Job's three friends heard all the evil, that had befallen him, they came every one from his own place, Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite. For they had made an appointment to come together and viſit him, and comfort him.

12 And when they had lift up their eyes afar off, they knew him not, and crying out they wept, and rending their garments they ſprinkled duſt upon their heads toward heaven.

13 And they ſat with him on the ground ſeven days and ſeven nights, and no man ſpoke to him a word: for they ſaw that his grief was very great.

CHAP. III.

Job expreſſeth his ſenſe of the miſeries of man's life, by curſing the day of his birth.

AFTER this Job opened his mouth, and curſed his day,

CHAP. III. VER. 1. *Curſed his day.* Job *curſed* the day of his birth, not by way of wiſhing evil to any thing of God's creation; but only to expreſs in a ſtronger manner his ſenſe of human miſeries in general, and of his own calamities in particular.

2 And he said:

|| Jerem. 20. 14. 3 || Let the day perish wherein I was born, and the night in which it was said: A man-child is conceived.

4 Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.

5 Let darkness, and the shadow of death cover it, let a mist overspread it, and let it be wrapped up in bitterness.

6 Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

7 Let that night be solitary, and not worthy of praise.

8 Let them curse it who curse the day, who are ready to raise up a Leviathan:

9 Let the stars be darkened with the mist thereof: let it expect light and not see it, nor the rising of the dawning of the day:

10 Because it shut not up the doors of the womb that bore me, nor took away evils from my eyes.

11 Why did I not die in the womb, why did I not perish when I came out of the belly?

12 Why received upon the knees? why suckled at the breasts?

13 For now I should have been asleep and still, and should have rest in my sleep:

14 With kings and consuls of the earth, who build themselves solitudes:

15 Or with princes, that possess gold, and fill their houses with silver:

16 Or as a hidden untimely birth I should not be, or as they that being conceived have not seen the light.

17 There the wicked cease from tumult, and there the wearied in strength are at rest.

18 And they sometime bound together without disquiet, have not heard the voice of the oppressor.

19 The small and great are there, and the servant *is* free from his master.

20 Why is light given to him that is in misery, and life to them that are in bitterness of soul?

21 That look for death, and it cometh not, as they that dig for a treasure:

22 And they rejoice exceedingly when they have found the grave.

23 To a man whose way is hidden, and God hath surrounded him with darkness?

24 Before I eat I sigh: and as overflowing waters, so *is* my roaring:

25 For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

26 Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

CHAP. IV.

Eliphaz charges Job with impatience, and pretends that God never afflicts the innocent.

THEN Eliphaz the Themanite answered, and said:

2 If we begin to speak to thee, perhaps thou wilt take it ill, but who can withhold the words he hath conceived?

3 Behold thou hast taught many, and thou hast strengthened the weary hands:

4 Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

5 But now the scourge is come upon thee, and thou faintest: it hath touched thee, and thou art troubled.

6 Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

7 Remember, I pray thee, who ever perished being innocent? or when were the just destroyed?

8 On the contrary I have seen those who work iniquity, and sow sorrows, and reap them,

9 Perishing by the blast of God, and consumed by the spirit of his wrath.

10 The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions are broken:

11 The tiger hath perished for want of prey, and the young lions are scattered abroad.

12 Now there was a word spoken to me in private, and my ears by stealth as it were received the veins of its whisper.

13 In the horror of a vision by night, when deep sleep is wont to hold men,

14 Fear seized upon me, and trembling, and all my bones were affrighted:

15 And when a spirit passed before me, the hair of my flesh stood up.

16 There stood one whose countenance I knew not, an image before my eyes, and I heard the voice as it were of a gentle wind:

17 || Shall man be justified in comparison of God, or shall a man be more pure than his maker? || Infra 25. 4.

18 ‡ Behold they that serve him are not stedfast, and in his angels he found wickedness: ‡ Infra 15. 15. 2 Peter 2. 4. Jude 1. 6.

CHAP. IV. VER. 17. *Shall man be justified in comparison of God, &c.* These are the words which Eliphaz had heard from an Angel, which, ver. 15. he calls a *spirit*.

19 How much more ſhall they that dwell in houſes of clay, who have an earthly foundation, be conſumed as with the moth?

20 From morning till evening they ſhall be cut down: and becauſe no one underſtandeth, they ſhall periſh for ever.

21 And they that ſhall be left, ſhall be taken away from them: they ſhall die, and not in wiſdom.

CHAP. V.

Eliphaz proceeds in his charge, and exhorts Job to acknowledge his ſins.

CALL now if there be any that will anſwer thee, and turn to ſome of the ſaints.

2 Anger indeed killeth the fooliſh, and envy ſlayeth the little one.

3 I have ſeen a fool with a ſtrong root, and I curſed his beauty immediately.

4 His children ſhall be far from ſafety, and ſhall be deſtroyed in the gate, and there ſhall be none to deliver them.

5 Whoſe harveſt the hungry ſhall eat, and the armed man ſhall take him by violence, and the thirſty ſhall drink up his riches.

6 Nothing upon earth is done without a cauſe, and ſorrow doth not ſpring out of the ground.

7 Man is born to labour, and the bird to fly.

8 Wherefore I will pray to the Lord, and addreſs my ſpeech to God:

9 Who doth great things and unſearchable and wonderful things without number:

10 Who giveth rain upon the face of the earth, and watereth all things with waters:

11 Who ſetteth up the humble on high, and comforteth with health thoſe that mourn.

12 Who bringeth to nought the deſigns of the malignant, ſo that their hands cannot accompliſh what they had begun:

[1 Cor. 3. 19. 13 || Who catcheth the wiſe in their craftineſs, and diſappointeth the counſel of the wicked:

14 They ſhall meet with darkneſs in the day, and grope at noon-day as in the night.

15 But he ſhall ſave the needy from the ſword of their mouth, and the poor from the hand of the violent.

16 And to the needy there ſhall be hope, but iniquity ſhall draw in her mouth.

17 Bleſſed is the man whom God correcteth: refuſe not therefore the chaſtiſing of the Lord:

18 For he woundeth, and cureth: he ſtriketh, and his hands ſhall heal.

19 In ſix troubles he ſhall deliver thee, and in the ſeventh, evil ſhall not touch thee.

20 In famine he ſhall deliver thee from death; and in battle, from the hand of the ſword.

21 Thou ſhalt be hidden from the ſcourge of the tongue: and thou ſhalt not fear calamity when it cometh.

22 In deſtruction and famine thou ſhalt laugh: and thou ſhalt not be afraid of the beaſts of the earth.

23 But thou ſhalt have a covenant with the ſtones of the lands, and the beaſts of the earth ſhall be at peace with thee.

24 And thou ſhalt know that thy tabernacle is in peace, and viſiting thy beauty thou ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed ſhall be multiplied, and thy offſpring like the graſs of the earth.

26 Thou ſhalt enter into the grave in abundance, as a heap of wheat is brought in its ſeaſon.

27 Behold, this is even ſo, as we have ſearched out: which thou having heard, conſider it thoroughly in thy mind.

CHAP. VI.

Job maintains his innocence, and complains of his friends.

BUT Job anſwered, and ſaid:

2 O that my ſins, whereby I have deſerved wrath, and the calamity that I ſuffer, were weighed in a balance.

3 As the ſand of the ſea this would appear heavier: therefore my words are full of ſorrow:

4 For the arrows of the Lord are in me, the rage whereof drinketh up my ſpirit, and the terrors of the Lord war againſt me.

5 Will the wild aſs bray when he hath graſs? or will the ox low when he ſtandeth before a full manger?

6 Or can an unſavoury thing be eaten, that is not ſeaſoned with ſalt? or can a man taſte that which when taſted bringeth death?

7 The things which before my ſoul would not touch, now, through anguiſh are my meats.

8 Who will grant that my requeſt may come: and that God may give me what I look for?

9 And that he that hath begun may deſtroy me, that he may let looſe his hand, and cut me off?

CHAP. VI. VER. 2. *My ſins, &c.* He does not mean to compare his ſufferings with his real ſins; but with the imaginary crimes which his friends imputed to him: and eſpecially with his *wrath*, or *grief*; expreſſed in the third chapter, which they ſo much accuſed. Though, as he tells them here, it bore no proportion with the greatneſs of his calamity.

10 And that this may be my comfort, that afflicting me with ſorrow, he ſpare not, nor I contradict the words of the Holy one.

11 For what is my ſtrength, that I can hold out? or what is my end that I ſhould keep patience?

12 My ſtrength is not the ſtrength of ſtones, nor is my fleſh of braſs.

13 Behold there is no help for me in myſelf, and my familiar friends alſo are departed from me.

14 He that taketh away mercy from his friend, forſaketh the fear of the Lord.

15 My brethren have paſſed by me, as the torrent that paſſeth ſwiftly in the valleys.

16 They that fear the hoary froſt, the ſnow ſhall fall upon them.

17 At the time when they ſhall be ſcattered they ſhall periſh: and after it groweth hot they ſhall be melted out of their place.

18 The paths of their ſteps are intangled: they ſhall walk in vain, and ſhall periſh.

19 Conſider the paths of Thema, the ways of Saba, and wait a little while.

20 They are confounded, becauſe I have hoped: they are come alſo even unto me, and are covered with ſhame.

21 Now you are come: and now ſeeing my affliction you are afraid.

22 Did I ſay: Bring to me, and give me of your ſubſtance?

23 Or deliver me from the hand of the enemy, and reſcue me out of the hand of the mighty?

24 Teach me, and I will hold my peace: and if I have been ignorant in any thing, inſtruct me.

25 Why have you detracted the words of truth, whereas there is none of you that can reprove me?

26 You dreſs up ſpeeches only to rebuke, and you utter words to the wind.

27 You ruſh in upon the fatherleſs, and you endeavour to overthrow your friend.

28 However finiſh what you have begun: give ear, and ſee whether I lie.

29 Anſwer, I beſeech you, without contention: and ſpeaking that which is juſt, judge ye.

30 And you ſhall not find iniquity in my tongue, neither ſhall folly found in my mouth.

CHAP. VII.

Job declares the miſeries of man's life: and addreſſes himſelf to God.

THE life of man upon earth is a warfare, and his days are like the days of a hireling.

2 As a ſervant longeth for the ſhade, as the hireling looketh for the end of his work.

3 So I alſo have had empty months and have numbered to myſelf weariſome nights.

4 If I lie down to ſleep, I ſhall ſay: When ſhall I ariſe? and again I ſhall look for the evening, and ſhall be filled with ſorrows even till darkneſs.

5 My fleſh is clothed with rottenneſs and the filth of duſt, my ſkin is withered and drawn together.

6 My days have paſſed more ſwiftly than the web is cut by the weaver, and are conſumed without any hope.

7 Remember that my life is but wind, and my eye ſhall not return to ſee good things.

8 Nor ſhall the ſight of man behold me: thy eyes are upon me, and I ſhall be no more.

9 As a cloud is conſumed, and paſſeth away: ſo he that ſhall go down to hell ſhall not come up.

10 Nor ſhall he return any more into his houſe, neither ſhall his place know him any more.

11 Wherefore I will not ſpare my mouth, I will ſpeak in the affliction of my ſpirit: I will talk with the bitterneſs of my ſoul.

12 Am I a ſea, or a whale, that thou haſt encloſed me in a priſon?

13 If I ſay: My bed ſhall comfort me, and I ſhall be relieved ſpeaking with myſelf on my couch:

14 Thou wilt frighten me with dreams and terrify me with viſions.

15 So that my ſoul rather chooſeth hanging, and my bones death.

16 I have done with hope, I ſhall now live no longer: ſpare me, for my days are nothing.

17 What is a man that thou ſhouldſt magnify him? or why doſt thou ſet thy heart upon him?

18 Thou viſiteſt him early in the morning, and thou proveſt him ſuddenly.

19 How long wilt thou not ſpare me, nor ſuffer me to ſwallow down my ſpittle?

20 I have ſinned, what ſhall I do to thee, O keeper of men? why haſt thou ſet me oppoſite to thee, and I am become burdenſome to myſelf?

21 Why doſt thou not remove my ſin, and why doſt thou not take away my iniquity? Behold now I ſhall ſleep in the duſt: and if thou ſeek me in the morning, I ſhall not be.

CHAP. VIII.

Baldad under pretence of defending the juſtice of God, accuſes Job, and exhorts him to return to God.

THEN Baldad the Suhite anſwered, and ſaid:

2 How long wilt thou ſpeak theſe things, and how long ſhall the words of thy mouth be like a ſtrong wind?

3 Doth God pervert judgment, or doth the almighty overthrow that which is juſt?

4 Although thy children have ſinned againſt him, and he hath left them in the hand of their iniquity:

5 Yet if thou wilt ariſe early to God, and wilt beſeech the Almighty:

6 If thou wilt walk clean and upright, he will preſently awake unto thee, and will make the dwelling of thy juſtice peaceable:

7 In ſo much, that if thy former things were ſmall, thy latter things would be multiplied exceedingly.

8 For enquire of the former generation, and ſearch diligently into the memory of the fathers:

9 (For we are but of yeſterday, and are ‖ Infra 14. 2. Pſ. 143. 4. ignorant ‖ that our days upon earth are but a ſhadow:)

10 And they ſhall teach thee: they ſhall ſpeak to thee, and utter words out of their hearts.

11 Can the ruſh be green without moiſture? or a ſedge-buſh grow without water?

12 When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.

13 Even ſo are the ways of all that forget God, and the hope of the hypocrite ſhall periſh:

14 His folly ſhall not pleaſe him, and his truſt ſhall be like the ſpider's web.

15 He ſhall lean upon his houſe, and it ſhall not ſtand: he ſhall prop it up, and it ſhall not riſe:

16 He ſeemeth to have moiſture before the ſun cometh, and at his riſing his bloſſom ſhall ſhoot forth.

17 His roots ſhall be thick upon a heap of ſtones, and among the ſtones he ſhall abide.

18 If one ſwallow him up out of his place, he ſhall deny him, and ſhall ſay: I know thee not.

19 For this is the joy of his way, that others may ſpring again out of the earth.

20 God will not caſt away the ſimple, nor reach out his hand to the evil doer:

21 Until thy mouth be filled with laughter, and thy lips with rejoicing.

22 They that hate thee, ſhall be cloathed with confuſion: and the dwelling of the wicked ſhall not ſtand.

CHAP. IX.

Job acknowledges God's juſtice: although he often afflicts the innocent.

AND Job anſwered and ſaid:

2 Indeed I know it is ſo, and that man cannot be juſtified compared with God.

3 If he will contend with him, he cannot anſwer him one for a thouſand.

4 He is wiſe in heart, and mighty in ſtrength: who hath reſiſted him, and hath had peace?

5 Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.

6 Who ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Who commandeth the ſun, and it riſeth not: and ſhutteth up the ſtars as it were under a ſeal:

8 Who alone ſpreadeth out the heavens, and walketh upon the waves of the ſea.

9 Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the ſouth.

10 Who doth things great and incomprehenſible, and wonderful, of which there is no number.

11 If he come to me, I ſhall not ſee him: if he depart I ſhall not underſtand.

12 If he examine on a ſudden, who ſhall anſwer him? or who can ſay: Why doſt thou ſo?

13 God, whoſe wrath no man can reſiſt, and under whom they ſtoop that bear up the world.

14 What am I then, that I ſhould anſwer him, and have words with him?

15 I, who although I ſhould have any juſt thing, would not anſwer, but would make ſupplication to my judge.

16 And if he ſhould hear me when I call, I ſhould not believe that he had heard my voice.

17 For he ſhall cruſh me in a whirlwind, and multiply my wounds even without cauſe.

18 He alloweth not my ſpirit to reſt, and he filleth me with bitterneſs.

19 If ſtrength be demanded, he is moſt ſtrong: if equity of judgment, no man dare bear witneſs for me.

20 If I would juſtify myſelf, my own mouth ſhall condemn me: if I would ſhew myſelf innocent, he ſhall prove me wicked.

21 Although I ſhould be ſimple, even this my ſoul ſhall be ignorant of, and I ſhall be weary of my life,

22 One thing there is that I have ſpoken,

CHAP. IX. VER. 9. *Arcturus, &c.* Theſe are names of ſtars or conſtellations. In Hebrew, Aſh, Ceſil, and Cimah. See note ch. xxxviii. ver. 31.

VER. 17. *Without cauſe.* That is, without my knowing the cauſe: or without any crime of mine.

both the innocent and the wicked he conſumeth.

23 If he ſcourge, let him kill at once, and not laugh at the pains of the innocent.

24 The earth is given into the hand of the wicked, he covereth the face of the judges thereof: and if it be not he, who is it then?

25 My days have been ſwifter than a poſt: they have fled away and have not ſeen good.

26 They have paſſed by as ſhips carrying fruits, as an eagle flying to the prey.

27 If I ſay: I will not ſpeak ſo: I change my face, and am tormented with ſorrow.

28 I feared all my works, knowing that thou didſt not ſpare the offender.

29 But if ſo alſo I am wicked, why have I laboured in vain?

30 If I be waſhed as it were with ſnow-waters, and my hands ſhall ſhine ever ſo clean:

31 Yet thou ſhalt plunge me in filth, and my garments ſhall abhor me.

32 For I ſhall not anſwer a man that is like myſelf: nor one that may be heard with me equally in judgment.

33 There is none that may be able to reprove both, and to put his hand between both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 I will ſpeak, and will not fear him: for I cannot anſwer while I am in fear.

CHAP. X.

Job laments his afflictions and begs to be delivered.

MY ſoul is weary of my life, I will let go my ſpeech againſt myſelf, I will ſpeak in the bitterneſs of my ſoul.

2 I will ſay to God: Do not condemn me: tell me why thou judgeſt me ſo.

3 Doth it ſeem good to thee that thou ſhouldſt calumniate me, and oppreſs me, the work of thy own hands, and help the counſel of the wicked?

4 Haſt thou eyes of fleſh: or, ſhalt thou ſee as man ſeeth?

5 Are thy days as the days of man, and are thy years as the times of men:

6 That thou ſhouldſt enquire after my iniquity, and ſearch after my ſin?

7 And ſhouldſt know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand.

8 Thy hands have made me, and faſhioned me wholly round about, and doſt thou thus caſt me down headlong on a ſudden?

9 Remember, I beſeech thee, that thou haſt made me as the clay, and thou wilt bring me into duſt again.

10 Haſt thou not milked me as milk, and curdled me like cheeſe?

11 Thou haſt cloathed me with ſkin and fleſh: thou haſt put me together with bones and ſinews:

12 Thou haſt granted me life and mercy, and thy viſitation hath preſerved my ſpirit.

13 Although thou conceal theſe things in thy heart, yet I know that thou remembereſt all things.

14 If I have ſinned and thou haſt ſpared me for an hour: why doſt thou not ſuffer me to be clean from my iniquity?

15 And if I be wicked, wo unto me: and if juſt, I ſhall not lift up my head, being filled with affliction and miſery.

16 And for pride thou wilt take me as a lioneſs, and returning thou tormenteſt me wonderfully.

17 Thou reneweſt thy witneſſes againſt me, and multiplieſt thy wrath upon me, and pains war againſt me.

18 Why didſt thou bring me forth out of the womb? O that I had been conſumed that eye might not ſee me!

19 I ſhould have been as if I had not been, carried from the womb to the grave.

20 Shall not the fewneſs of my days be ended ſhortly? ſuffer me, therefore, that I may lament my ſorrow a little:

21 Before I go, and return no more, to a land that is dark and covered with the miſt of death:

22 A land of miſery and darkneſs, where the ſhadow of death, and no order, but everlaſting horror dwelleth.

CHAP. XI.

Sophar reproveth Job, for juſtifying himſelf, and inviteth him to repentance.

THEN Sophar the Naamathite anſwered, and ſaid:

2 Shall not he that ſpeaketh much, hear alſo? or ſhall a man full of talk be juſtified?

3 Shall men hold their peace to thee only? and when thou haſt mocked others, ſhall no man confute thee?

4 For thou haſt ſaid: My word is pure, and I am clean in thy ſight.

5 And I wiſh that God would ſpeak with thee, and would open his lips to thee,

6 That he might ſhew thee the ſecrets of wiſdom and that his law is manifold, and thou mighteſt underſtand that he exacteth much leſs of thee, than thy iniquity deſerveth.

7 Peradventure thou wilt comprehend the ſteps of God, and wilt find out the Almighty perfectly?
8 He is higher than heaven, and what wilt thou do? he is deeper than hell, and how wilt thou know?
9 The meaſure of him is longer than the earth, and broader than the ſea.
10 If he ſhall overturn all things, or ſhall preſs them together, who ſhall contradict him?
11 For he knoweth the vanity of men, and when he ſeeth iniquity, doth he not conſider it?
12 A vain man is lifted up into pride, and thinketh himſelf born free like a wild aſs's colt.
13 But thou haſt hardened thy heart, and haſt ſpread thy hands to him.
14 If thou wilt put away from thee the iniquity that is in thy hand, and let not injuſtice remain in thy tabernacle:
15 Then mayſt thou lift up thy face without ſpot, and thou ſhalt be ſtedfaſt, and ſhalt not fear.
16 Thou ſhalt alſo forget miſery, and remember it only as waters that are paſſed away.
17 And brightneſs like that of the noon day, ſhall ariſe to thee at evening: and when thou ſhalt think thyſelf conſumed, thou ſhalt riſe as the day-ſtar.
18 And thou ſhalt have confidence, hope being ſet before thee, and being buried thou ſhalt ſleep ſecure.
‖ Levit. 26. 6. 19 ‖ Thou ſhalt reſt, and there ſhall be none to make thee afraid: and many ſhall intreat thy face.
‖ Levit. 26. 16. 20 ‖ But the eyes of the wicked ſhall decay, and the way to eſcape ſhall fail them, and their hope the abomination of the ſoul.

CHAP. XII.

Job's reply to Sophar. He extols God's power and wiſdom.

THEN Job anſwered, and ſaid:
2 Are you then men alone, and ſhall wiſdom die with you?
‖ Infra 20. 3. 3 ‖ I alſo have a heart as well as you: for who is ignorant of theſe things, which you know?
‖ Prov. 14. 2. 4 ‖ He that is mocked by his friend as I, ſhall call upon God and he will hear him: for the ſimplicity of the juſt man is laughed to ſcorn.
5 The lamp deſpiſed in the thoughts of the rich, is ready for the time appointed.
‖ Pſ. 43. 11. & 48. 7. 6 ‖ The tabernacles of robbers abound, and they provoke God boldly, whereas it is he that hath given all into their hands:
7 But aſk now the beaſts, and they ſhall teach thee: and the birds of the air and they ſhall tell thee.
8 Speak to the earth, and it ſhall anſwer thee: and the fiſhes of the ſea ſhall tell.
9 Who is ignorant that the hand of the Lord hath made all theſe things?
10 In whoſe hand is the ſoul of every living thing, and the ſpirit of all fleſh of man.
‖ Infra 34. 3. 11 ‖ Doth not the ear diſcern words, and the palate of him that eateth, the taſte?
12 In the ancient is wiſdom, and in length of days prudence.
13 With him is wiſdom and ſtrength, he hath counſel and underſtanding.
‖ Iſai. 22. 22. Apoc. 3. 7. 14 ‖ If he pull down, there is no man that can build up: if he ſhut up a man, there is none that can open.
15 If he withhold the waters, all things ſhall be dried up: and if he ſend them out, they ſhall overturn the earth.
16 With him is ſtrength and wiſdom: he knoweth both the deceiver, and him that is deceived.
17 He bringeth counſellors to a fooliſh end, and judges to inſenſibility.
18 He looſeth the belt of kings, and girdeth their loins with a cord.
19 He leadeth away prieſts without glory, and overthroweth nobles.
20 He changeth the ſpeech of the true ſpeakers, and taketh away the doctrine of the aged.
21 He poureth contempt upon princes, and relieveth them that were oppreſſed.
22 He diſcovereth deep things out of darkneſs, and bringeth up to light the ſhadow of death.
23 He multiplieth nations, and deſtroyeth them, and reſtoreth them again after they were overthrown.
24 He changeth the heart of the princes of the people of the earth, and deceiveth them that they walk in vain where there is no way.
25 They ſhall grope as in the dark, and not in the light, and he ſhall make them ſtagger like men that are drunk.

CHAP. XIII.

Job perſiſts in maintaining his innocence: and reproves his friends.

BEHOLD my eye hath ſeen all theſe things, and my ear hath heard them, and I have underſtood them all.
2 According to your knowledge I alſo know: neither am I inferior to you.
3 But yet I will ſpeak to the Almighty, and I deſire to reaſon with God.

4 Having firſt ſhewn that you are forgers of lies, and maintainers of perverſe opinions.

5 And I wiſh you would hold your peace, that you might be thought to be wiſe men.

6 Hear ye therefore my reproof, and attend to the judgment of my lips.

7 Hath God any need of your lie, that you ſhould ſpeak deceitfully for him?

8 Do you accept his perſon, and do you endeavour to judge for God?

9 Or ſhall it pleaſe him, from whom nothing can be concealed? or ſhall he be deceived as a man, with your deceitful dealings?

13 He ſhall reprove you, becauſe in ſecret you accept his perſon.

11 As ſoon as he ſhall move himſelf, he ſhall trouble you: and his dread ſhall fall upon you.

12 Your remembrance ſhall be compared to aſhes, and your necks ſhall be brought to clay.

13 Hold your peace a little while, that I may ſpeak whatſoever my mind ſhall ſuggeſt to me.

14 Why do I tear my fleſh with my teeth, and carry my ſoul in my hands?

15 Although he ſhould kill me, I will truſt in him: but yet I will reprove my ways in his ſight.

16 And he ſhall be my ſaviour: for no hypocrite ſhall come before his preſence.

17 Hear ye my ſpeech, and receive with your ears hidden truths.

18 If I ſhall be judged, I know that I ſhall be found juſt.

19 Who is he that will plead againſt me? let him come: why am I conſumed holding my peace?

20 Two things only do not to me, and then from thy face I ſhall not be hid:

21 Withdraw thy hand far from me, and let not thy dread terrify me.

22 Call me, and I will anſwer thee: or elſe I will ſpeak, and do thou anſwer me.

23 How many are my iniquities and ſins? make me know my crimes and offences.

24 Why hideſt thou thy face, and thinkeſt me thy enemy?

25 Againſt a leaf, that is carried away with the wind, thou ſheweſt thy power, and thou purſueſt a dry ſtraw.

26 For thou writeſt bitter things againſt me, and wilt conſume me for the ſins of my youth.

27 Thou haſt put my feet in the ſtocks and haſt obſerved all my paths, and haſt conſidered the ſteps of my feet:

28 Who am to be conſumed as rottenneſs, and as a garment that is moth-eaten.

CHAP. XIV.

Job declares the ſhortneſs of man's days: and profeſſes his belief of a reſurrection.

MAN born of a woman, living for a ſhort time, is filled with many miſeries.

2 ‖ Who cometh forth like a flower, and is deſtroyed, and fleeth as a ſhadow, and never continueth in the ſame ſtate. ‖ Supra 8. 9. Pſ. 143. 4.

3 And doſt thou think it meet to open thy eyes upon ſuch an one, and to bring him into judgment with thee?

4 ‖ Who can make him clean that is conceived of unclean ſeed? is it not thou who only art? ‖ Pſ. 50. 4.

5 The days of man are ſhort, and the number of his months is with thee: thou haſt appointed his bounds which cannot be paſſed.

6 Depart a little from him, that he may reſt, until his wiſhed for day come, as that of the hireling.

7 A tree hath hope: if it be cut, it groweth green again, and the boughs thereof ſprout.

8 If its root be old in the earth, and its ſtock be dead in the duſt:

9 At the ſcent of water it ſhall ſpring, and bring forth leaves, as when it was firſt planted.

10 But man when he ſhall be dead, and ſtripped and conſumed, I pray you where is he?

11 As if the waters ſhould depart out of the ſea, and an emptied river ſhould be dried up:

12 So man when he is fallen aſleep ſhall not riſe again till the heavens be broken, he ſhall not awake, nor riſe up out of his ſleep.

13 Who will grant me this, that thou mayſt protect me in hell, and hide me till thy wrath paſs, and appoint me a time when thou wilt remember me?

14 Shall man that is dead, thinkeſt thou, live again? all the days, in which I am now in warfare, I expect until my change come.

15 Thou ſhalt call me, and I will anſwer thee: to the work of thy hands thou ſhalt reach out thy right hand.

16 ‖ Thou indeed haſt numbered my ſteps, but ſpare my ſins. ‖ Infra 31. 4. & 34. 31. Prov. 5. 21.

CHAP. XIV. VER. 13. *That thou mayſt protect me in hell.* That is, in the ſtate of the dead; and in the place where the ſouls are kept waiting for their Redeemer.

17 Thou haſt ſealed up my offences as it were in a bag, but haſt cured my iniquity.
18 A mountain falling cometh to naught, and a rock is removed out of its place.
19 Waters wear away the ſtones, and with inundation the ground by little and little is waſhed away: ſo in like manner thou ſhalt deſtroy man.
20 Thou haſt ſtrengthened him for a little while, that he may paſs away for ever: thou ſhalt change his face, and ſhalt ſend him away.
21 Whether his children come to honour or diſhonour, he ſhall not underſtand.
22 But yet his fleſh, while he ſhall live, ſhall have pain, and his ſoul ſhall mourn over him.

CHAP. XV.

Eliphaz returns to the charge againſt Job; and deſcribes the wretched ſtate of the wicked.

AND Eliphaz the Themanite anſwered, and ſaid:
2 Will a wiſe man anſwer as if he were ſpeaking in the wind, and fill his ſtomach with burning heat?
3 Thou reproveſt him by words, who is not equal to thee, and thou ſpeakeſt that which is not good for thee.
4 As much as is in thee, thou haſt made void fear, and haſt taken away prayers from before God.
5 For thy iniquity hath taught thy mouth, and thou imitateſt the tongue of blaſphemers.
6 Thy own mouth ſhall condemn thee, and not I: and thy own lips ſhall anſwer thee.
7 Art thou the firſt man that was born, or waſt thou made before the hills?
8 Haſt thou heard God's counſel, and ſhall his wiſdom be inferior to thee?
9 What knoweſt thou that we are ignorant of? what doſt thou underſtand that we know not?
‖ Eccli. 18. 8. 10 ‖ There are with us alſo aged and ancient men, much elder than thy fathers.
11 Is it a great matter that God ſhould comfort thee? but thy wicked words hinder this.
12 Why doth thy heart elevate thee, and why doſt thou ſtare with thy eyes, as if they were thinking great things?
13 Why doth thy ſpirit ſwell againſt God, to utter ſuch words out of thy mouth?
14 What is man that he ſhould be without ſpot, and he that is born of a woman that he ſhould appear juſt?
‖ Supra 4. 18. 15 ‖ Behold among his ſaints none is unchangeable, and the heavens are not pure in his ſight.
16 How much more is man abominable, and unprofitable, who drinketh iniquity like water?
17 I will ſhew thee, hear me: and I will tell thee what I have ſeen.
18 Wiſe men confeſs and hide not their fathers.
19 To whom alone the earth was given, and no ſtranger hath paſſed among them.
20 The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.
21 The ſound of dread is always in his ears: and when there is peace, he always ſuſpecteth treaſon.
22 He believeth not that he may return from darkneſs to light, looking round about for the ſword on every ſide.
23 When he moveth himſelf to ſeek bread, he knoweth that the day of darkneſs is ready at his hand.
24 Tribulation ſhall terrify him, and diſtreſs ſhall ſurround him, as a king that is prepared for the battle.
25 For he hath ſtretched out his hand againſt God, and hath ſtrengthened himſelf againſt the Almighty.
26 He hath run againſt him with his neck raiſed up, and is armed with a fat neck.
27 Fatneſs hath covered his face, and the fat hangeth down on his ſides.
28 He hath dwelt in deſolate cities, and in deſert houſes that are reduced into heaps.
29 He ſhall not be enriched, neither ſhall his ſubſtance continue, neither ſhall he puſh his root in the earth.
30 He ſhall not depart out of darkneſs: the flame ſhall dry up his branches, and he ſhall be taken away by the breath of his own mouth.
31 He ſhall not believe, being vainly deceived by error, that he may be redeemed with any price.
32 Before his days be full he ſhall periſh: and his hands ſhall wither away.
33 He ſhall be blaſted as a vine when its grapes are in the firſt flower, and as an olive-tree that caſteth its flower.
34 For the congregation of the hypocrite

CHAP. XV. VER. 4. *Thou haſt made void fear.* That is caſt off the fear of offending God.
VER. 18. *Wiſe men confeſs and hide not their fathers.* That is, the knowledge and documents they have received from their fathers they are not aſhamed to own.

is barren, and fire ſhall devour their tabernacles, who love to take bribes.

‖ Pſ. 7. 15. Iſai. 59. 4. 35 ‖ He hath conceived ſorrow, and hath brought forth iniquity, and his womb prepareth deceits.

CHAP. XVI.

Job expoſtulates with his friends: and appeals to the judgment of God.

THEN Job anſwered, and ſaid:

2 I have often heard ſuch things as theſe: you are all troubleſome comforters.

3 Shall windy words have no end? or is it any trouble to thee to ſpeak?

4 I alſo could ſpeak like you: and would God your ſoul were for my ſoul.

5 I would comfort you alſo with words, and would wag my head over you.

6 I would ſtrengthen you with my mouth, and would move my lips, as ſparing you.

7 But what ſhall I do? If I ſpeak, my pain will not reſt: and if I hold my peace, it will not depart from me.

8 But now my ſorrow hath oppreſſed me, and all my limbs are brought to nothing.

9 My wrinkles bear witneſs againſt me, and a falſe ſpeaker riſeth up againſt my face, contradicting me.

10 He hath gathered together his fury againſt me, and threatening me he hath gnaſhed with his teeth upon me: my enemy hath beheld me with terrible eyes.

11 They have opened their mouths upon me, and reproaching me they have ſtruck me on the cheek, they are filled with my pains.

12 God hath ſhut me up with the unjuſt man, and hath delivered me into hands of the wicked.

13 I that was formerly ſo wealthy, am all on a ſudden broken to pieces: he hath taken me by my neck, he hath broken me, and hath ſet me up to be his mark.

14 He hath compaſſed me round about with his lances, he hath wounded my loins, he hath not ſpared, and hath poured out my bowels on the earth.

15 He hath torn me with wound upon wound, he hath ruſhed in upon me like a giant.

16 I have ſowed ſack cloth upon my ſkin, and have covered my fleſh with aſhes.

17 My face is ſwoln with weeping, and my eye-lids are dim.

18 Theſe things have I ſuffered without the iniquity of my hand, when I offered pure prayers to God.

19 O earth, cover not thou my blood, neither let my cry find a hiding place in thee.

20 For behold my witneſs is in heaven, and he that knoweth my conſcience is on high.

21 My friends *are* full of words: my eye poureth out tears to God.

22 And O that a man might ſo be judged with God, as the ſon of man is judged with his companion!

23 For behold ſhort years paſs away, and I am walking in a path by which I ſhall not return.

CHAP. XVII.

Job's hope in God: he expects reſt in death.

MY ſpirit ſhall be waſted, my days ſhall be ſhortened, and only the grave remaineth for me.

2 I have not ſinned, and my eye abideth in bitterneſs.

3 Deliver me, O Lord, and ſet me beſide thee, and let any man's hand fight againſt me.

4 Thou haſt ſet their heart far from underſtanding, therefore they ſhall not be exalted.

5 He promiſeth a prey to his companions, and the eyes of his children ſhall fail.

6 He hath made me as it were a bye-word of the people, and I am an example before them.

7 My eye is dim through indignation, and my limbs are brought as it were to nothing.

8 The juſt ſhall be aſtoniſhed at this, and the innocent ſhall be raiſed up againſt the hypocrite.

9 And the juſt man ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

10 Wherefore be you all converted, and come, and I ſhall not find among you any wiſe man.

11 My days have paſſed away, my thoughts are diſſipated, tormenting my heart.

12 They have turned night into day, and after darkneſs I hope for light again.

13 If I wait hell is my houſe, and I have made my bed in darkneſs.

14 I have ſaid to rottenneſs: Thou art my father; to worms, my mother and my ſiſter.

15 Where is now then my expectation, and who conſidereth my patience?

16 All that I have ſhall go down into the deepeſt pit: thinkeſt that there at leaſt I ſhall have reſt?

CHAP. XVII. VER. 2. *Not ſinned.* That is, I am not guilty of ſuch ſins as they charge me with.

VER. 13. *Hell.* Seol. The region of the dead.
VER. 16. *Deepeſt pit.* Literally *hell.*

CHAP. XVIII.

Baldad again reproves Job: and describes the miseries of the wicked.

THEN Baldad the Suhite answered, and said:

2 How long will ye throw out words? understand first, and so let us speak.

3 Why are we reputed as beasts, and counted vile before you?

4 Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

5 Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

6 The light shall be dark in his tabernacle, and the lamp that is over him, shall be put out.

7 The step of his strength shall be straitened, and his own counsel shall cast him down headlong.

8 For he hath thrust his feet into a net, and walketh in its meshes.

9 The sole of his foot shall be held in a a snare, and thirst shall burn against him.

10 A gin is hidden for him in the earth, and his trap upon the path.

11 Fears shall terrify him on every side, and shall entangle his feet.

12 Let his strength be wasted with famine, and let hunger invade his ribs.

13 Let it devour the beauty of his skin, let the first-born death consume his arms.

14 Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.

15 Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

16 Let his roots be dried up beneath, and his harvest destroyed above.

‖ Prov. 2. 22. 17 ‖ Let the memory of him perish from the earth, and let not his name be renowned in the streets.

18 He shall drive him out of light into darkness, and shall remove him out of the world.

19 His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.

20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

21 These then are the tabernacles of the wicked, and this the place of him that knoweth not God.

CHAP. XIX.

Job complains of the cruelty of his friends: he describes his own sufferings: and his belief of a future resurrection.

THEN Job answered, and said:

2 How long do you afflict my soul, and break me in pieces with words?

3 Behold, these ten times you confound me, and are not ashamed to oppress me.

4 For if I have been ignorant, my ignorance shall be with me.

5 But you set yourselves up against me, and reprove me with my reproaches.

6 At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges.

7 Behold I shall cry suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.

8 He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

9 He hath stript me of my glory, and hath taken the crown from my head.

10 He hath destroyed me on every side, and I am lost, and he hath taken away my hope, as from a tree that is plucked up.

11 His wrath is kindled against me, and he hath counted me as his enemy.

12 His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.

13 He hath put my brethren far from me, and my acquaintance like strangers have departed from me.

14 My kinsmen have forsaken me, and they that knew me have forgotten me.

15 They that dwell in my house, and my maid-servants have counted me as a stranger, and I have been like an alien in their eyes.

16 I called my servant, and he gave me no answer, I entreated him with my own mouth.

17 My wife hath abhorred my breath, and I entreated the children of my womb.

CHAP. XIX. VER. 6. *With an equal judgment.* St. Gregory explains these words thus: Job being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved; and in that respect, that the punishment was not equal, yet it was just, as coming from God, who gives a *crown of justice* to those who suffer for righteousness sake, and proves the just with tribulations, as gold is tried by fire.

18 Even fools deſpiſed me, and when I was gone from them, they ſpoke againſt me.

19 They that were ſome time my counſellors, have abhorred me: and he whom I loved moſt, is turned againſt me.

20 The fleſh being conſumed, my bone hath cleaved to my ſkin, and nothing but lips are left about my teeth.

21 Have pity on me, have pity on me, at leaſt you my friends, becauſe the hand of the Lord hath touched me.

22 Why do you perſecute me as God, and glut yourſelves with my fleſh?

23 Who will grant me that my words may be written? who will grant me that they may be marked down in a book:

24 With an iron pen, and in a plate of lead, or elſe be graven with an inſtrument in flint-ſtone?

25 For I know that my Redeemer liveth, and in the laſt day I ſhall riſe out of the earth.

26 And I ſhall be clothed again with my ſkin, and in my fleſh I ſhall ſee my God.

27 Whom I myſelf ſhall ſee, and my eyes ſhall behold, and not another: this my hope is laid up in my boſom.

28 Why then do you ſay now: Let us perſecute him, and let us find occaſion of word againſt him?

29 Flee then from the face of the ſword, for the ſword is the revenger of iniquities: and know ye that there is a judgment.

CHAP. XX.

Sophar declares the ſhortneſs of the proſperity of the wicked: and their ſudden downfal.

THEN Sophar the Naamathite anſwered, and ſaid:

2 Therefore various thoughts ſucceed one another in me, and my mind is hurried away to different things.

3 The doctrine with which thou reproveſt me, I will hear, and the ſpirit of my underſtanding ſhall anſwer for me.

4 This I know from the beginning, ſince man was placed upon the earth,

5 That the praiſe of the wicked is ſhort, and the joy of the hypocrite but for a moment.

6 If his pride mount up even to heaven, and his head touch the clouds:

7 In the end he ſhall be deſtroyed like a dunghil, and they that had ſeen him, ſhall ſay: Where is he?

8 As a dream that fleeth away he ſhall not be found, he ſhall paſs as a viſion of the night:

9 The eyes that had ſeen him, ſhall ſee him no more, neither ſhall his place any more behold him.

10 His children ſhall be oppreſſed with want, and his hands ſhall render to him his ſorrow.

11 His bones ſhall be filled with the vices of his youth, and they ſhall ſleep with him in the duſt.

12 For when evil ſhall be ſweet in his mouth, he will hide it under his tongue.

13 He will ſpare it, and not leave it, and will hide it in his throat.

14 His bread in his belly ſhall be turned into the gall of aſps within him.

15 The riches which he hath ſwallowed, he ſhall vomit up, and God ſhall draw them out of his belly.

16 He ſhall ſuck the head of aſps, and the viper's tongue ſhall kill him.

17 (Let him not ſee the ſtreams of the river, the brooks of honey and of butter.)

18 He ſhall be puniſhed for all that he did, and yet ſhall not be conſumed: according to the multitude of his devices ſo alſo ſhall he ſuffer.

19 Becauſe he broke in and ſtript the poor: he hath violently taken away a houſe which he did not build.

20 ‖ And yet his belly was not filled: and when he hath the things he coveted, he ſhall not be able to poſſeſs them. ‖ Eccli. 5.

21 There was nothing left of his meat, and therefore nothing ſhall continue of his goods:

22 When he ſhall be filled, he ſhall be ſtraitened, he ſhall burn, and every ſorrow ſhall fall upon him.

23 May his belly be filled, that *God* may ſend forth the wrath of his indignation upon him, and rain down his war upon him,

24 He ſhall flee from weapons of iron, and ſhall fall upon a bow of braſs.

25 The ſword *is* drawn out, and cometh forth from its ſcabbard, and glittereth in

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VER. 25, 26, & 27, Shew Job's explicit belief in his Redeemer, and alſo of the reſurrection of the fleſh: not as one tree riſeth in place of another, but that the ſelf ſame fleſh ſhall riſe at the laſt day, by the power of God, changed in quality but not in ſubſtance, every one to receive ſentence according to his works in this life.

CHAP. XX. VER. 18. *According to the multitude of his devices.* That is, his ſtratagems to gratify his paſſions, and to oppreſs and deſtroy the poor.

his bitterneſs: the terrible ones ſhall go and come upon him.

26 All darkneſs is hid in his ſecret places: a fire that is not kindled ſhall devour him, he ſhall be afflicted when left in his tabernacle.

27 The heavens ſhall reveal his iniquity, and the earth ſhall riſe up againſt him.

28 The offspring of his houſe ſhall be expoſed, he ſhall be pulled down in the day of God's wrath.

29 This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

CHAP. XXI.

Job ſhews that the wicked often proſper in this world, even to the end of their life: but that their judgment is in another world.

THEN Job anſwered, and ſaid:

2 Hear, I beſeech you, my words, and do penance.

3 Suffer me, and I will ſpeak, and after, if you pleaſe, laugh at my words.

4 Is my debate againſt man, that I ſhould not have juſt reaſon to be troubled?

5 Hearken to me and be aſtoniſhed, and lay your finger on your mouth.

6 As for me, when I remember, I am afraid, and trembling taketh hold on my fleſh.

‖ Jerem. 12. 1. 1. 3. & 13. Habac. 6. 3. 13.

7 ‖ Why then do the wicked live, are they advanced, and ſtrengthened with riches?

8 Their ſeed continueth before them, a multitude of kinſmen, and of children's children in their ſight.

9 Their houſes are ſecure and peaceable, and the rod of God is not upon them.

10 Their cattle have conceived, and failed not: their cow hath calved, and is not deprived of her fruit.

11 Their little ones go out like a flock, and their children dance and play.

12 They take the timbrel, and the harp, and rejoice at the ſound of the organ.

13 They ſpend their days in wealth, and in a moment they go down to hell.

14 Who have ſaid to God: Depart from us, we deſire not the knowledge of thy ways.

15 ‖ Who is the Almighty, that we ſhould ſerve him? and what doth it profit us if we pray to him? ‖ Malac. 3. 14.

16 Yet becauſe their good things are not in their hand, may the counſel of the wicked be far from me.

17 How often ſhall the lamp of the wicked be put out, and a deluge come upon them, and he ſhall diſtribute the ſorrows of his wrath?

18 They ſhall be as chaff before the face of the wind, and as aſhes which the whirlwind ſcattereth.

19 God ſhall lay up the ſorrow of the father for his children: and when he ſhall repay, then ſhall he know.

20 His eyes ſhall ſee his own deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what is it to him what befalleth his houſe after him: and if the number of his months be diminiſhed by one half?

22 Shall any one teach God knowledge, who judgeth thoſe that are high.

23 One man dieth ſtrong and heal, rich and happy.

24 His bowels are full of fat, and his bones are moiſtened with marrow.

25 But another dieth in bitterneſs of ſoul without any riches:

26 And yet they ſhall ſleep together in the duſt, and worms ſhall cover them.

27 Surely I know your thoughts, and your unjuſt judgments againſt me.

28 For you ſay: Where is the houſe of the prince? and where are the dwelling-places of the wicked?

29 Aſk any one of them that go by the way, and you ſhall perceive that he knoweth theſe ſame things.

30 Becauſe the wicked man is reſerved to the day of deſtruction, and he ſhall be brought to the day of wrath.

31 Who ſhall reprove his way to his face? and who ſhall repay him what he hath done?

32 He ſhall be brought to the graves, and ſhall watch in the heap of the dead.

33 He hath been acceptable to the gravel of Cocytus, and he ſhall draw every man after him, and there are innumerable before him.

34 How then do ye comfort me in vain, whereas your anſwer is ſhewn to be repugnant to truth?

CHAP. XXI. VER. 33. *Acceptable to the gravel of Cocytus.* The Hebrew word, which St. Jerome has here rendered by the name *Cocytus* (which the poets repreſent as a river in hell) ſignifies a *valley* or a *torrent*: and in this place, is taken for the low region of death, and hell: which willingly, as it were, receives the wicked at their death: who are uſhered in by innumerable others that have gone before them; and are followed by multitudes above number.

CHAP. XXII.

Eliphaz falsly imputes many crimes to Job: but promises him prosperity if he will repent.

THEN Eliphaz the Themanite answered, and said:

2 Can man be compared with God, even though he were of perfect knowledge?

3 What doth it profit God if thou be just? or what dost thou give him if thy way be unspotted?

4 Shall he reprove thee for fear, and come with thee into judgment:

5 And not for thy manifold wickedness, and thy infinite iniquities?

6 For thou hast taken away the pledge of thy brethren without cause, and stript the naked of their cloathing.

7 Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

8 In the strength of thy arm thou didst possess the land, and being the most mighty thou holdedst it.

9 Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

10 Therefore art thou surrounded with snares, and sudden fear troubleth thee.

11 And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

12 Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

13 And thou sayst: What doth God know? and he judgeth as it were through a mist.

14 The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven.

15 Dost thou desire to keep the path of ages, which wicked men have trodden?

16 Who were taken away before their time, and a flood hath overthrown their foundation:

17 Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing:

18 Whereas he had filled their houses with good things: whose way of thinking be far from me.

‖ Ps. 106. 42. 19 ‖ The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

20 Is not their exaltation cut down, and hath not fire devoured the remnants of them?

21 Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

22 Receive the law of his mouth, and lay up his words in thy heart.

23 If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

24 He shall give for earth flint, and for flint torrents of gold.

25 And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

26 Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

27 Thou shalt pray to him, and he will hear thee, and thou shalt pay vows.

28 Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

‖ Prov. 29. 23. 29 ‖ For he that hath been humbled, shall be in glory: and he that shall bow down his eyes, he shall be saved.

30 The innocent shall be saved, and he shall be saved by the cleanness of his hands.

CHAP. XXIII.

Job wishes to be tried at God's tribunal.

THEN Job answered, and said:

2 Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

3 Who will grant me that I might know and find him, and come even to his throne?

4 I would set judgment before him, and would fill my mouth with complaints.

5 That I might know the words that he would answer me, and understand what he would say to me.

6 I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

7 Let him propose equity against me, and let my judgment come to victory.

8 But if I go to the east, he appeareth not: if to the west, I shall not understand him.

9 If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

10 But he knoweth my way, and has tried me as gold that passeth through the fire:

11 My foot hath followed his steps, I have kept his way, and have not declined from it.

12 I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

13 For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath he done.

14 And when he shall have fulfilled his will in me, many other like things are also at hand with him.

15 And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

16 God hath softened my heart, and the Almighty hath troubled me.

17 For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

CHAP. XXIV.

God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.

TIMES are not hid from the Almighty: but they that know him, know not his days.

2 Some have removed land-marks, have taken away flocks by force, and fed them.

3 They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

4 They have overturned the way of the poor, and have oppressed together the meek of the earth.

5 Others like wild asses in the desert go forth to their work: by watching for a prey, they get bread for their children.

6 They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

7 They send men away naked, taking away their clothes who have no covering in the cold:

8 Who are wet with the showers of the mountains, and having no covering embrace the stones.

9 They have violently robbed the fatherless, and stript the poor common people.

10 From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.

11 They have taken their rest at noon among the stores of them, who after having trodden the wines-presses suffer thirst.

12 Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged.

13 They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

14 The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.

15 The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

16 He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

17 If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

18 He is light upon the face of the water: cursed be his portion on the earth, let him not walk by the way of the vineyards.

19 Let him pass from the snow waters to excessive heat, and his sin even to hell.

20 Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

21 For he hath fed the barren that beareth not, and to the widow he hath done no good.

22 He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

23 ‖ God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways. ‖ Apoc. 2: 21.

24 They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25 And if it be not so, who can convince me that I have lied, and set my words before God?

CHAP. XXV.

Baldad represents the justice of God, before whom no man can be justified.

THEN Baldad the Suhite answered, and said:

2 Power and terror are with him, who maketh peace in his high places.

3 Is there any numbering of his soldiers? and upon whom shall not his light arise?

4 Can man be justified compared with God, or he that is born of a woman appear clean?

5 Behold even the moon doth not shine, and the stars are not pure in his sight.

6 How much less man that is rottenness, and the son of man who is a worm?

CHAP. XXVI.

Job declares his sentiments of the wisdom and power of God.

THEN Job answered, and said:

2 Whose helper art thou? is it of him

that is weak? and doſt thou hold up the arm of him that has no ſtrength?

3 To whom haſt thou given counſel? perhaps to him that hath no wiſdom, and thou haſt ſhewn thy very great prudence.

4 Whom haſt thou deſired to teach? was it not him that made life?

5 Behold the giants groan under the waters, and they that dwell with them.

6 Hell is naked before him, and there is no covering for deſtruction.

7 He ſtretched out the north over the empty ſpace, and hangeth the earth upon nothing.

8 He bindeth up the waters in his clouds, ſo that they break not out and fall down together.

9 He withholdeth the face of his throne, and ſpreadeth his cloud over it.

10 He hath ſet bounds about the waters, till light and darkneſs come to an end.

11 The pillars of heaven tremble, and dread at his beck.

12 By his power the ſeas are ſuddenly gathered together, and his wiſdom has ſtruck the proud one.

13 His Spirit hath adorned the heavens, and his obſtetric hand brought forth the winding ſerpent.

14 Lo, theſe things are ſaid in part of his ways: and ſeeing we have heard ſcarce a little drop of his word, who ſhall be able to behold the thunder of his greatneſs?

CHAP. XXVII.

Job perſiſts in aſſerting his own innocence, and that hypocrites will be puniſhed in the end.

JOB alſo added, taking up his parable, and ſaid:

2 As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my ſoul to bitterneſs.

3 As long as breath remaineth in me, and the Spirit of God in my noſtrils,

4 My lips ſhall not ſpeak iniquity, neither ſhall my tongue contrive lying.

5 God forbid that I ſhould judge you to be juſt: till I die I will not depart from my innocence.

6 My juſtification, which I have begun to hold, I will not forſake: for my heart doth not reprehend me in all my life.

7 Let my enemy be as the ungodly, and my adverſary as the wicked one.

8 For what is the hope of the hypocrite if through covetouſneſs he take by violence, and God deliver not his ſoul?

9 Will God hear his cry, when diſtreſs ſhall come upon him?

10 Or can he delight himſelf in the Almighty, and call upon God at all times?

11 I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

12 Behold you all know it, and why do you ſpeak vain things without cauſe?

13 This is the portion of a wicked man with God, and the inheritance of the violent, which they ſhall receive of the Almighty.

14 If his ſons be multiplied, they ſhall be for the ſword, and his grandſons ſhall not be filled with bread.

15 They that ſhall remain of him, ſhall be buried in death, and his widows ſhall not weep.

16 If he ſhall heap together ſilver as earth, and prepare raiment as clay:

17 He ſhall prepare indeed, but the juſt man ſhall be clothed with it: and the innocent ſhall divide the ſilver.

18 He hath built his houſe as a moth, and as a keeper he hath made a booth.

19 ‖ The rich man when he ſhall ſleep ſhall take away nothing with him: he ſhall open his eyes, and find nothing. ‖ Pſ. 48. 18.

20 Poverty like water ſhall take hold on him, a tempeſt ſhall oppreſs him in the night:

21 A burning wind ſhall take him up, and carry him away, and as a whirlwind ſhall ſnatch him from his place.

22 And he ſhall caſt upon him, and ſhall not ſpare: out of his hand he would willingly flee.

23 He ſhall claſp his hands upon him, and ſhall hiſs at him, beholding his place.

CHAP. XXVIII.

Man's induſtry ſearcheth out many things: true wiſdom is taught by God alone.

SILVER hath beginnings of its veins, and gold hath a place, wherein it is melted.

2 Iron is taken out of the earth, and ſtone melted with heat is turned into braſs.

3 He hath ſet a time for darkneſs, and

CHAP. XXVI. VER. 13. *His obſtetric hand brought forth the winding ſerpent.* That is, the omnipotent power of God: which brought forth all things created in time, but conceived in the Divine mind from all eternity. The *winding ſerpent*, a conſtellation of fixed ſtars winding round the north pole, called *Draco*. This appears from the foregoing part of the ſame verſe: *His Spirit hath adorned the heavens.*

the end of all things he considereth, the stone also that is in the dark, and the shadow of death.

4 The flood divideth from the people that are on their journey, those whom the foot of the needy man hath forgotten, and who cannot be come at.

5 The land, out of which bread grew in its place, hath been overturned with fire.

6 The stones of it are the place of sapphires, and the clods of it are gold.

7 The bird hath not known the path, neither hath the eye of the vulture beheld it.

8 The children of the merchants have not trodden it, neither hath the lioness passed by it.

9 He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

11 The depths also of rivers he hath searched, and hidden things he hath brought forth to light.

12 But where is wisdom to be found, and where is the place of understanding?

13 Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

14 The depth saith: It is not in me: and the sea saith: It is not with me.

15 ‖ The finest gold shall not purchase it, neither shall silver be weighed in exchange for it. ‖ Wis. 7. 9.

16 It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire.

17 Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

18 High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.

19 The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dying.

20 Whence then cometh wisdom? and where is the place of understanding?

21 It is hid from the eyes of all living, and the fowls of the air know it not.

22 Destruction and death have said: With our ears we have heard the fame thereof.

23 God understandeth the way of it, and he knoweth the place thereof.

24 For he beholdeth the ends of the world: and looketh on all things that are under heaven.

25 Who made a weight for the winds, and weighed the waters by measure.

26 When he gave a law for the rain, and a way for the sounding storms.

27 Then he saw it, and declared, and prepared, and searched it.

28 And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

CHAP. XXIX.

Job relates his former happiness, and the respect that all men shewed him.

JOB also added, taking up his parable, and said:

2 Who will grant me, that I might be according to the months past, according to the days in which God kept me?

3 When his lamp shined over my head, and I walked by his light in darkness?

4 As I was in the days of my youth, when God was secretly in my tabernacle?

5 When the Almighty was with me: and my servants round about me?

6 When I washed my feet with butter, and the rock poured me out rivers of oil?

7 When I went out to the gate of the city, and in the street they prepared me a chair?

8 The young men saw me, and hid themselves: and the old men rose up and stood.

9 The princes ceased to speak, and laid the finger on their mouth.

10 The rulers held their peace, and their tongue cleaved to their throat.

11 The ear that heard me blessed me, and the eye that saw me gave witness to me:

12 Because I had delivered the poor man that cried out; and the fatherless, that had no helper.

13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

14 I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem.

15 I was an eye to the blind, and a foot to the lame.

16 I was the father of the poor: and the cause which I knew not, I searched out most diligently.

17 I broke the jaws of the wicked man, and out of his teeth I took away the prey.

18 And I said: I shall die in my nest, and as a palm-tree shall multiply my days.

19 My root is opened beside the waters, and dew shall continue in my harvest.

20 My glory shall always be renewed, and my bow in my hand shall be repaired.

21 They that heard me, waited for my sentence, and being attentive held their peace at my counsel.

22 To my words they durſt add nothing, and my ſpeech dropped upon them.

23 They waited for me as for rain, and they opened their mouth as for a latter ſhower.

24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on the earth.

25 If I had a mind to go to them, I ſat firſt, and when I ſat as a king, with his army ſtanding about him, yet I was a comforter of them that mourned.

CHAP. XXX.

Job ſhews the wonderful change of his temporal eſtate, from welfare to great calamity.

BUT now the younger in time ſcorn me, whoſe fathers I would not have ſet with the dogs of my flock:

2 The ſtrength of whoſe hands was to me as nothing, and they were thought unworthy of life itſelf.

3 Barren with want and hunger, who gnawed in the wilderneſs, disfigured with calamity and miſery.

4 And they eat graſs, and barks of trees, and the root of junipers was their food.

5 Who ſnatched up theſe things out of the valleys, and when they had found any of them, they ran to them with a cry.

6 They dwelt in the deſert places of torrents, and in caves of the earth, or upon the gravel.

7 They pleaſed themſelves among theſe kind of things, and counted it delightful to be under the briars.

8 The children of fooliſh and baſe men, and not appearing at all upon the earth.

9 Now I am turned into their ſong, and am become their bye-word.

10 They abhor me, and flee far from me, and are not afraid to ſpit in my face.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

12 At the right hand of my riſing, my calamities forthwith aroſe: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

13 They have deſtroyed my ways, they have lain in wait againſt me, and they have prevailed, and there was none to help.

14 They have ruſhed in upon me, as when a wall is broken, and a gate opened, and have rolled themſelves down to my miſeries.

15 I am brought to nothing: as a wind thou haſt taken away my deſire: and my proſperity hath paſſed away like a cloud.

16 And now my ſoul fadeth within myſelf, and the days of affliction poſſeſs me.

17 In the night my bone is pierced with ſorrows: and they that feed upon me, do not ſleep.

18 With the multitude of them my garment is conſumed, and they have girded me about, as with the collar of my coat.

19 I am compared to dirt, and am likened to embers and aſhes.

20 I cry to thee, and thou heareſt me not: I ſtand up, and thou doſt not regard me.

21 Thou art changed to be cruel toward me, and in the hardneſs of thy hand thou art againſt me.

22 Thou haſt lifted me up, and ſet me as it were upon the wind and thou haſt mightily daſhed me.

23 I know that thou wilt deliver me to death, where a houſe is appointed for every one that liveth.

24 But yet thou ſtretcheſt not forth thy hand to their conſumption: and if they ſhall fall down thou wilt ſave.

25 I wept heretofore for him that was afflicted, and my ſoul had compaſſion on the poor.

26 I expected good things, and evils are come upon me: I waited for light, and darkneſs broke out.

27 My inner parts have boiled without any reſt, the days of affliction have prevented me.

28 I went mourning without indignation; I roſe up, and cried in the crowd.

29 I was the brother of dragons, and companion of oſtriches.

30 My ſkin is become black upon me, and my bones are dried up with heat.

31 My harp is turned to mourning, and my organ into the voice of thoſe that weep.

CHAP. XXXI.

Job, to defend himſelf from the unjuſt judgments of his friends, gives a ſincere account of his own virtues.

I Made a covenant with my eyes, that I would not ſo much as think upon a virgin.

2 For what part ſhould God from above have in me, and *what* inheritance the Almighty from on high?

CHAP. XXX. VER. 1. *But the younger in time:* that is, younger than I am, and as it were obſcure, when I was conſpicuous and in magnificence; they now look down on me.

VER. 29. *Brother of dragons, &c.* Imitating theſe creatures in their lamentable noiſe.

3 Is not deſtruction to the wicked, and averſion to them that work iniquity?
4 Doth not he conſider my ways, and number all my ſteps?
5 If I have walked in vanity, and my foot hath made haſte to deceit:
6 Let him weigh me in a juſt balance, and let God know my ſimplicity.
7 If my ſtep hath turned out of the way, and if my heart hath followed my eyes, and if a ſpot hath cleaved to my hands:
8 Then let me ſow, and let another eat: and let my offspring be rooted out.
9 If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:
10 Let my wife be the harlot of another, and let other men lie with her.
11 For this is a heinous crime, and a moſt grievous iniquity.
12 It is a fire that devoureth even to deſtruction, and rooteth up all things that ſpring.
13 If I have deſpiſed to abide judgment with my man-ſervant, or my maid-ſervant, when they had any controverſy againſt me:
14 For what ſhall I do when God ſhall riſe to judge? and when he ſhall examine, what ſhall I anſwer him?
15 Did not he that made me in the womb make him alſo: and did not one and the ſame form me in the womb?
16 If I have denied to the poor what they deſired, and have made the eyes of the widow wait:
17 If I have eaten my morſel alone, and the fatherleſs hath not eaten thereof:
18 (For from my infancy mercy grew up with me: and it came out with me from my mother's womb):
19 If I have deſpiſed him that was periſhing for want of clothing, and the poor man that had no covering:
20 If his ſides have not bleſſed me, and if he were not warmed with the fleece of my ſheep:
21 If I have lifted up my hand againſt the fatherleſs, even when I ſaw myſelf ſuperior in the gate:
22 Let my ſhoulder fall from its joint, and let my arm with its bones be broken.
23 For I have always feared God as waves ſwelling over me, and his weight I was not able to bear.
24 If I have thought gold my ſtrength, and have ſaid to fine gold: My confidence.
25 If I have rejoiced over my great riches, and becauſe my hand had gotten much.
26 If I beheld the ſun when it ſhined, and the moon going in brightneſs:
27 And my heart in ſecret hath rejoiced, and I have kiſſed my hand with my mouth:
28 Which is a very great iniquity, and a denial againſt the moſt high God.
29 If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.
30 For I have not given my mouth to ſin, by wiſhing a curſe to his ſoul.
31 If the men of my tabernacle have not ſaid: Who will give us of his fleſh that we may be filled?
32 The ſtranger did not ſtay without, my door was open to the traveller.
33 If as a man I have hid my ſin, and have concealed my iniquity in my boſom.
34 If I have been afraid at a very great multitude, and the contempt of kinſmen hath terrified me: and I have not rather held my peace, and not gone out of the door.
35 Who would grant me a hearer, that the Almighty may hear my deſire: and that he himſelf that judgeth would write a book.
36 That I may carry it on my ſhoulder, and put it about me as a crown?
37 At every ſtep of mine I would pronounce it, and offer it as to a prince.
38 If my land cry againſt me, and with it the furrows thereof mourn:
39 If I have eaten the fruits thereof without money, and have afflicted the ſoul of the tillers thereof:
40 Let thiſtles grow up to me, inſtead of wheat, and thorns inſtead of barley.

The words of Job are ended.

CHAP. XXXII.

Eliu is angry both with Job and his friends. He boaſts of himſelf.

SO theſe three men ceaſed to anſwer Job, becauſe he ſeemed juſt to himſelf.
2 And Eliu the ſon of Barachel the Buzite, of the kindred of Ram, was angry and was moved to indignation: now he was angry againſt Job, becauſe he ſaid he was juſt before God.
3 And he was angry with his friends,

CHAP. XXXI. VER. 26. *If I beheld the ſun, &c.* If I behold the ſun and moon with admiration, knowing them to be created and governed by the power of God, I call on my adverſaries to produce any thing againſt me, whereby I could be charged with worſhipping the ſun or moon.

because they had not found a reasonable answer, but only had condemned Job.

4 So Eliu waited while Job was speaking, because they were his elders that were speaking.

5 But when he saw that the three were not able to answer, he was exceedingly angry.

6 Then Eliu the son of Barachel the Buzite answered, and said: I am younger in days, and you are more ancient, therefore hanging down my head, I was afraid to shew you my opinion.

7 For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

8 But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.

9 They that are aged are not the wise men, neither do the ancients understand judgment.

10 Therefore I will speak: Hearken to me, I also will shew you my wisdom.

11 For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

12 And as long as I thought you said something, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

13 Lest you should say: We have found wisdom, God hath cast him down, not man.

14 He hath spoken nothing to me, and I will not answer him according to your words.

15 They were afraid, and answered no more, and they left off speaking.

16 Therefore because I have waited, and they have not spoken: they stood, and answered no more:

17 I also will answer my part, and will shew my knowledge.

18 For I am full of matter to speak of, and the spirit of my bowels straiteneth me.

19 Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.

20 I will speak, and take breath a little; I will open my lips, and will answer.

21 I will not accept the person of man, and I will not level God with man.

22 For I know not how long I shall continue, and whether after a while my maker may take me away.

CHAP. XXXIII.

Eliu blames Job for asserting his own innocence.

HEAR therefore, O Job, my speeches, and hearken to all my words.

2 Behold now I have opened my mouth, let my tongue speak within my jaws.

3 My words are from my upright heart, and my lips shall speak a pure sentence.

4 The Spirit of God made me, and the breath of the Almighty gave me life.

5 If thou canst, answer me, and stand up against my face.

6 Behold God hath made me as well as thee, and of the same clay I also was formed.

7 But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.

8 Now thou hast said in my hearing, and I have heard the voice of thy words:

9 I am clean, and without sin: I am unspotted, and there is no iniquity in me.

10 Because he hath found complaints against me, therefore he hath counted me for his enemy.

11 He hath put my feet in the stocks, he hath observed all my paths.

12 Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

13 Dost thou strive against him, because he hath not answered thee to all words?

14 God speaketh once, and repeateth not the self same thing the second time.

15 By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds:

16 Then he openeth the ears of men, and teaching instructeth them in what they are to learn.

17 That he may withdraw a man from the things he is doing, and may deliver him from pride.

18 Rescuing his soul from corruption: and his life from passing to the sword.

19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

20 Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

21 His flesh shall be consumed away, and his bones that were covered, shall be made bare.

CHAP. XXXII. VER. 21. *I will not level God with man.* Here *Eliu* considers that *Job* hath put himself on a level with God, by the manner he assumed to justify his own life in speaking to God as if he spoke to an equal: Eliu expresses in the following ver. 22, his fear of punishment hereafter for such an attempt.

22 His ſoul hath drawn near to corruption, and his life to the deſtroyers.
23 If there ſhall be an Angel ſpeaking for him, one among thouſands, to declare man's uprightneſs.
24 He ſhall have mercy on him, and ſhall ſay: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.
25 His fleſh is conſumed with puniſhments, let it return to the days of his youth.
26 He ſhall pray to God, and he will be gracious to him: and he ſhall ſee his face with joy, and he will render to man his juſtice.
27 He ſhall look upon men, and ſhall ſay: I have ſinned, and indeed I have offended, and I have not received what I have deſerved.
28 He hath delivered his ſoul from going into deſtruction, that it may live and ſee the light.
29 Behold, all theſe things God worketh three times within every one.
30 That he may withdraw their ſouls from corruption, and enlighten them with the light of the living.
31 Attend Job, and hearken to me: and hold thy peace, whilſt I ſpeak.
32 But if thou haſt any thing to ſay, anſwer me, ſpeak: for I would have thee to appear juſt.
33 And if thou have not, hear me: hold thy peace, and I will teach thee wiſdom.

CHAP. XXXIV.

Eliu charges Job with blaſphemy: and ſets forth the power and juſtice of God.

AND Eliu continued his diſcourſe, and ſaid:
2 Hear ye, wiſe men, my words, and ye learned hearken to me:
‖ Supra 12. 11. 3 ‖ For the ear trieth words, and the mouth diſcerneth meats by the taſte.
4 Let us chooſe to us judgment, and let us ſee among ourſelves what is the beſt.
5 For Job hath ſaid: I am juſt, and God hath overthrown my judgment.
6 For in judging me there is a lie: my arrow is violent without any ſin.
7 What man is there like Job, who drinketh up ſcorning like water?
8 Who goeth in company with them that work iniquity, and walketh with wicked men?
9 For he hath ſaid: Man ſhall not pleaſe God, although he run with him.
10 Therefore, ye men of underſtanding, hear me: far from God be wickedneſs, and iniquity from the Almighty.
11 For he will render to a man his work, and according to the ways of every one he will reward them.
12 For in very deed God will not condemn without cauſe, neither will the Almighty pervert judgment.
13 What other hath he appointed over the earth? or whom hath he ſet over the world which he made?
14 If he turn his heart to him, he ſhall draw his ſpirit and breath unto himſelf.
15 All fleſh ſhall periſh together, and man ſhall return into aſhes.
16 If then thou haſt underſtanding, hear what is ſaid, and hearken to the voice of my words.
17 Can he be healed that loveth not judgment? and how doſt thou ſo far condemn him that is juſt?
18 Who ſaith to the king: *Thou art an* apoſtate: who calleth rulers ungodly:
‖ Deut. 10. 17. 2 Par. 19. 7. Wiſd. 6. 8. Eccli. 35. 16. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Epheſ. 6. 9. Coloſſ. 3. 25. 1 Peter 1. 17. 19 ‖ Who accepteth not the perſons of princes: nor hath regarded the tyrant, when he contended againſt the poor man: for all are the work of his hands.
20 They ſhall ſuddenly die, and the people ſhall be troubled at midnight, and they ſhall paſs, and take away the violent without hand.
21 For his eyes are upon the ways of men, and he conſidereth all their ſteps.
22 There is no darkneſs, and there is no ſhadow of death, where they may be hid who work iniquity.
23 For it is no longer in the power of man, to enter into judgment with God.
24 He ſhall break in pieces many and innumerable, and ſhall make others to ſtand in their ſtead.
25 For he knoweth their works: and therefore he ſhall bring night on them, and they ſhall be deſtroyed.
26 He hath ſtruck them as being wicked, in open ſight.
27 Who as it were on purpoſe have revolted from him, and would not underſtand all his ways:
28 So that they cauſed the cry of the needy to come to him, and he heard the voice of the poor.
29 For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all men?
30 Who maketh a man that is a hypocrite to reign for the ſins of the people?
31 Seeing then I have ſpoken of God, I will not hinder thee in thy turn.

32 If I have erred, teach thou me: if I have ſpoken iniquity, I will add no more.

33 Doth God require it of thee, becauſe it hath diſpleaſed thee? for thou beganneſt to ſpeak, and not I: but if thou know any thing better, ſpeak.

34 Let men of underſtanding ſpeak to me, and let a wiſe man hearken to me.

35 But Job hath ſpoken fooliſhly, and his words ſound not diſcipline.

36 My father, let Job be tried even to the end: ceaſe not from the man of iniquity.

37 Becauſe he addeth blaſphemy upon his ſins, let him be tied faſt in the mean time among us: and then let him provoke God to judgment with his ſpeeches.

CHAP. XXXV.

Eliu declares that the good or evil done by man cannot reach God.

MOREOVER Eliu ſpoke theſe words:

2 Doth thy thought ſeem right to thee, that thou ſhouldſt ſay: I am more juſt than God?

3 For thou ſaidſt: That which is right doth not pleaſe thee: or what will it profit thee if I ſin?

4 Therefore I will anſwer thy words, and thy friends with thee.

5 Look up to heaven and ſee, and behold the ſky, that it is higher than thee.

6 If thou ſin, what ſhalt thou hurt him? and if thy iniquities be multiplied, what ſhalt thou do againſt him?

7 And if thou do juſtly, what ſhalt thou give him, or what ſhall he receive of thy hand?

8 Thy wickedneſs may hurt a man that is like thee: and thy juſtice may help the ſon of man.

9 By reaſon of the multitude of oppreſſors they ſhall cry out: and ſhall wail for the violence of the arm of tyrants.

10 And he hath not ſaid: Where is God, who made me, who hath given ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and inſtructeth us more than the fowls of the air.

12 There ſhall they cry, and he will not hear, becauſe of the pride of evil men.

13 God therefore will not hear in vain, and the Almighty will look into the cauſes of every one.

14 Yea when thou ſhalt ſay: He conſidereth not: be judged before him, and expect him.

15 For he doth not now bring on his fury, neither doth he revenge wickedneſs exceedingly.

16 Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

Eliu proceeds in ſetting forth the juſtice and power of God.

ELIU alſo proceeded, and ſaid:

2 Suffer me a little, and I will ſhew thee: for I have yet ſomewhat to ſpeak in God's behalf.

3 I will repeat my knowledge from the beginning, and I will prove my maker juſt.

4 For indeed my words are without a lie, and perfect knowledge ſhall be proved to thee.

5 God doth not caſt away the mighty, whereas he himſelf alſo is mighty.

6 But he ſaveth not the wicked, and he giveth judgment to the poor.

7 He will not take away his eyes from the juſt, and he placeth kings on the throne for ever, and they are exalted.

8 And if they ſhall be in chains, and be bound with the cords of poverty:

9 He ſhall ſhew them their works, and their wicked deeds, becauſe they have been violent.

10 He alſo ſhall open their ear, to correct them: and ſhall ſpeak, that they may return from iniquity.

11 If they ſhall hear and obſerve, they ſhall accompliſh their days in good, and their years in glory.

12 But if they hear not, they ſhall paſs by the ſword, and ſhall be conſumed in folly.

13 Diſſemblers and crafty men prove the wrath of God, neither ſhall they cry when they are bound.

14 Their ſoul ſhall die in a ſtorm, and their life among the effeminate.

15 He ſhall deliver the poor out of his diſtreſs, and ſhall open his ear in affliction.

16 Therefore he ſhall ſet thee at large out of the narrow mouth, and which hath no foundation under it: and the reſt of thy table ſhall be full of fatneſs.

17 Thy cauſe hath been judged as that of the wicked, cauſe and judgment thou ſhalt recover.

CHAP. XXXVI. VER. 16. *Out of the narrow mouth.* That is, out of hell, whoſe entrance is narrow, and its depth bottomleſs, but figuratively meant here, that is, from his miſeries and calamity to be reſtored to his former ſtate of happineſs.

18 Therefore let not anger overcome thee, to oppreſs any man: neither let multitude of gifts turn thee aſide.

19 Lay down thy greatneſs without tribulation, and all the mighty of ſtrength.

20 Prolong not the night, that people may come up for them.

21 Beware thou turn not aſide to iniquity: for this thou haſt begun to follow after miſery.

22 Behold, God is high in his ſtrength, and none is like him among the law-givers.

23 Who can ſearch out his ways? or who can ſay to him: Thou haſt wrought iniquity?

24 Remember that thou knoweſt not his work, concerning which men have ſung.

25 All men ſee him, every one beholdeth afar off.

26 Behold, God is great exceeding our knowledge: the number of his years is ineſtimable.

27 He lifteth up the drops of rain, and poureth out ſhowers like floods:

28 Which flow from the clouds that cover all above.

29 If he will ſpread out clouds as his tent,

30 And lighten with his light from above, he ſhall cover alſo the ends of the ſea.

31 For by theſe he judgeth people, and giveth food to many mortals.

32 In his hands he hideth the light, and commandeth it to come again.

33 He ſheweth his friend concerning it, that it is his poſſeſſion, and that he may come up to it.

CHAP. XXXVII.

Eliu goes on in his diſcourſe, ſhewing God's wiſdom and power, by his wonderful works.

AT this my heart trembleth, and is moved out of its place.

2 Hear ye attentively the terror of his voice, and the ſound that cometh out of his mouth.

3 He beholdeth under all the heavens, and his light is upon the ends of the earth.

4 After it a noiſe ſhall roar, he ſhall thunder with the voice of his majeſty, and ſhall not be found out, when his voice ſhall be heard.

5 God ſhall thunder wonderfully with his voice, he that doth great and unſearchable things.

6 He commandeth the ſnow to go down upon the earth, and the winter rain, and the ſhower of his ſtrength.

7 He ſealeth up the hand of all men, that every one may know his works.

8 Then the beaſt ſhall go into his covert, and ſhall abide in his den.

9 Out of the inner parts ſhall a tempeſt come, and cold out of the north.

10 When God bloweth there cometh froſt, and again the waters are poured out abundantly.

11 Corn deſireth clouds, and the clouds ſpread their light:

12 Which go round about, whitherſoever the will of him that governeth them ſhall lead them, to whatſoever he ſhall command them upon the face of the whole earth:

13 Whether in one tribe, or in his own land, or in what place ſoever of his mercy he ſhall command them to be found.

14 Hearken to theſe things, Job: Stand, and conſider the wondrous works of God.

15 Doſt thou know when God commanded the rains, to ſhew his light of his clouds?

16 Knoweſt thou the great paths of the clouds, and the perfect knowledges?

17 Are not thy garments hot, when the ſouth-wind blows upon the earth?

18 Thou perhaps haſt made the heavens with him, which are moſt ſtrong, as if they were of molten braſs.

19 Shew us what we may ſay to him: for we are wrapped up in darkneſs.

20 Who ſhall tell him the things I ſpeak? even if a man ſhall ſpeak, he ſhall be ſwallowed up.

21 But now they ſee not the light: the air on a ſudden ſhall be thickened into clouds, and the wind ſhall paſs and drive them away.

22 Gold cometh out of the north, and to God praiſe with fear.

23 We cannot find him worthily: he is great in ſtrength, and in judgment, and in juſtice, and he is ineffable.

VER. 21. *For this thou haſt begun to follow after miſery.* Eliu charges Job, that notwithſtanding his miſery, he does not fear God as he ought: but in his judgment, falls into iniquity.

CHAP. XXXVII. VER. 7. *He ſealeth up, &c.* When he ſends *thoſe ſhowers of his ſtrength*, that is, thoſe ſtorms of rain, *he ſeals up*, that is, he ſhuts up the hands of men from their uſual works abroad, and confines them within doors, to conſider *his* works; or to foreca ſt *their* works, that is, what they themſelves are to do.

VER. 20. *He ſhall be ſwallowed up.* All that man can ſay when he ſpeaks of God, is ſo little and inconſiderable in compariſon with the ſubject, that man is loſt, and as it were ſwallowed up in ſo immenſe an ocean.

24 Therefore men ſhall fear him, and all that ſeem to themſelves to be wiſe, ſhall not dare to behold him.

CHAP. XXXVIII.

God interpoſes and ſhews from the things he hath made, that man cannot comprehend his power and wiſdom.

THEN the Lord anſwered Job out of a whirlwind, and ſaid:

2 Who is this that wrappeth up ſentences in unſkilful words?

3 Gird up thy loins like a man: I will aſk thee, and anſwer thou me.

4 Where waſt thou when I laid the foundations of the earth? tell me if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Upon what are its baſes grounded? or who laid the corner ſtone thereof,

7 When the morning ſtars praiſed me together, and all the ſons of God made a joyful melody?

8 Who ſhut up the ſea with doors, when it broke forth as iſſuing out of the womb:

9 When I made a cloud the garment thereof, and wrapped it in a miſt as in ſwadling bands?

10 I ſet my bounds around it, and made it bars and doors;

11 And I ſaid: Hitherto thou ſhalt come, and ſhalt go no further, and here thou ſhalt break thy ſwelling waves.

12 Didſt thou ſince thy birth command the morning, and ſhew the dawning of the day its place?

13 And didſt thou hold the extremities of the earth ſhaking them, and haſt thou ſhaken the ungodly out of it?

14 The ſeal ſhall be reſtored as clay, and ſhall ſtand as a garment:

15 From the wicked their light ſhall be taken away, and the high arm ſhall be broken.

16 Haſt thou entered into the depths of the ſea, and walked in the loweſt parts of the deep?

17 Have the gates of death been opened to thee, and haſt thou ſeen the darkſome doors?

18 Haſt thou conſidered the breadth of the earth? tell me, if thou knoweſt all things?

19 Where is the way where light dwelleth, and where is the place of darkneſs:

20 That thou mayſt bring every thing to its own bounds, and underſtand the paths of the houſe thereof.

21 Didſt thou know then that thou ſhouldſt be born? and didſt thou know the number of thy days?

22 Haſt thou entered into the ſtorehouſes of the ſnow, or haſt thou beheld the treaſures of the hail:

23 Which I have prepared for the time of the enemy, againſt the day of battle and war?

24 By what way is the light ſpread, *and* heat divided upon the earth?

25 Who gave a courſe to violent ſhowers, or a way for noiſy thunder:

26 That it ſhould rain on the earth without man in the wilderneſs, where no mortal dwelleth:

27 That it ſhould fill the deſert and deſolate land, and ſhould bring forth green graſs?

28 Who is the father of rain? or who begot the drops of dew?

29 Out of whoſe womb came the ice? and the froſt from heaven who hath gendered it?

30 The waters are hardened like a ſtone, and the ſurface of the deep is congealed.

31 Shalt thou be able to join together the ſhining ſtars the Pleiades, or canſt thou ſtop the turning about of Arcturus?

32 Canſt thou bring forth the day ſtar in its time, and make the evening ſtar to riſe upon the children of the earth?

33 Doſt thou know the order of heaven, and canſt thou ſet down the reaſon thereof on the earth?

34 Canſt thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

35 Canſt thou ſend lightnings, and will they go, and will they return and ſay to thee: Here we are?

36 Who hath put wiſdom in the heart of man? or who gave the cock underſtanding?

37 Who can declare the order of the

CHAP. XXXVIII. VER. 1. *The Lord.* That is, an Angel ſpeaking in the name of the Lord.

VER. 31. *Pleiades*, Hebrew *Cimah.* A cluſter of ſeven ſtars in the conſtellation *Taurus*, or the *Bull.* *Arcturus* a bright ſtar in the conſtellation *Bootes.* The Hebrew name *Ceſil* is variouſly interpreted; by ſome, *Orion;* by others, the *great Bear* is underſtood.

VER. 36. *Underſtanding.* That inſtinct by which he diſtinguiſhes the times of crowing in the night.

heavens, or who can make the harmony of heaven to ſleep?

38 When was the duſt poured on the earth, and the clods faſtened together?

39 Wilt thou take the prey for the lioneſs, and ſatisfy the appetite of her whelps,

40 When they couch in the dens, and lie in wait in holes?

§ Pſ. 146. 9. 41 ‖ Who provideth food for the raven, when her young ones cry to God, wandering about, becauſe they have no meat?

CHAP. XXXIX.

The wonders of the power and providence of God in many of his creatures.

KNOWEST thou the time when the wild goats bring forth among the the rocks, or haſt thou obſerved the hinds when they fawn?

2 Haſt thou numbered the months of their conceiving, or knoweſt thou the time when they bring forth?

3 They bow themſelves to bring forth young, and they caſt them, and ſend forth roarings.

4 Their young are weaned, and go to feed: they go forth, and return not to them.

5 Who hath ſent out the wild-aſs free, and who hath looſed his bonds?

6 To whom I have given a houſe in the wilderneſs, and his dwellings in the barren land.

7 He ſcorneth the multitude of the city, he heareth not the cry of the driver.

8 He looketh round about the mountains of his paſture, and ſeeketh for every green thing.

9 Shall the rhinoceros be willing to ſerve thee, or will he ſtay at thy crib?

10 Canſt thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?

11 Wilt thou have confidence in his great ſtrength, and leave thy labours to him?

12 Wilt thou truſt him that he will render thee the ſeed, and gather it into thy barn-floor?

13 The wing of the oſtrich is like the wings of the heron, and of the hawk.

14 When ſhe leaveth her eggs on the earth, thou perhaps wilt warm them in the duſt.

15 She forgetteth that the foot may tread upon them, or that the beaſt of the field may break them.

16 She is hardened againſt her young ones, as though they were not hers, ſhe hath laboured in vain no fear conſtraining her.

17 For God hath deprived her of wiſdom, neither hath he given her underſtanding?

18 When time ſhall be, ſhe ſetteth up her wings on high: ſhe ſcorneth the horſe and his rider.

19 Wilt thou give ſtrength to the horſe, or cloath his neck with neighing?

20 Wilt thou lift him up like the locuſts? the glory of his noſtrils is terror.

21 He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

22 He deſpiſeth fear, he turneth not his back to the ſword.

23 Above him ſhall the quiver rattle, the ſpear and ſhield ſhall glitter.

24 Chaſing and raging he ſwalloweth the ground, neither doth he make account when the noiſe of the trumpet ſoundeth.

25 When he heareth the trumpet he ſaith: Ha, ha, he ſmelleth the battle afar off, the encouraging of the captains, and the ſhouting of the army.

26 Doth the hawk wax feathered by thy wiſdom, ſpreading her wings to the ſouth?

27 Will the eagle mount up at thy command, and make her neſt in high places?

28 She abideth among the rocks, and dwelleth among cragged flints, and ſtony hills, where there is no acceſs.

29 From thence ſhe looketh for the prey, and her eyes behold afar off.

30 Her young ones ſhall ſuck up blood: and whereſoever the carcaſe ſhall be, ſhe is immediately there.

31 And the Lord went on, and ſaid to Job:

32 Shall he that contendeth with God be ſo eaſily ſilenced? ſurely he that reproveth God, ought to anſwer him.

33 Then Job anſwered the Lord, and ſaid:

34 What can I anſwer, who have ſpoken inconſiderately? I will lay my hand upon my mouth.

35 One thing I have ſpoken, which I

CHAP. XXXIX. VER. 34. *Spoken inconſiderately.* If we diſcuſs all Job's words *(ſaith St. Gregory)*, we ſhall find nothing impiouſly ſpoken; as may be gathered from the words of the Lord himſelf, chap. xlii. ver. 7. & 8. but what was reprehenſible in him, was the manner of expreſſing himſelf at times, ſpeaking too much of his own affliction, and too little of God's goodneſs towards him, which here he acknowledges as *inconſiderate*.

wish I had not said: and another, to which I will add no more.

CHAP. XL.

Of the power of God in the behemoth and the leviathan.

AND the Lord answering Job out of the whirlwind, said:

2 Gird up thy loins like a man: I will ask thee, and do thou tell me.

3 Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

4 And hast thou an arm like God, and canst thou thunder with a voice like him?

5 Cloath thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

6 Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

7 Look on all that are proud, and confound them, and crush the wicked in their place.

8 Hide them in the dust together, and plunge their faces into the pit.

9 Then I will confess that thy right hand is able to save thee.

10 Behold behemoth whom I made with thee, he eateth grass like an ox.

11 His strength is in his loins, and his force in the navel of his belly.

12 He setteth up his tail like a cedar, the sinews of his testicles are wrapped together.

13 His bones are like pipes of brass, his griſtle like plates of iron.

14 He is the beginning of the ways of God, who made him, he will apply his sword.

15 To him the mountains bring forth grass: there all the beasts of the field shall play.

16 He sleepeth under the shadow, in the covert of the reed, and in moist places.

17 The shades cover his shadow, the willows of the brook shall compass him about.

18 Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.

19 In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.

20 Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

21 Canst thou put a ring in his nose, or bore through his jaw with a buckle?

22 Will he make many supplications to thee, or speak soft words to thee?

23 Will he make a covenant with thee, and wilt thou take him to be a servant for ever?

24 Shalt thou play with him as with a bird, or tie him up for thy handmaids?

25 Shall friends cut him in pieces, shall merchants divide him?

26 Wilt thou fill nets with his skin, and the cabins of fishes with his head.

27 Lay thy hand upon him: remember the battle, and speak no more.

28 Behold his hope shall fail him, and in the sight of all he shall be cast down.

CHAP. XLI.

A further description of the leviathan.

I Will not stir him up, like one that is cruel: for who can resist my countenance?

2 Who hath given me before that I should repay him? All things that are under heaven are mine.

3 I will not spare him, nor his mighty words, and framed to make supplication.

4 Who can discover the face of his garment? or who can go into the midst of his mouth?

5 Who can open the doors of his face? his teeth are terrible round about.

6 His body is like molten shields, shut close up with scales pressing upon one another.

7 One is joined to another, and not so much as any air can come between them:

8 They stick one to another, and they hold one another fast, and shall not be separated.

9 His sneezing is like the shining of fire, and his eyes like the eye-lids of the morning.

10 Out of his mouth go forth lamps, like torches of lighted fire.

11 Out of his nostrils goeth smoke, like that of a pot heated and boiling.

12 His breath kindleth coals, and a flame cometh forth out of his mouth.

CHAP. XL. VER. 10. *Behemoth*, in Hebrew *behema*, which signifies in general an *animal*: but many authors explain, that here it is put for the *Elephant*.

VER. 14. *He will apply his sword.* This text is variously explained: some explain the *sword*, the horn given to the animal for his defence: others the power that God hath given to man to slay him, notwithstanding his great size and strength.

VER. 20. *Leviathan.* The whale, or some sea monster.

13 In his neck ſtrength ſhall dwell, and want goeth before his face.

14 The members of his fleſh cleave one to another: he ſhall ſend lightnings againſt him, and they ſhall not be carried to another place.

15 His heart ſhall be as hard as a ſtone, and as firm as a ſmith's anvil.

16 When he ſhall raiſe him up, the angels ſhall fear, and being affrighted ſhall purify themſelves.

17 When a ſword ſhall lay at him, it ſhall not be able to hold, nor a ſpear, nor a breaſtplate.

18 For he ſhall eſteem iron as ſtraw, and braſs as rotten wood.

19 The archer ſhall not put him to flight, the ſtones of the ſling to him are like ſtubble.

20 As ſtubble will he eſteem the hammer, and he will laugh him to ſcorn who ſhaketh the ſpear.

21 The beams of the ſun ſhall be under him, and he ſhall ſtrew gold under him like mire.

22 He ſhall make the deep ſea to boil like a pot, and ſhall make it as when ointments boil.

23 A path ſhall ſhine after him, he ſhall eſteem the deep as growing old.

24 There is no power upon earth that can be compared with him who was made to fear no one.

25 He beholdeth every high thing, he is king over all the children of pride.

CHAP. XLII.

Job ſubmits himſelf. God pronounces in his favour. Job offers ſacrifice for his friends. He is bleſſed with riches and children, and dies happily.

THEN Job anſwered the Lord, and ſaid:

2 I know that thou canſt do all things, and no thought is hid from thee.

3 Who is this that hideth counſel without knowledge? Therefore I have ſpoken unwiſely, and things that above meaſure exceeded my knowledge.

4 Hear, and I will ſpeak: I will aſk thee, and do thou tell me.

5 With the hearing of the ear I have heard thee, but now my eye ſeeth thee.

6 Therefore I reprehend myſelf, and do penance in duſt and aſhes.

7 And after the Lord had ſpoken theſe words to Job, he ſaid to Eliphaz the Themanite: My wrath is kindled againſt thee, and againſt thy two friends, becauſe you have not ſpoken the thing that is right before me, as my ſervant Job hath.

8 Take unto you therefore ſeven oxen, and ſeven rams, and go to my ſervant Job, and offer for yourſelves a holocauſt: and my ſervant Job ſhall pray for you: his face I will accept, that folly be not imputed to you: for you have not ſpoken right things before me, as my ſervant Job hath.

9 So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had ſpoken to them, and the Lord accepted the face of Job.

10 The Lord alſo was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

11 And all his brethren came to him, and all his ſiſters, and all that knew him before, and they eat bread with him in his houſe: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one ear-ring of gold.

12 And the Lord bleſſed the latter end of Job more than his beginning. And he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13 And he had ſeven ſons, and three daughters.

14 And he called the name of one Dies, and the name of the ſecond Caſſia, and the name of the third Cornuſtibij.

15 And there were not found in all the earth women ſo beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

16 And Job lived after theſe things, a hundred and forty years, and he ſaw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

CHAP. XLI. VER. 16. *Angels.* Elim, Hebrew: which ſignifies here, the mighty, the moſt valiant, ſhall fear this monſtrous fiſh, and in their fear ſhall ſeek to be purified.

VER. 21. *Under him.* He ſhall not value the beams of the ſun; and gold to him ſhall be like mire.

VER. 23. *The deep as growing old.* Growing hoary, as it were, with the froth which he leaves behind him.

VER. 25. *He is king, &c.* He is ſuperior in ſtrength to all that are great and ſtrong amongſt living creatures: myſtically it is underſtood of the devil, who is king over all the proud.

THE

BOOK OF PSALMS.

The Pſalms are called by the Hebrews TEHILLIM, *that is, hymns of praiſe. The author, of a great part of them at leaſt, was king David: but many are of opinion that ſome of them were made by Aſaph, and others, whoſe names are prefixed in the titles.*

PSALM I.

Beatus vir.

The happineſs of the juſt: and the evil ſtate of the wicked.

BLESSED *is* the man who hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners, nor ſat in the chair of peſtilence.

|| Joſue 1. 8. 2 || But his will is in the law of the Lord; and on his law he ſhall meditate day and night.

|| Jerem. 17. 8. 3 || And he ſhall be like a tree which is planted near the running waters, which ſhall bring forth its fruit, in due ſeaſon.

And his leaf ſhall not fall off: and all whatſoever he ſhall do ſhall proſper.

4 Not ſo the wicked, not ſo: but like the duſt, which the wind driveth from the face of the earth.

5 Therefore the wicked ſhall not riſe again in judgment: nor ſinners in the council of the juſt.

6 For the Lord knoweth the way of the juſt: and the way of the wicked ſhall periſh.

PSALM II.

Quare fremuerunt.

The vain efforts of perſecutors againſt Chriſt and his church.

Acts 4. 25. WHY have the gentiles raged, and the people deviſed vain things?

2 The kings of the earth ſtood up, and the princes met together, againſt the Lord, and againſt his Chriſt.

3 Let us break their bonds aſunder: and let us caſt away their yoke from us.

4 He that dwelleth in heaven ſhall laugh at them: and the Lord ſhall deride them.

5 Then ſhall he ſpeak to them in his anger, and trouble them in his rage.

6 But I am appointed king by him over Sion his holy mountain, preaching his commandment.

|| Acts 13. 33. Heb. 1. 5. & 5. 5. 7 || The Lord hath ſaid to me: Thou art my ſon, this day have I begotten thee.

8 Aſk of me, and I will give thee the gentiles for thy inheritance, and the utmoſt parts of the earth for thy poſſeſſion.

|| Apoc. 2. 27. & 19. 15. 9 || Thou ſhalt rule them with a rod of iron, and ſhalt break them in pieces like a potter's veſſel.

10 And now, O ye kings, underſtand: receive inſtruction you that judge the earth.

11 Serve ye the Lord with fear: and rejoice unto him with trembling.

12 Embrace diſcipline, leſt at any time the Lord be angry, and you periſh from the juſt way.

13 When his wrath ſhall be kindled in a ſhort time, bleſſed are all they that truſt in him.

PSALM III.

Domine quid multiplicati.

The prophet's danger and delivery from his son Absalom: mystically the passion and resurrection of Christ.

1 The psalm of David when he fled from the face of his son Absalom. [2 *Kings* xv.]

2 WHY, O Lord, are they multiplied that afflict me? many are they who rise up against me.

3 Many say to my soul: There is no salvation for him in his God.

4 But thou, O Lord, art my protector, my glory, and the lifter up of my head.

5 I have cried to the Lord with my voice: and he hath heard me from his holy hill.

6 I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

7 I will not fear thousands of the people, surrounding me: arise, O Lord; save me, O my God.

8 For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

9 Salvation is of the Lord: and thy blessing is upon thy people.

PSALM IV.

Cum invocarem.

The prophet teacheth us to flee to God in tribulation, with confidence in him.

1 Unto the end, in verses. A psalm for David.

2 WHEN I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

3 O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

4 Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

‖ Ephes. 4. 26. 5 ‖ Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

6 Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

7 The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

8 By the fruit of their corn, their wine, and oil, they are multiplied.

9 In peace in the self same I will sleep, and I will rest:

10 For thou, O Lord, singularly hast settled me in hope.

PSALM V.

Verba mea auribus.

A prayer to God against the iniquities of men.

1 Unto the end, for her that obtaineth the inheritance. A psalm for David.

2 GIVE ear, O Lord, to my words, understand my cry.

3 Hearken to the voice of my prayer, O my King and my God.

4 For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

5 In the morning I will stand before thee, and will see: because thou art not a God that willest iniquity.

6 Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

7 Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lye.

The bloody and the deceitful man the Lord will abhor.

8 But as for me in the multitude of thy mercy,

I will come into thy house; I will worship towards thy holy temple, in thy fear.

9 Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

10 For there is no truth in their mouth: their heart is vain.

11 ‖ Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God. ‖ Ps. 13. 5. & 39. 4. Rom. 3. 13.

Let them fall from their devices: according to the multitude of their wickednesses cast them out: for they have provoked thee, O Lord.

12 But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

PSALM IV. VER. 1. *Unto the end.* Or, as St. Jerome renders it, *victori, to him that overcometh:* which some understand of *the chief musician;* to whom they suppose the psalms, which bear that title, were given to be sung: we rather understand the psalms thus inscribed to refer to Christ, who is the *end of the law,* and the *great conqueror* of death and hell, and to the New Testament.

Ibid. *In verses, in carminibus.* In the Hebrew it is *neghinoth,* supposed by some to be a musical instrument, with which this psalm was to be sung.

Ibid. *For David,* or *to David,* τῷ Δαυὶδ that is, inspired to David himself, or to be sung.

PSALM V. VER. 1. *For her that obtaineth the inheritance.* That is, for the church of Christ.

And all they that love thy name ſhall glory in thee:

13 For thou wilt bleſs the juſt.

O Lord, thou haſt crowned us, as with a ſhield of thy good will.

PSALM VI.

Domine ne in furore.

A prayer of a penitent ſinner, under the ſcourge of God. The firſt penitential Pſalm.

1 Unto the end, in verſes, a pſalm for David, for the octave.

2 O LORD, rebuke me not in thy indignation, nor chaſtiſe me in thy wrath.

3 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

4 And my ſoul is troubled exceedingly: but thou, O Lord, how long?

5 Turn to me, O Lord, and deliver my ſoul: O ſave me for thy mercy's ſake.

6 For there is no one in death, that is mindful of thee: and who ſhall confeſs to thee in hell?

7 I have laboured in my groanings, every night I will waſh my bed: I will water my couch with my tears.

8 My eye is troubled through indignation: I have grown old amongſt all my enemies.

|| Mat. 7. 23. & 25. 41. Luke 13.27. 9 || Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

10 The Lord hath heard my ſupplication: the Lord hath received my prayer.

11 Let all my enemies be aſhamed, and be very much troubled: let them be turned back, and be aſhamed very ſpeedily.

PSALM VII.

Domine Deus meus.

David, truſting in the juſtice of his cauſe, prayeth for God's help againſt his enemies.

1 The pſalm of David which he ſung to the Lord, for the words of Chuſi the ſon of Jemini. [2 *Kings* xvi.]

2 O LORD my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me.

3 Leſt at any time he ſeize upon my ſoul like a lion, while there is no one to redeem me, nor to ſave.

4 O Lord my God, if I have done this thing, if there be iniquity in my hands:

5 If I have rendered to them that repaid me evils, let me deſervedly fall empty before my enemies.

6 Let the enemy purſue my ſoul, and take it, and tread down my life on the earth, and bring down my glory to the duſt.

7 Riſe up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

And ariſe, O Lord my God, in the precept which thou haſt commanded: 8 and a congregation of people ſhall ſurround thee.

And for their ſakes return thou on high.

9 The Lord judgeth the people.

Judge me, O Lord, according to my juſtice, and according to my innocence in me.

10 The wickedneſs of ſinners ſhall be brought to nought; and thou ſhalt direct the juſt: || the ſearcher of hearts and reins *is* God. || 1 Par. 28. 9. Jer. 11. 20. & 17. 10. & 20. 12.

Juſt 11 is my help from the Lord: who ſaveth the upright of heart.

12 God is a juſt judge, ſtrong and patient: is he angry every day?

13 Except you will be converted, he will brandiſh his ſword: he hath bent his bow, and made it ready.

14 And in it he hath prepared the inſtruments of death, he hath made ready his arrows for them that burn.

15 || Behold he hath been in labour with injuſtice: he hath conceived ſorrow, and brought forth iniquity. || Job 15. 35. Iſai. 59. 4.

16 He hath opened a pit and dug it: and he is fallen into the hole he made.

17 His ſorrow ſhall be turned on his own head: and his iniquity ſhall come down upon his crown.

18 I will give glory to the Lord according to his juſtice: and will ſing to the name of the Lord the moſt high.

PSALM VIII.

Domine Dominus noſter.

God is wonderful in his works; eſpecially in mankind, ſingularly exalted by the incarnation of Chriſt.

PSALM VI. VER. 1. *For the octave.* That is, to be ſung on an inſtrument of eight ſtrings. St. Auguſtine underſtands it myſtically, of the laſt reſurrection, and the world to come; which is, as it were, the octave, or eighth day, after the ſeven days of this mortal life: and for this octave, ſinners muſt diſpoſe themſelves, like David, by bewailing their ſins, whilſt they are here upon earth.

PSALM VII. VER. 14. *For them that burn.* That is, againſt the perſecutors of his Saints.

1 Unto the end, for the preſſes: a pſalm for David.

2 O LORD our Lord, how admirable is thy name in the whole earth!
For thy magnificence is elevated above the heavens.

3 Out of the mouth of infants and of ſucklings thou haſt perfected praiſe, becauſe of thy enemies, that thou mayſt deſtroy the enemy and the avenger.

4 For I will behold thy heavens, the works of thy fingers: the moon and the ſtars which thou haſt founded.

5 What is man that thou art mindful of him? or the ſon of man that thou viſiteſt him?

§ Heb. 2. 7. 6 ‖ Thou haſt made him a little leſs than the Angels, thou haſt crowned him with glory and honour: 7 and haſt ſet him over the works of thy hands.

‖ Gen. 1. 28. 1 Cor. 15. 26. 8 ‖ Thou haſt ſubjected all things under his feet, all ſheep and oxen: moreover the beaſts alſo of the fields.

9 The birds of the air, and the fiſhes of the ſea, that paſs through the paths of the ſea.

10 O Lord our Lord, how admirable is thy name in all the earth!

PSALM IX.

Confitebor tibi Domine.

The church praiſeth God for his protection againſt her enemies.

1 Unto the end, for the hidden things of the ſon. A pſalm for David.

2 I Will give praiſe to thee, O Lord, with my whole heart: I will relate all thy wonders.

3 I will be glad and rejoice in thee: I will ſing to thy name, O thou moſt high.

4 When my enemy ſhall be turned back: they ſhall be weakened and periſh before thy face.

5 For thou haſt maintained my judgment and my cauſe: thou haſt ſat on the throne, who judgeſt juſtice.

6 Thou haſt rebuked the gentiles, and the wicked one hath periſhed: thou haſt blotted out their name for ever and ever.

7 The ſwords of the enemy have failed unto the end: and their cities thou haſt deſtroyed.
Their memory hath periſhed with a noiſe:
8 But the Lord remaineth for ever.
He hath prepared his throne in judgment:
9 and he ſhall judge the world in equity, he ſhall judge the people in juſtice.

10 And the Lord is become a refuge for the poor: a helper in due time in tribulation.

11 And let them truſt in thee who know thy name: for thou haſt not forſaken them that ſeek thee, O Lord.

12 Sing ye to the Lord, who dwelleth in Sion: declare his ways among the gentiles:

13 For requiring their blood he hath remembered them: he hath not forgotten the cry of the poor.

14 Have mercy on me, O Lord: ſee my humiliation *which I ſuffer* from my enemies.

15 Thou that lifteſt me up from the gates of death, that I may declare all thy praiſes in the gates of the daughter of Sion.

16 I will rejoice in thy ſalvation: the gentiles have ſtuck faſt in the deſtruction which they prepared.
Their foot hath been taken in the very ſnare which they hid.

17 The Lord ſhall be known when he executeth judgments: the ſinner hath been caught in the works of his own hands.

18 The wicked ſhall be turned into hell, all the nations that forget God.

19 For the poor man ſhall not be forgotten to the end: the patience of the poor ſhall not periſh for ever.

20 Ariſe, O Lord, let not man be ſtrengthened: let the gentiles be judged in thy ſight.

21 Appoint, O Lord, a law-giver over them: that the gentiles may know themſelves to be *but* men.

Pſalm x. *according to the Hebrews.*

1 Why, O Lord, haſt thou retired afar off? *why* doſt thou ſlight *us* in our wants, in *the time of* trouble?

2 Whilſt the wicked man is proud, the

PSALM VIII. VER. 1. *The preſſes.* In Hebrew *Gittith*, ſuppoſed to be a muſical inſtrument.

PSALM IX. VER. 1. *The hidden things of the ſon.* The humility and ſufferings of Chriſt, the *Son* of God; and of good chriſtians, who are his *ſons* by adoption; are called *hidden things*, with regard to the children of this world, who know not the value and merit of them.

VER. 21. Here the late Hebrew doctors divide this pſalm into two, making ver. 22. the beginning of pſalm x. And again they join the pſalms cxlvi. & cxlvii. into one, in order that the whole number of pſalms ſhould not exceed 150. And in this manner the pſalms are numbered in the proteſtant bible.

poor is set on fire: they are caught in the counsels which they devise.

3 For the sinner is praised in the desires of his soul: and the unjust man is blessed.

4 The sinner hath provoked the Lord, according to the multitude of his wrath he will not seek *him*:

5 God is not before his eyes: his ways are filthy at all times.

Thy judgments are removed from his sight: he shall rule over all his enemies.

6 For he hath said in his heart: I shall not be moved from generation to generation, *and shall be* without evil.

‖ Infra 13. 3. Rom. 3. 14.

7 ‖ His mouth is full of cursing, and of bitterness, and of deceit: under his tongue *are* labour and sorrow.

8 He sitteth in ambush with the rich in private places, that he may kill the innocent.

9 His eyes are upon the poor man: he lieth in wait in secret like a lion in his den.

He lieth in ambush that he may catch the poor man: to catch the poor, whilst he draweth him to him.

10 In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

11 For he hath said in his heart: God hath forgotten, he hath turned away his face not to see to the end.

12 Arise, O Lord God, let thy hand be exalted: forget not the poor.

13 Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require *it*.

14 Thou seest *it*, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands.

To thee is the poor *man* left: thou wilt be a helper to the orphan.

15 Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

16 The Lord shall reign to eternity, yea for ever and ever: ye gentiles shall perish from his land.

17 The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

18 To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

PSALM X.

In Domino confido.

The just man's confidence in God in the midst of persecutions.

1 Unto the end. A psalm for David.

2 IN the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain like a sparrow?

3 For lo the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart.

4 For they have destroyed the things which thou hast made: but what has the just man done?

5 ‖ The Lord *is* in his holy temple, the Lord's throne is in heaven. ‖ Habac. 2. 20.

His eyes look on the poor man: his eye-lids examine the sons of men.

6 The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.

7 He shall rain snares upon sinners: fire and brimstone and storms of winds *shall be* the portion of their cup.

8 For the Lord is just, and hath loved justice; his countenance hath beheld righteousness.

PSALM XI.

Salvum me fac.

The prophet calls for God's help against the wicked.

1 Unto the end; for the octave, a psalm for David.

2 SAVE me, O Lord, for there is now no Saint: truths are decayed from among the children of men.

3 They have spoken vain things every one to his neighbour: *with* deceitful lips, *and* with a double heart have they spoken.

4 May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

5 Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?

6 By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety; I will deal confidently in his regard.

7 ‖ The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth, refined seven times. ‖ Prov. 30. 5.

8 Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

9 The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

PSALM XII.

Usquequo Domine.

A prayer in tribulation.

1 Unto the end, a psalm for David.

HOW long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

2 How long shall I take counsels in my soul, sorrow in my heart all the day?

3 How long shall my enemy be exalted over me? 4 Consider, and hear me, O Lord my God.

Enlighten my eyes, that I never sleep in death: 5 lest at any time my enemy say: I have prevailed against him.

They that trouble me will rejoice when I am moved: 6 but I have trusted in thy mercy.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high.

PSALM XIII.

Dixit insipiens. 1.

The general corruption of man before our redemption by Christ.

1 Unto the end, a psalm for David.

‖ Ps. 52. 1. THE fool hath said in his heart: ‖ There is no God.

They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

2 The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

3 They are all gone aside, they are become unprofitable together: there is none that doth good, no not one.

Their throat is an open sepulchre; with their tongues they acted deceitfully; the poison of asps *is* under their lips.

Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4 Shall not all they know that work iniquity, who devour my people as they eat bread?

5 They have not called upon the Lord: there have they trembled for fear, where there was no fear.

6 For the Lord is in the just generation: you have confounded the counsel of the poor man, but the Lord is his hope.

7 Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice and Israel shall be glad.

PSALM XIV.

Domine quis habitabit.

What kind of men shall dwell in the heavenly Sion.

1 A psalm for David.

LORD, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2 He that walketh without blemish, and worketh justice:

3 He that speaketh truth in his heart, who hath not used deceit in his tongue:

Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

4 In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth not, 5 he that hath not put out his money to usury, nor taken taken bribes against the innocent:

He that doth these things shall not be moved for ever.

PSALM XV.

Conserva me Domine.

Christ's future victory and triumph over the world, and death.

1 The inscription of a title to David himself.

PRESERVE me, O Lord, for I have put my trust in thee. 2 I have said to the Lord, thou art my God, for thou hast no need of my goods.

3 To the Saints, who are in his land, he hath made wonderful all my desires in them.

4 Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-*offerings*: nor will I be mindful of their names by my lips.

5 The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

6 The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

PSALM XV. VER. 1. *The inscription of a title.* That is, of a pillar or monument, στηλογραφια: which is as much as to say, that this psalm is most worthy to be engraved on an everlasting monument.

7 I will bleſs the Lord, who hath given me underſtanding: moreover my reins alſo have corrected me even till night.

‖ Acts 2. 25. 8 ‖ I ſet the Lord always in my ſight: for he is at my right hand, that I be not moved.

9 Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my fleſh alſo ſhall reſt in hope.

‖ Acts 2. 31. & 13. 35. 10 ‖ Becauſe thou wilt not leave my ſoul in hell; nor wilt thou give thy holy one to ſee corruption.

11 Thou haſt made known to me the ways of life, thou ſhalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

PSALM XVI.

Exaudi Domine juſtitiam.

A juſt man's prayer in tribulation againſt the malice of his enemies.

1 The prayer of David.

HEAR, O Lord, my juſtice: attend to my ſupplication.

Give ear unto my prayer, *which proceedeth* not from deceitful lips.

2 Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

3 Thou haſt proved my heart, and viſited it by night, thou haſt tried me by fire: and iniquity hath not been found in me.

4 That my mouth may not ſpeak the works of men: for the ſake of the words of thy lips, I have kept hard ways.

5 Perfect thou my goings in thy paths: that my footſteps be not moved.

6 I have cried *to thee*, for thou, O God, haſt heard me: O incline thy ear unto me, and hear my words.

7 Shew forth thy wonderful mercies; thou who ſaveſt them that truſt in thee.

8 From them that reſiſt thy right hand keep me, as the apple of thy eye.

Protect me under the ſhadow of thy wings.

9 From the face of the wicked who have afflicted me.

My enemies have ſurrounded my ſoul: 10 they have ſhut up their fat: their mouth hath ſpoken proudly.

11 They have caſt me forth and now they have ſurrounded me: they have ſet their eyes bowing down to the earth.

12 They have taken me, as a lion prepared for the prey; and as a young lion dwelling in ſecret places.

13 Ariſe, O Lord, diſappoint him and ſupplant him; deliver my ſoul from the wicked one; thy ſword 14 from the enemies of thy hand.

O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden *ſtores*.

They are full of children: and they have left to their little ones the reſt *of their ſubſtance*.

15 But as for me, I will appear before thy ſight in juſtice: I ſhall be ſatisfied when thy glory ſhall appear.

PSALM XVII.

Diligam te Domine.

David's thanks to God for his delivery from all his enemies.

1 Unto the end, for David the ſervant of the Lord, who ſpoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul. [2 *Kings* xxii.]

2 I Will love thee, O Lord, my ſtrength:

3 The Lord *is* my firmament, my refuge, and my deliverer.

‖ Heb. 2. 13. ‖ My God *is* my helper, and in him will I put my truſt.

My protector and the horn of my ſalvation, and my ſupport.

4 Praiſing I will call upon the Lord: and I ſhall be ſaved from my enemies.

5 The ſorrows of death ſurrounded me: and the torrents of iniquity troubled me.

6 The ſorrows of hell encompaſſed me: and the ſnares of death prevented me.

7 In my affliction I called upon the Lord, and I cried to my God:

And he heard my voice from his holy temple: and my cry before him came into his ears.

8 The earth ſhook and trembled: the

PSALM XVI. VER. 10. *Their fat.* That is, their bowels of compaſſion: for they have none for me.

VER. 14. *Divide them from the few*, &c. That is, cut them off from *the earth*, and the *few* trifling things thereof; which they are ſo proud of, or, *divide them from the few*; that is from thy elect, who are but *few*; that they may no longer have it in their power to oppreſs them. It is not meant by way of a curſe or imprecation; but, as many other the like paſſages in the pſalms, by way of a prediction, or prophecy of what ſhould come upon them, in puniſhment of their wickedneſs.

Ibid. *Thy hidden ſtores*: thy ſecret treaſures, out of which thou furniſheſt thoſe earthly goods, which with a bountiful hand thou haſt diſtributed both to the good and the bad.

foundations of the mountains were troubled and were moved, becauſe he was angry with them.

9 There went up a ſmoke in his wrath: and a fire flamed from his face: coals were kindled by it.

10 He bowed the heavens, and came down: and darkneſs *was* under his feet.

11 And he aſcended upon the cherubim, and he flew upon the wings of the winds.

12 And he made darkneſs his covert, his pavilion round about him: dark waters in the clouds of the air.

13 At the brightneſs *that was* before him the clouds paſſed, hail and coals of fire.

14 And the Lord thundered from heaven, and the higheſt gave his voice: hail and coals of fire.

15 And he ſent forth his arrows, and he ſcattered them: he multiplied lightnings, and troubled them.

16 Then the fountains of waters appeared, and the foundations of the world were diſcovered:

At thy rebuke, O Lord, at the blaſt of the ſpirit of thy wrath.

17 He ſent from on high, and took me: and received me out of many waters.

18 He delivered me from my ſtrongeſt enemies, and from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my affliction: and the Lord became my protector.

20 And he brought me forth into a large place: he ſaved me, becauſe he was well pleaſed with me.

21 And the Lord will reward me according to my juſtice; and will repay me according to the cleanneſs of my hands:

22 Becauſe I have kept the ways of the Lord; and have not done wickedly againſt my God.

23 For all his judgments are in my ſight: and his juſtices I have not put away from me.

24 And I ſhall be ſpotleſs with him: and ſhall keep myſelf from my iniquity.

25 And the Lord will reward me according to my juſtice; and according to the cleanneſs of my hands before his eyes.

26 With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent:

27 And with the elect thou wilt be elect: and with the perverſe thou wilt be perverted.

28 For thou wilt ſave the humble people; but wilt bring down the eyes of the proud.

29 For thou lighteſt my lamp, O Lord: O my God, enlighten my darkneſs.

30 For by thee I ſhall be delivered from temptation; and through my God I ſhall go over a wall.

31 As for my God, his way is undefiled: the words of the Lord are fire-tried: he is the protector of all that truſt in him.

32 For who *is* God but the Lord? or who *is* God but our God?

33 God who hath girt me with ſtrength; and made my way blameleſs.

34 ‖ Who hath made my feet like the feet of harts: and who ſetteth me upon high places. ‖ 2 Kings 22. 34.

35 ‡ Who teacheth my hands to war: and thou haſt made my arms like a brazen bow. ‡ 2 Kings 22. 35.

36 And thou haſt given me the protection of thy ſalvation: and thy right hand hath held me up:

And thy diſcipline hath corrected me unto the end: and thy diſcipline, the ſame ſhall teach me.

37 Thou haſt enlarged my ſteps under me; and my feet are not weakened.

38 I will purſue after my enemies, and overtake them: and I will not turn again till they are conſumed.

39 I will break them, and they ſhall not be able to ſtand: they ſhall fall under my feet.

40 And thou haſt girded me with ſtrength unto battle; and haſt ſubdued under me them that roſe up againſt me.

41 And thou haſt made my enemies *turn their* back upon me, and haſt deſtroyed them that hated me.

42 They cried, but there was none to ſave them, to the Lord: but he heard them not.

43 And I ſhall beat them as ſmall as the duſt before the wind; I ſhall bring them to naught, like the dirt in the ſtreets.

44 Thou wilt deliver me from the contradictions of the people: thou wilt make me head of the gentiles.

45 A people, which I knew not, hath ſerved me: at the hearing of the ear they have obeyed me.

46 The children that are ſtrangers have lied to me, ſtrange children have faded away, and have halted from their paths.

47 The Lord liveth, and bleſſed be my God, and let the God of my ſalvation be exalted.

48 O God, who avengeſt me, and ſubdueſt the people under me, my deliverer from my enemies.

49 ‖ And thou wilt lift me up above them ‖ 2 Kings 22. 49.

that rise up against me: from the unjust man thou wilt deliver me.

‖ 2 Kings 22. 50. Rom. 15. 9. 50 ‖ Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

51 Giving great deliverance to his king, and shewing mercy to David his anointed: and to his seed for ever.

PSALM XVIII.

Cœli enarrant.

The works of God shew forth his glory: his law is greatly to be esteemed and loved.

1 Unto the end. A psalm for David.

2 THE Heavens shew forth the glory of God, and the firmament declareth the work of his hands.

3 Day to day uttereth speech, and night to night sheweth knowledge.

4 There are no speeches nor languages, where their voices are not heard.

‖ Rom. 10. 18. 5 ‖ Their sound hath gone forth into all the earth: and their words unto the ends of the world.

6 He hath set his tabernacle in the sun: ‖ Luke 24. 46. ‖ and he as a bridegroom coming out of his bride chamber,

Hath rejoiced as a giant to run the way: 7 His going out is from the end of heaven,

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

8 The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

9 The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11 More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb.

12 For thy servant keepeth them, *and* in keeping them there is a great reward.

13 Who can understand sins? from my secret ones cleanse me, O Lord: 14 and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

15 And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight.

O Lord, my helper, and my redeemer.

PSALM XIX.

Exaudiat te Dominus.

A prayer for the king.

1 Unto the end. A psalm for David.

2 MAY the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

3 May he send thee help from the sanctuary: and defend thee out of Sion.

4 May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

5 May he give thee according to thy own heart; and confirm all thy counsels.

6 We will rejoice in thy salvation; and in the name of our God we shall be exalted.

7 The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand *is* in powers.

8 Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord our God.

9 They are bound, and have fallen: but we are risen, and are set upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

PSALM XX.

Domine in virtute.

Praise to God for Christ's exaltation after his passion.

1 Unto the end. A psalm for David.

2 IN thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly.

3 Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.

4 For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.

5 He asked life of thee: and thou hast given him length of days for ever and ever.

6 His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.

PSALM XIX. VER. 7. *The salvation of his right hand is in powers.* That is, in strength. His right hand is strong and mighty to save them that trust in him.

7 For thou ſhalt give him to be a bleſſing for ever and ever: thou ſhalt make him joyful in gladneſs with thy countenance.

8 For the king hopeth in the Lord: and through the mercy of the moſt High he ſhall not be moved.

9 Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

10 Thou ſhalt make them as an oven of fire, in the time of thy anger: the Lord ſhall trouble them in his wrath, and fire ſhall devour them.

11 Their fruit ſhalt thou deſtroy from the earth: and their ſeed from among the children of men.

12 For they have intended evils againſt thee: they have deviſed counſels which they have not been able to eſtabliſh.

13 For thou ſhalt make them turn their back: in thy remnants thou ſhalt prepare their face.

14 Be thou exalted, O Lord, in thy own ſtrength: we will ſing and praiſe thy power.

PSALM XXI.

Deus Deus meus.

Chriſt's paſſion: and the converſion of the Gentiles.

1 Unto the end, for the morning protection, a pſalm for David.

‖ Mat. 27. 46. Mark 15. 34. 2 O God my God, look upon me: why haſt thou forſaken me?

Far from my ſalvation are the words of my ſins.

3 O my God, I ſhall cry by day, and thou wilt not hear: and by night, and it ſhall not be reputed as folly in me.

4 But thou dwelleſt in the holy place, the praiſe of Iſrael.

5 In thee have our fathers hoped; they have hoped, and thou haſt delivered them.

6 They cried to thee, and they were ſaved: they truſted in thee, and were not confounded.

7 But I am a worm, and no man: the reproach of men, and the outcaſt of the people.

‖ Mat. 27. 39. Mark 15. 29. 8 ‖ All they that ſaw me have laughed me to ſcorn: they have ſpoken with the lips, and wagged the head.

9 ‡ He hoped in the Lord, let him deliver him: let him ſave him, ſeeing he delighteth in him. ‡ Mat. 27. 43.

10 For thou art he that haſt drawn me out of the womb: my hope from the breaſts of my mother. 11 I was caſt upon thee from the womb:

From my mother's womb thou art my God, 12 depart not from me.

For tribulation is very near: for there is none to help *me*.

13 Many calves have ſurrounded me: fat bulls have beſieged me.

14 They have opened their mouths againſt me, as a lion ravening and roaring.

15 I am poured out like water; and all my bones are ſcattered.

My heart is become like wax melting in the midſt of my bowels.

16 My ſtrength is dried up like a potſherd, and my tongue hath cleaved to my jaws: and thou haſt brought me down into the duſt of death.

17 For many dogs have encompaſſed me; the council of the malignant hath beſieged me.

They have dug my hands and feet. 18 They have numbered all my bones.

And they have looked and ſtared upon me.

‖ Mat. 27. 35. John. 19. 23. & 24. 19 ‖ They parted my garments amongſt them; and upon my veſture they caſt lots.

20 But thou, O Lord, remove not thy help to a diſtance from me; look towards my defence.

21 Deliver, O God, my ſoul from the ſword: my only one from the hand of the dog.

22 Save me from the lion's mouth; and my lowneſs from the horns of the unicorns.

‖ Heb. 2. 12. 23 ‖ I will declare thy name to my brethren: in the midſt of the church will I praiſe thee.

24 Ye that fear the Lord praiſe him: all ye the ſeed of Jacob glorify him.

25 Let all the ſeed of Iſrael fear him: becauſe he hath not ſlighted nor deſpiſed the ſupplication of the poor man.

Neither hath he turned away his face from me: and when I cried to him he heard me.

26 With thee is my praiſe in a great church: I will pay my vows in the ſight of them that fear him.

PSALM XX. VER. 13. *In thy remnants thou ſhalt prepare their face:* or thou ſhalt ſet thy remnants againſt their faces. That is, thou ſhalt make them ſee what puniſhments *remain* for them hereafter from thy juſtice. Inſtead of *remnants*, St. Jerome renders it *funes*, that is, *cords* or *ſtrings*, viz. of the *bow* of divine juſtice, from which God directs his *arrows* againſt the *faces* of his enemies.

PSALM XXI. VER. 2. *The words of my ſins.* That is, the ſins of the world, which I have taken upon myſelf, cry out againſt me, and are the cauſe of all my ſufferings.

27 The poor ſhall eat and ſhall be filled; and they ſhall praiſe the Lord that ſeek him: their hearts ſhall live for ever and ever.

28 All the ends of the earth ſhall remember, and ſhall be converted to the Lord:

And all the kindreds of the gentiles ſhall adore in his ſight.

29 For the kingdom is the Lord's; and he ſhall have dominion over the nations.

30 All the fat ones of the earth have eaten and have adored: all they that go down to the earth ſhall fall before him.

31 And to him my ſoul ſhall live: and my ſeed ſhall ſerve him.

32 There ſhall be declared to the Lord a generation to come: and the heavens ſhall ſhew forth his juſtice to a people that ſhall be born, which the Lord hath made.

PSALM XXII.

Dominus regit me.

God's ſpiritual benefits to faithful ſouls.

1 A pſalm for David.

Iſai. 40. 11. Jerem. 23. 5. Ezec. 34. 11. & 23. 1 Peter 2. 25. & 5. 3.

THE Lord ruleth me: and I ſhall want nothing. 2 He hath ſet me in a place of paſture.

He hath brought me up, on the water of refreſhment: 3 he hath converted my ſoul.

He hath led me on the paths of juſtice, for his own name's ſake.

4 For though I ſhould walk in the midſt of the ſhadow of death, I will fear no evils, for thou art with me.

Thy rod and thy ſtaff, they have comforted me.

5 Thou haſt prepared a table before me, againſt them that afflict me.

Thou haſt anointed my head with oil; and my chalice which inebriateth *me* how goodly is it!

6 And thy mercy will follow me all the days of my life.

And that I may dwell in the houſe of the Lord, unto length of days.

PSALM XXIII.

Domini eſt terra.

Who are they that ſhall aſcend to heaven: Chriſt's triumphant aſcenſion thither.

1 On the firſt day of the week, a pſalm for David.

Pſal. 49. 12. 1 Cor. 10. 26.

THE earth is the Lord's and the fulneſs thereof: the world, and all they that dwell therein.

2 For he hath founded it upon the ſeas; and hath prepared it upon the rivers.

3 Who ſhall aſcend into the mountain of the Lord: or who ſhall ſtand in his holy place?

4 The innocent in hands, and clean of heart, who hath not taken his ſoul in vain, nor ſworn deceitfully to his neighbour.

5 He ſhall receive a bleſſing from the Lord, and mercy from God his Saviour.

6 This is the generation of them that ſeek him, of them that ſeek the face of the God of Jacob.

7 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory ſhall enter in.

8 Who is this King of Glory? the Lord who is ſtrong and mighty: the Lord mighty in battle.

9 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory ſhall enter in.

10 Who is this King of Glory? the Lord of hoſts he is the King of Glory.

PSALM XXIV.

Ad te Domine levavi.

A prayer for grace, mercy, and protection againſt our enemies.

1 Unto the end, a pſalm for David.

TO thee, O Lord, have I lifted up my ſoul. 2 In thee, O my God, I put my truſt; let me not be aſhamed.

3 Neither let my enemies laugh at me: for none of them that wait on thee ſhall be confounded.

4 Let all them be confounded that act unjuſt things without cauſe.

Shew, O Lord, thy ways to me, and teach me thy paths.

5 Direct me in thy truth, and teach me; for thou art God my Saviour; and on thee have I waited all the day long.

6 Remember, O Lord, thy bowels of compaſſion; and thy mercies that are from the beginning of the world.

7 The ſins of my youth and my ignorances do not remember.

According to thy mercy remember thou me: for thy goodneſs ſake, O Lord.

8 The Lord is ſweet and righteous: therefore he will give a law to ſinners in the way.

9 He will guide the mild in judgment: he will teach the meek his ways.

10 All the ways of the Lord are mercy

PSALM XXII. VER. 1. *Ruleth me.* In Hebrew, *Is my ſhepherd*, viz. to feed, guide, and govern me.

and truth, to them that ſeek after his covenant and his teſtimonies.

11 For thy name's ſake, O Lord, thou wilt pardon my ſin: for it is great.

12 Who is the man that feareth the Lord? He hath appointed him a law in the way he hath choſen.

13 His ſoul ſhall dwell in good things: and his ſeed ſhall inherit the land.

14 The Lord is a firmament to them that fear him: and his covenant ſhall be made manifeſt to them.

15 My eyes are ever towards the Lord: for he ſhall pluck my feet out of the ſnare.

16 Look thou upon me, and have mercy on me; for I am alone and poor.

17 The troubles of my heart are multiplied: deliver me from my neceſſities.

18 See my abjection and my labour; and forgive me all my ſins.

19 Conſider my enemies for they are multiplied, ‖ and have hated me with an unjuſt hatred.

‖ John 15. 25.

20 Keep thou my ſoul, and deliver me: I ſhall not be aſhamed, for I have hoped in thee.

21 The innocent and the upright have adhered to me: becauſe I have waited on thee.

22 Deliver Iſrael, O God, from all his tribulations.

PSALM XXV.

Judica me Domine.

David's prayer to God in his diſtreſs, to be delivered, that he may come to worſhip him in his tabernacle.

1 Unto the end, a pſalm for David.

JUDGE me, O Lord, for I have walked in my innocence: and I have put my truſt in the Lord, and ſhall not be weakened.

2 Prove me, O Lord, and try me; burn my reins and my heart.

3 For thy mercy is before my eyes: and I am well pleaſed with thy truth.

4 I have not ſat with the council of vanity: neither will I go in with the doers of unjuſt things.

5 I have hated the aſſembly of the malignant; and with the wicked I will not ſit.

6 I will waſh my hands among the innocent: and will compaſs thy altar, O Lord.

7 That I may hear the voice of thy praiſe: and tell of all thy wondrous works.

8 I have loved, O Lord, the beauty of thy houſe; and the place where thy glory dwelleth.

9 Take not away my ſoul, O God, with the wicked: nor my life with bloody men:

10 In whoſe hands are iniquities: their right hand is filled with gifts.

11 But as for me, I have walked in my innocence: redeem me, and have mercy on me.

12 My foot hath ſtood in the direct way: in the churches I will bleſs thee, O Lord.

PSALM XXVI.

Dominus illuminatio.

David's faith and hope in God.

1 The pſalm of David before he was anointed.

THE Lord is my light and my ſalvation, whom ſhall I fear?

The Lord is the protector of my life; of whom ſhall I be afraid?

2 Whilſt the wicked draw near againſt me, to eat my fleſh.

My enemies that trouble me, have themſelves been weakened, and have fallen.

3 If armies in camp ſhould ſtand together againſt me, my heart ſhall not fear.

If a battle ſhould riſe up againſt me, in this will I be confident.

4 One thing I have aſked of the Lord, this will I ſeek after; that I may dwell in the houſe of the Lord all the days of my life.

That I may ſee the delight of the Lord, and may viſit his temple.

5 For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the ſecret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a ſacrifice of jubilation: I will ſing, and recite a pſalm to the Lord.

7 Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

8 My heart hath ſaid to thee: My face hath ſought thee: thy face, O Lord, will I ſtill ſeek.

9 Turn not away thy face from me; decline not in thy wrath from thy ſervant.

Be thou my helper, forſake me not; do not thou deſpiſe me, O God my Saviour.

10 For my father and my mother have left me: but the Lord hath taken me up.

11 Set me, O Lord, a law in thy way, and guide me in the right path, becauſe of my enemies.

12 Deliver me not over to the will of them that trouble me: for unjuſt witneſſes

have risen up against me; and iniquity hath lied to itself.

13 I believe to see the good things of the Lord in the land of the living.

14 Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

PSALM XXVII.

Ad te Domine clamabo.

David's prayer that his enemies may not prevail over him.

1 A psalm for David himself.

UNTO thee will I cry, O Lord: O my God, be not thou silent to me; lest *if* thou be silent to me, I become like them that go down into the pit.

2 Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

3 Draw me not away together with the wicked; and with the workers of iniquity destroy me not:

Who speak peace with their neighbour, but evils *are* in their hearts.

4 Give them according to their works, and according to the wickedness of their inventions.

According to the works of their hands give thou to them: render to them their reward.

5 Because they have not understood the works of the Lord, and the operations of his hands; thou shalt destroy them, and shalt not build them up.

6 Blessed be the Lord, for he hath heard the voice of my supplication.

7 The Lord is my helper and my protector: in him hath my heart confided, and I have been helped.

And my flesh hath flourished again, and with my will I will give praise to him.

8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

PSALM XXVIII.

Afferte Domino.

An invitation to glorify God, with a commemoration of his mighty works.

1 A psalm for David, at the finishing of the tabernacle.

BRING to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2 Bring to the Lord glory and honour; bring to the Lord glory to his name: adore ye the Lord in his holy court.

3 The voice of the Lord *is* upon the waters; the God of majesty hath thundered, The Lord upon many waters.

4 The voice of the Lord *is* in power; the voice of the Lord in magnificence.

5 The voice of the Lord breaketh the cedars: yea the Lord shall break the cedars of Libanus.

6 And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7 The voice of the Lord divideth the flame of fire: 8 The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9 The voice of the Lord prepareth the stags: and he will discover the thick *woods*: and in his temple all shall speak *his* glory.

10 The Lord maketh the flood to dwell: and the Lord shall sit king for ever.

The Lord will give strength to his people: the Lord will bless his people with peace.

PSALM XXIX.

Exaltabo te Domine.

David praiseth God for his deliverance, and his merciful dealings with him.

1 A psalm of a canticle, at the dedication of David's house.

2 I WILL extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3 O Lord my God, I have cried to thee, and thou hast healed me.

4 Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

5 Sing to the Lord, O ye his saints:

PSALM XXVIII. VER. 6. *Shall reduce them to pieces, &c.* In Hebrew, *Shall make them to skip like a calf.* The psalmist here describes the effects of thunder (which he calls the voice of the Lord) which sometimes breaks down the tallest and strongest trees; and makes their broken branches skip, &c. All this is to be understood mystically, of the powerful voice of God's word in his church; which has broke the pride of the great ones of this world, and brought many of them meekly and joyfully to submit their necks to the sweet yoke of Christ.

and give praiſe to the memory of his holineſs.

6 For wrath is in his indignation; and life in his *good* will.

In the evening weeping ſhall have place, and in the morning gladneſs.

7 And in my abundance I ſaid: I ſhall never be moved.

8 O Lord, in thy favour, thou gaveſt ſtrength to my beauty.

Thou turnedſt away thy face from me, and I became troubled.

9 To thee, O Lord, will I cry; and I will make ſupplication to my God.

10 What profit is there in my blood, whilſt I go down to corruption?

Shall duſt confeſs to thee, or declare thy truth?

11 The Lord hath heard, and hath had mercy on me: the Lord became my helper.

12 Thou haſt turned for me my mourning into joy: thou haſt cut my ſack-cloth, and haſt compaſſed me with gladneſs:

13 To the end that my glory may ſing to thee, and I may not regret: O Lord my God, I will give praiſe to thee for ever.

PSALM XXX.

In te Domine ſperavi.

A prayer of a juſt man under affliction.

1 Unto the end, a pſalm for David, in an extaſy.

2 IN thee, O Lord, have I hoped, let me never be confounded: deliver me in thy juſtice.

3 Bow down thy ear to me: make haſte to deliver me.

Be thou unto me a God a protector, and a houſe of refuge, to ſave me.

4 For thou art my ſtrength and my refuge; and for thy name's ſake thou wilt lead me, and nouriſh me.

5 Thou wilt bring me out of this ſnare, which they have hidden for me: for thou art my protector.

‖ Luke 23. 46. 6 ‖ Into thy hands I commend my ſpirit: thou haſt redeemed me, O Lord, the God of truth.

7 Thou haſt hated them that regard vanities, to no purpoſe.

But I have hoped in the Lord: 8 I will be glad and rejoice in thy mercy.

For thou haſt regarded my humility, thou haſt ſaved my ſoul out of diſtreſſes.

9 And thou haſt not ſhut me up in the hands of the enemy: thou haſt ſet my feet in a ſpacious place.

10 Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my ſoul, and my belly:

11 For my life is waſted with grief: and my years in ſighs.

My ſtrength is weakened through poverty: and my bones are diſturbed.

12 I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance.

They that ſaw me without fled from me.

13 I am forgotten as one dead from the heart.

I am become as a veſſel that is deſtroyed.

14 For I have heard the blame of many that dwell round about.

While they aſſembled together againſt me, they conſulted to take away my life.

15 But I have put my truſt in thee, O Lord: I ſaid: Thou art my God. 16 My lots are in thy hands.

Deliver me out of the hands of my enemies; and from them that perſecute me.

17 Make thy face to ſhine upon thy ſervant; ſave me in thy mercy.

18 Let me not be confounded, O Lord, for I have called upon thee.

Let the wicked be aſhamed, and be brought down to hell. 19 Let deceitful lips be made dumb.

Which ſpeak iniquity againſt the juſt, with pride and abuſe.

20 O how great is the multitude of thy ſweetneſs, O Lord, which thou haſt hidden for them that fear thee!

Which thou haſt wrought for them that hope in thee, in the ſight of the ſons of men.

21 Thou ſhalt hide them in the ſecret of thy face, from the diſturbance of men.

Thou ſhalt protect them in thy tabernacle from the contradiction of tongues.

22 Bleſſed be the Lord, for he hath ſhewn his wonderful mercy to me in a fortified city.

23 But I ſaid in the exceſs of my mind: I am caſt away from before thy eyes.

Therefore thou haſt heard the voice of my prayer, when I cried to thee

24 O love the Lord, all ye his ſaints: for the Lord will require truth, and will repay them abundantly that act proudly.

25 Do ye manfully, and let your heart be ſtrengthened, all ye that hope in the Lord.

PSALM XXXI.

Beati quorum.

The ſecond penitential pſalm.

1 To David himſelf, underſtanding.

BLESSED are they whoſe iniquities are forgiven, and whoſe ſins are covered. Rom. 4. 7.

2 Bleſſed is the man to whom the Lord hath not imputed ſin, and in whoſe ſpirit there is no guile.

3 Becauſe I was ſilent, my bones grew old; whilſt I cried out all the day long.

4 For day and night thy hand was heavy upon me: I am turned in my anguiſh, whilſt the thorn is faſtened.

5 I have acknowledged my ſin to thee, and my injuſtice I have not concealed.

‖ Iſai. 65. 24. ‖ I ſaid I will confeſs againſt myſelf my injuſtice to the Lord; and thou haſt forgiven the wickedneſs of my ſin.

6 For this ſhall every one that is holy pray to thee, in a ſeaſonable time.

And yet in a flood of many waters, they ſhall not come nigh unto him.

7 Thou art my refuge from the trouble which hath encompaſſed me: my joy, deliver me from them that ſurround me.

8 I will give thee underſtanding, and I will inſtruct thee in this way, in which thou ſhalt go: I will fix my eyes upon thee.

9 Do not become like the horſe and the mule, who have no underſtanding.

With bit and bridle bind faſt their jaws, who come not near unto thee.

10 Many are the ſcourges of the ſinner, but mercy ſhall encompaſs him that hopeth in the Lord.

11 Be glad in the Lord, and rejoice ye juſt, and glory all ye right of heart.

PSALM XXXII.

Exultate juſti.

An exhortation to praiſe God, and to truſt in him.

1 A pſalm for David.

REJOICE in the Lord, O ye juſt: praiſe becometh the upright.

2 Give praiſe to the Lord on the harp; ſing to him with the pſaltery, the inſtrument of ten ſtrings.

3 Sing to him a new canticle, ſing well unto him with a loud noiſe.

4 For the word of the Lord is right, and all his works are *done* with faithfulneſs.

5 He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6 By the word of the Lord, the heavens were eſtabliſhed; and all the power of them by the ſpirit of his mouth:

7 Gathering together the waters of the ſea, as in a veſſel; laying up the depths in ſtore-houſes.

8 Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

9 ‖ For he ſpoke and they were made: he commanded and they were created. ‖ Gen. 1. 8. Judith 16. 17.

10 The Lord bringeth to nought the counſels of nations; and he rejecteth the devices of people, and caſteth away the counſels of princes.

11 But the counſel of the Lord ſtandeth for ever: the thoughts of his heart to all generations.

12 Bleſſed is the nation whoſe God is the Lord: the people whom he hath choſen for his inheritance.

13 The Lord hath looked from heaven: he hath beheld all the ſons of men.

14 From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

15 He who hath made the hearts of every one of them: who underſtandeth all their works.

16 The king is not ſaved by a great army: nor ſhall the giant be ſaved by his own great ſtrength.

17 Vain is the horſe for ſafety: neither ſhall he be ſaved by the abundance of his ſtrength.

18 Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

19 To deliver their ſouls from death: and feed them in famine.

20 Our ſoul waiteth for the Lord: for he is our helper and protector.

21 For in him our heart ſhall rejoice: and in his holy name we have truſted.

22 Let thy mercy, O Lord, be upon us, as we have hoped in thee.

PSALM XXXIII.

Benedicam Dominum.

An exhortation to the praiſe, and ſervice of God.

1 For David when he changed his countenance before Achimelech, who diſmiſſed him, and he went his way. [1 *Kings* xxi.]

2 I WILL bleſs the Lord at all times, his praiſe ſhall be always in my mouth.

PSALM XXXI. VER. 3. *Becauſe I was ſilent, &c.* That is, whilſt I kept ſilence, by concealing, or refuſing to confeſs my ſins, thy hand was heavy upon me, &c.

VER. 4. *I am turned, &c.* That is, I turn and roll about in my bed, to ſeek for eaſe in my pain, whilſt the thorn of thy juſtice pierces my fleſh, and ſticks faſt in me. Or, *I am turned;* that is, I am converted to thee my God, by being brought to a better underſtanding by thy chaſtiſements. In the Hebrew it is, *my moiſture is turned into the droughts of the ſummer.*

3 In the Lord ſhall my ſoul be praiſed; let the meek hear and rejoice.

4 O magnify the Lord with me: and let us extol his name together.

5 I ſought the Lord, and he heard me; and he delivered me from all my troubles.

6 Come ye to him and be enlightened: and your faces ſhall not be confounded.

7 This poor man cried, and the Lord heard him: and ſaved him out of all his troubles.

8 The angel of the Lord ſhall encamp round about them that fear him: and ſhall deliver them.

9 O taſte, and ſee that the Lord is ſweet: bleſſed is the man that hopeth in him.

10 Fear the Lord, all ye his ſaints: for there is no want to them that fear him.

‖ Luke 1. 53. 11 ‖ The rich have wanted, and have ſuffered hunger: but they that ſeek the Lord ſhall not be deprived of any good.

12 Come, children, hearken to me: I will teach you the fear of the Lord.

‖ 1 Peter 3. 10. 13 ‖ Who is the man that deſireth life: who loveth to ſee good days?

14 Keep thy tongue from evil, and thy lips from ſpeaking guile.

15 Turn away from evil and do good: ſeek after peace and purſue it.

‖ Eccli. 15. 20. Heb. 4. 13. 16 The eyes of the Lord are ‖ upon the juſt: and his ears unto their prayers.

17 But the countenance of the Lord is againſt them that do evil things: to cut off the remembrance of them from the earth.

18 The juſt cried, and the Lord heard them: and delivered them out of all their troubles.

19 The Lord is nigh unto them that are of a contrite heart: and he will ſave the humble of ſpirit.

20 Many are the afflictions of the juſt; but out of them all will the Lord deliver them.

21 The Lord keepeth all their bones, not one of them ſhall be broken.

22 The death of the wicked is very evil: and they that hate the juſt ſhall be guilty.

23 The Lord will redeem the ſouls of his ſervants: and none of them that truſt in him ſhall offend.

PSALM XXXIV.

Judica Domine nocentes me.

David, in the perſon of Chriſt, prayeth againſt his perſecutors: prophetically foreſhewing the puniſhments that ſhall fall upon them.

1 For David himſelf.

JUDGE thou, O Lord, them that wrong me: overthrow them that fight againſt me.

2 Take hold of arms and ſhield: and riſe up to help me.

3 Bring out the ſword, and ſhut up the way againſt them that perſecute me: ſay to my ſoul: I am thy ſalvation.

Infra 39. 15. 4 ‖ Let them be confounded and aſhamed that ſeek after my ſoul.

Let them be turned back and be confounded that deviſe evil againſt me.

5 Let them become as duſt before the wind: and let the Angel of the Lord ſtraiten them.

6 Let their way become dark and ſlippery; and let the Angel of the Lord purſue them.

7 For without cauſe they have hidden their net for me unto deſtruction: without cauſe they have upbraided my ſoul.

8 Let the ſnare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very ſnare let them fall.

9 But my ſoul ſhall rejoice in the Lord; and ſhall be delighted in his ſalvation.

10 All my bones ſhall ſay: Lord, who is like to thee?

Who deliverеſt the poor from the hand of them that are ſtronger than he; the needy and the poor from them that ſtrip him.

11 Unjuſt witneſſes riſing up have aſked me things I knew not.

12 They repaid me evil for good: to the depriving me of my ſoul.

13 But as for me, when they were troubleſome to me, I was clothed with hair-cloth.

I humbled my ſoul with faſting; and my prayer ſhall be turned into my boſom.

14 As a neighbour and as an own brother, ſo did I pleaſe: as one mourning and ſorrowful ſo was I humbled.

15 But they rejoiced againſt me, and came together: ſcourges were gathered together upon me, and I knew not.

16 They were ſeparated, and repented not: they tempted me, they ſcoffed at me with ſcorn: they gnaſhed upon me with their teeth.

17 Lord, when wilt thou look upon me? reſcue thou my ſoul from their malice: my only one from the lions.

18 I will give thanks to thee in a great church; I will praiſe thee in a ſtrong people.

19 Let not them that are my enemies wrongfully rejoice over me: ‖ who have hated me without cauſe, and wink with the eyes. ‖ John 15. 25.

20 For they ſpoke indeed peaceably to me: and ſpeaking in the anger of the earth they deviſed guile.

21 And they opened their mouth wide

againſt me; they ſaid: Well done, well done, our eyes have ſeen it.

22 Thou haſt ſeen, O Lord, be not thou ſilent: O Lord, depart not from me.

23 Ariſe, and be attentive to my judgment: to my cauſe, my God and my Lord.

24 Judge me, O Lord my God, according to thy juſtice, and let them not rejoice over me.

25 Let them not ſay in their hearts: It is well, it is well, to our mind: neither let them ſay: We have ſwallowed him up.

26 Let them bluſh; and be aſhamed together, who rejoice at my evils.

Let them be clothed with confuſion and ſhame, who ſpeak great things againſt me.

27 Let them rejoice and be glad, who are well pleaſed with my juſtice: and let them ſay always: The Lord be magnified, who delight in the peace of his ſervant.

28 And my tongue ſhall meditate thy juſtice, thy praiſe all the day long.

PSALM XXXV.

Dixit injuſtus.

The malice of ſinners, and the goodneſs of God.

1 Unto the end, for the ſervant of God David himſelf.

2 THE unjuſt hath ſaid within himſelf, that he would ſin: there is no fear of God before his eyes.

3 || For in his ſight he hath done deceitfully, that his iniquity may be found unto hatred. || Supra 13. 2.

4 The words of his mouth are iniquity and guile: he would not underſtand that he might do well.

5 He hath deviſed iniquity on his bed, he hath ſet himſelf on every way that is not good; but evil he hath not hated.

6 O Lord, thy mercy is in heaven, and thy truth *reacheth* even to the clouds.

7 Thy juſtice is as the mountains of God, thy judgments are a great deep.

Men and beaſts thou wilt preſerve, O Lord: 8 O how haſt thou multiplied thy mercy, O God!

But the children of men ſhall put their truſt under the covert of thy wings.

9 They ſhall be inebriated with the plenty of thy houſe; and thou ſhalt make them drink of the torrent of thy pleaſure.

10 For with thee is the fountain of life; and in thy light we ſhall ſee light.

11 Extend thy mercy to them that know thee, and thy juſtice to them that are right in heart.

12 Let not the foot of pride come to me, and let not the hand of the ſinner move me.

13 There the workers of iniquity are fallen, they are caſt out, and could not ſtand.

PSALM XXXVI.

Noli æmulari.

An exhortation to deſpiſe this world; and the ſhort proſperity of the wicked; and to truſt in providence.

1 A pſalm for David himſelf.

BE not emulous of evil doers; nor envy them that work iniquity.

2 For they ſhall ſhortly wither away as graſs, and as the green herbs ſhall quickly fall.

3 Truſt in the Lord, and do good, and dwell in the land, and thou ſhalt be fed with its riches.

4 Delight in the Lord, and he will give thee the requeſts of thy heart.

5 Commit thy way to the Lord, and truſt in him, and he will do it.

6 And he will bring forth thy juſtice as the light, and thy judgment as the noon day. 7 Be ſubject to the Lord and pray to him.

Envy not the man who proſpereth in his way; the man who doth unjuſt things.

8 Ceaſe from anger, and leave rage; have no emulation to do evil.

9 For evil doers ſhall be cut off: but they that wait upon the Lord, they ſhall inherit the land.

10 For yet a little while and the wicked ſhall not be: and thou ſhalt ſeek his place, and ſhalt not find it.

11 || But the meek ſhall inherit the land, and ſhall delight in abundance of peace. || Mat. 5. 4

12 The ſinner ſhall watch the juſt man: and ſhall gnaſh upon him with his teeth.

13 But the Lord ſhall laugh at him: for he foreſeeth that his day ſhall come.

14 The wicked have drawn out the ſword: they have bent their bow.

To caſt down the poor and needy, to kill the upright of heart.

15 Let their ſword enter into their own hearts, and let their bow be broken.

16 Better is a little to the juſt, than the great riches of the wicked.

17 For the arms of the wicked ſhall be

PSALM XXXV. VER. 3. *Unto hatred.* That is, hateful to God.

broken in pieces; but the Lord ſtrengtheneth the juſt.

18 The Lord knoweth the days of the undefiled; and their inheritance ſhall be for ever.

19 They ſhall not be confounded in the evil time; and in the days of famine they ſhall be filled: 20 becauſe the wicked ſhall periſh.

And the enemies of the Lord, preſently after they ſhall be honoured and exalted, ſhall come to nothing and vaniſh like ſmoke.

21 The ſinner ſhall borrow, and not pay again: but the juſt ſheweth mercy and ſhall give.

22 For ſuch as bleſs him ſhall inherit the land: but ſuch as curſe him ſhall periſh.

23 With the Lord ſhall the ſteps of a man be directed, and he ſhall like well his way.

24 When he ſhall fall, he ſhall not be bruiſed, for the Lord putteth his hand under him.

25 I have been young, and now am old; and I have not ſeen the juſt forſaken, nor his ſeed ſeeking bread.

26 He ſheweth mercy and lendeth all the day long; and his ſeed ſhall be in bleſſing.

27 Decline from evil and do good, and dwell for ever and ever.

28 For the Lord loveth judgment, and will not forſake his ſaints: they ſhall be preſerved for ever.

The unjuſt ſhall be puniſhed, and the ſeed of the wicked ſhall periſh.

29 But the juſt ſhall inherit the land, and ſhall dwell therein for evermore.

‖ Prov. 31. 26. 30 ‖ The mouth of the juſt ſhall meditate wiſdom; and his tongue ſhall ſpeak judgment.

‡ Iſai. 51. 7. 31 ‡ The law of his God is in his heart, and his ſteps ſhall not be ſupplanted.

32 The wicked watcheth the juſt man, and ſeeketh to put him to death.

33 But the Lord will not leave him in his hands; nor condemn him when he ſhall be judged.

34 Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the ſinners ſhall periſh thou ſhalt ſee.

35 I have ſeen the wicked highly exalted, and lifted up like the cedars of Libanus.

36 And I paſſed by, and lo he was not. and I ſought him and his place was not found.

37 Keep innocence, and behold juſtice; for there are remnants for the peaceable man.

38 But the unjuſt ſhall be deſtroyed together: the remnants of the wicked ſhall periſh.

39 But the ſalvation of the juſt is from the Lord, and he is their protector in the time of trouble.

40 And the Lord will help them and deliver them: and he will reſcue them from the wicked, and ſave them, becauſe they have hoped in him.

PSALM XXXVII.

Domine ne in furore.

A prayer of a penitent for the remiſſion of his ſins. The third penitential pſalm.

1 A pſalm for David, for a remembrance of the ſabbath.

2 REBUKE me not, O Lord, in thy indignation; nor chaſtiſe me in thy wrath. Supra 6. 2.

3 For thy arrows are faſtened in me: and thy hand hath been ſtrong upon me.

4 There is no health in my fleſh, becauſe of thy wrath: there is no peace for my bones becauſe of my ſins.

5 For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

6 My ſores are putrified and corrupted, becauſe of my fooliſhneſs.

7 I am become miſerable, and am bowed down even to the end: I walked ſorrowful all the day long.

8 For my loins are filled with illuſions; and there is no health in my fleſh.

9 I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10 Lord, all my deſire is before thee, and my groaning is not hidden from thee.

11 My heart is troubled, my ſtrength hath left me, and the light of my eyes itſelf is not with me.

12 My friends and my neighbours have drawn near, and ſtood againſt me.

And they that were near me ſtood afar off: 13 and they that ſought my ſoul uſed violence.

And they that ſought evils to me ſpoke vain things, and ſtudied deceits all the day long.

14 But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

15 And I became as a man that heareth not: and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

PSALM XXXVII. VER. 1. *For a remembrance*, viz. of our miſeries and ſins; and to be ſung on the *ſabbath-day*.

17 For I ſaid: Leſt at any time my enemies rejoice over me: and whilſt my feet are moved, they ſpeak great things againſt me.

18 For I am ready for ſcourges: and my ſorrow is continually before me.

19 For I will declare my iniquity: and I will think for my ſin.

20 But my enemies live, and are ſtronger than I: and they that hate me wrongfully are multiplied.

21 They that render evil for good, have detracted me, becauſe I followed goodneſs.

22 Forſake me not, O Lord my God: do not thou depart from me.

23 Attend unto my help, O Lord, the God of my ſalvation.

PSALM XXXVIII.

Dixi cuſtodiam.

A juſt man's peace and patience in his ſufferings; conſidering the vanity of the world, and the providence of God.

1 Unto the end, for Iduthun himſelf, a canticle of David.

2 I Said: I will take heed to my ways: that I ſin not with my tongue.

I have ſet a guard to my mouth, when the ſinner ſtood againſt me.

3 I was dumb, and was humbled, and kept ſilence from good things: and my ſorrow was renewed.

4 My heart grew hot within me: and in my meditation a fire ſhall flame out.

5 I ſpoke with my tongue: O Lord, make me know my end,

And what is the number of my days: that I may know what is wanting to me.

6 Behold thou haſt made my days meaſurable: and my ſubſtance is as nothing before thee.

And indeed all things are vanity: every man living.

7 Surely man paſſeth as an image: yea, and he is diſquieted in vain.

He ſtoreth up: and he knoweth not for whom he ſhall gather theſe things.

8 And now what is my hope? is it not the Lord? and my ſubſtance is with thee.

9 Deliver thou me from all my iniquities: thou haſt made me a reproach to the fool.

10 I was dumb, and I opened not my mouth, becauſe thou haſt done it. 11 Remove thy ſcourges from me.

The ſtrength of thy hand hath made me faint in rebukes: 12 thou haſt corrected man for iniquity.

And thou haſt made his ſoul to waſte away like a ſpider: ſurely in vain is any man diſquieted.

13 Hear my prayer, O Lord, and my ſupplication: give ear to my tears.

Be not ſilent; for I am a ſtranger with thee, and a ſojourner as all my fathers were.

14 O forgive me, that I may be refreſhed, before I go hence, and be no more.

PSALM XXXIX.

Expectans expectavi.

Chriſt's coming, and redeeming mankind.

1 Unto the end, a pſalm for David himſelf.

2 WITH expectation I have waited for the Lord, and he was attentive to me.

3 And he heard my prayers, and brought me out of the pit of miſery and the mire of dregs.

And he ſet my feet upon a rock, and directed my ſteps.

4 And he put a new canticle into my mouth, a ſong to our God.

Many ſhall ſee, and ſhall fear: and they ſhall hope in the Lord.

5 Bleſſed is the man whoſe truſt is in the name of the Lord: and who hath not had regard to vanities, and lying follies.

6 Thou haſt multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee.

I have declared and I have ſpoken: they are multiplied above number.

7 || Sacrifice and oblation thou didſt not deſire; but thou haſt pierced ears for me. || Heb. 10. 5.

Burnt-offering and ſin-offering thou didſt not require: 8 then ſaid I, Behold I come.

In the head of the book it is written of me 9 that I ſhould do thy will: O my God, I have deſired *it*, and thy law in the midſt of my heart.

10 I have declared thy juſtice in a great church, lo I will not reſtrain my lips: O Lord, thou knoweſt it.

11 I have not hid thy juſtice within my heart: I have declared thy truth and thy ſalvation.

I have not concealed thy mercy and thy truth from a great council.

12 Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

13 For evils without number have ſurrounded me; my iniquities have overtaken me, and I was not able to ſee.

PSALM XXXIX. VER. 13. *My iniquities.* That is, the ſins of all mankind, which I have taken upon me.

They are multiplied above the hairs of my head: and my heart hath forſaken me.

14 Be pleaſed, O Lord, to deliver me: look down, O Lord, to help me.

‖ Infra 69. 2. ‡ Supra 34. 4.

15 ‡ Let them be confounded and aſhamed together, that ſeek after my ſoul to take it away.

Let them be turned backward and be aſhamed that deſire evils to me.

16 Let them immediately bear their confuſion, that ſay to me: 'Tis well, 'tis well.

17 Let all that ſeek thee rejoice and be glad in thee: and let ſuch as love thy ſalvation ſay always: The Lord be magnified.

18 But I am a beggar and poor; the Lord is careful for me.

Thou art my helper and my protector: O my God, be not ſlack.

PSALM XL.

Beatus qui intelligit.

The happineſs of him that ſhall believe in Chriſt; notwithſtanding the humility and poverty in which he ſhall come: the malice of his enemies, eſpecially of the traitor Judas.

1 Unto the end, a pſalm for David himſelf.

2 BLESSED is he that underſtandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

3 The Lord preſerve him and give him life, and make him bleſſed upon the earth: and deliver him not up to the will of his enemies.

4 The Lord help him on his bed of ſorrow: thou haſt turned all his couch in his ſickneſs.

5 I ſaid: O Lord, be thou merciful to me: heal my ſoul, for I have ſinned againſt thee.

6 My enemies have ſpoken evils againſt me: when ſhall he die and his name periſh?

7 And if he came in to ſee *me*, he ſpoke vain things; his heart gathered together iniquity to itſelf.

He went out and ſpoke to the ſame purpoſe.

8 All my enemies whiſpered together againſt me: they deviſed evils to me.

9 They determined againſt me an unjuſt word: ſhall he that ſleepeth riſe again no more?

‖ Acts 31. 16.

10 ‖ For even the man of my peace, in whom I truſted, who eat my bread, hath greatly ſupplanted me.

11 But thou, O Lord, have mercy on me, and raiſe me up again: and I will requite them.

12 By this I know, that thou haſt had a good will for me: becauſe my enemy ſhall not rejoice over me.

13 But thou haſt upheld me by reaſon of my innocence: and haſt eſtabliſhed me in thy ſight for ever.

14 Bleſſed be the Lord the God of Iſrael from eternity to eternity. So be it. So be it.

PSALM XLI.

Quemadmodum deſiderat.

The fervent deſire of the juſt after God: hope in afflictions.

1 Unto the end, underſtanding for the ſons of Core.

2 AS the hart panteth after the fountains of waters; ſo my ſoul panteth after thee, O God.

3 My ſoul hath thirſted after the ſtrong living God; when ſhall I come and appear before the face of God?

4 My tears have been my bread day and night, whilſt it is ſaid to me daily: Where is thy God?

5 Theſe things I remembered, and poured out my ſoul in me: for I ſhall go over into the place of the wonderful tabernacle, even to the houſe of God?

With the voice of joy and praiſe; the noiſe of one feaſting.

6 Why art thou ſad, O my ſoul? and why doſt thou trouble me?

Hope in God, for I will ſtill give praiſe to him: the ſalvation of my countenance,

7 and my God.

My ſoul is troubled within myſelf: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

8 Deep calleth on deep, at the noiſe of thy flood-gates.

All thy heights and thy billows have paſſed over me.

9 In the day time the Lord hath commanded his mercy; and a canticle to him in the night.

With me *is* prayer to the God of my life,

10 I will ſay to God: Thou art my ſupport.

Why haſt thou forgotten me? and why go I mourning, whilſt my enemy afflicteth me?

V. 16. *'Tis well.* The Hebrew here is an interjection of inſult and deriſion, like the Vah. *Matt.* xxvii. 40.

11 Whilſt my bones are broken, my enemies who trouble me have reproached me.
Whilſt they ſay to me day by day: Where is thy God?
12 Why art thou caſt down, O my ſoul? and why doſt thou diſquiet me?
Hope thou in God, for I will ſtill give praiſe to him: the ſalvation of my countenance, and my God.

PSALM XLII.

Judica me Deus.

The prophet aſpireth after the temple and altar of God.

1 A pſalm for David.

JUDGE me, O God, and diſtinguiſh my cauſe from the nation that is not holy, deliver me from the unjuſt and deceitful man.
2 For thou art God my ſtrength: why haſt thou caſt me off? and why do I go ſorrowful whilſt the enemy afflicteth me?
3 Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.
4 And I will go in to the altar of God: to God who giveth joy to my youth.
5 To thee, O God my God, I will give praiſe upon the harp: why art thou ſad, O my ſoul? and why doſt thou diſquiet me?
6 Hope in God, for I will ſtill give praiſe to him: the ſalvation of my countenance, and my God.

PSALM XLIII.

Deus auribus noſtris.

The church commemorates former favours, and preſent afflictions; under which ſhe prays for ſuccour.

1 Unto the end, for the ſons of Core to *give* underſtanding.

2 WE have heard, O God, with our ears: our fathers have declared to us,
The work thou haſt wrought in their days, and in the days of old.
3 Thy hand deſtroyed the gentiles, and thou planteſt them: thou didſt afflict the people and caſt them out.
4 For they got not the poſſeſſion of the land by their own ſword: neither did their own arm ſave them.
But thy right hand and thy arm, and the light of thy countenance: becauſe thou waſt pleaſed with them.
5 Thou art thy ſelf my king and my God: who commandeſt the ſaving of Jacob.
6 Through thee we will puſh down our enemies with the horn: and through thy name we will deſpiſe them that riſe up againſt us.
7 For I will not truſt in my bow: neither ſhall my ſword ſave me.
8 But thou haſt ſaved us from them that afflict us: and haſt put them to ſhame that hate us.
9 In God ſhall we glory all the day long: and in thy name we will give praiſe for ever.
10 But now thou haſt caſt us off, and put us to ſhame: and thou, O God, wilt not go out with our armies.
11 Thou haſt made us turn our back to our enemies: and they that hated us plundered for themſelves.
12 Thou haſt given us up like ſheep to be eaten: thou haſt ſcattered us among the nations.
13 Thou haſt ſold thy people for no price: and there was no reckoning in the exchange of them.
14 Thou haſt made us a reproach to our neighbours, a ſcoff and deriſion to them that are round about us.
15 Thou haſt made us a bye-word among the Gentiles: a ſhaking of the head among the peoples.
16 All the day long my ſhame is before me: and the confuſion of my face hath covered me.
17 At the voice of him that reproacheth and detracteth me: at the face of the enemy and perſecutor.
18 All theſe things have come upon us, yet we have not forgotten thee: and we have not done wickedly in thy covenant.
19 And our heart hath not turned back: neither haſt thou turned aſide our ſteps from thy way.
20 For thou haſt humbled us in the place of affliction: and the ſhadow of death hath covered us.
21 If we have forgotten the name of our God, and if we have ſpread forth our hands to a ſtrange god:
22 Shall not God ſearch out theſe things: for he knoweth the ſecrets of the heart.
‖ Becauſe for thy ſake we are killed all the day long: we are counted as ſheep for the ſlaughter. ‖ Rom. 8. 36.
23 Ariſe, why ſleepeſt thou, O Lord? ariſe, and caſt us not off to the end.
24 Why turneſt thou thy face away? and forgetteſt our want and our trouble?
25 For our ſoul is humbled down to the duſt: our belly cleaveth to the earth.
26 Ariſe, O Lord, help us and redeem us for thy name's ſake.

PSALM XLIV.

Eructavit cor meum.

The excellence of Christ's kingdom, and the endowments of his church.

1 Unto the end, for them that shall be changed, for the sons of Core, for understanding: A canticle for the beloved.

2 MY heart hath uttered a good word: I speak my works to the king:
My tongue *is* the pen of a scrivener that writeth swiftly.

3 *Thou art* beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.

4 Gird thy sword upon thy thigh, O thou most mighty.

5 With thy comeliness and thy beauty set out, proceed prosperously, and reign.
Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

6 Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

‖ Heb. 1. 8. 7 ‖ Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

8 Thou hast loved justice, and hatedst iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.

9 Myrrh and stacte and casia perfume thy garments, from the ivory houses: out of which 10 the daughters of kings have delighted thee in thy glory.
The queen stood on thy right hand, in gilded clothing; surrounded with variety.

11 Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

12 And the king shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore.

13 And the daughters of Tyre with gifts, *yea* all the rich among the people, shall entreat thy countenance.

14 All the glory of the king's daughter is within in golden borders, 15 clothed round about with varieties.
After her shall virgins be brought to the king: her neighbours shall be brought to thee.

16 They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

17 Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

18 They shall remember thy name throughout all generations.
Therefore shall people praise thee for ever, yea for ever and ever.

PSALM XLV.

Deus noster refugium.

The church in persecution trusteth in the protection of God.

1 Unto the end, for the sons of Core for the hidden.

2 OUR God is our refuge and strength: a helper in troubles, which have found us exceedingly.

3 Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

4 Their waters roared and were troubled: the mountains were troubled with his strength.

5 The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

6 God is in the midst thereof, it shall not be moved: God will help it in the morning early.

7 Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.

8 The Lord of armies is with us: the God of Jacob is our protector.

9 Come and behold ye the works of the Lord: what wonders he hath done upon earth, 10 making wars to cease even to the end of the earth.
He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire.

11 Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

12 The Lord of armies is with us: the God of Jacob is our protector.

PSALM XLVI.

Omnes gentes plaudite.

The gentiles are invited to praise God for the establishment of the kingdom of Christ.

1 Unto the end, for the sons of Core.

2 O Clap your hands, all ye nations: shout unto God with the voice of joy.

PSALM XLIV. VER. 1. *For them that shall be changed.* i. e. For souls happily changed by being converted to God.
Ibid. *The beloved.* viz. Our Lord Jesus Christ.

3 For the Lord is high, terrible: a great king over all the earth.

4 He hath ſubdued the people under us; and the nations under our feet.

5 He hath choſen for us his inheritance, the beauty of Jacob which he hath loved.

‖ 2 Kings. 6. 15. 6 ‖ God is aſcended with jubilee, and the Lord with the ſound of trumpet.

7 Sing praiſes to our God, ſing ye: ſing praiſes to our king, ſing ye.

8 For God is the king of all the earth: ſing ye wiſely.

9 God ſhall reign over the nations: God ſitteth on his holy throne.

10 The princes of the people are gathered together, with the God of Abraham: for the ſtrong gods of the earth are exceedingly exalted.

PSALM XLVII.

Magnus Dominus.

God is greatly to be praiſed for the eſtabliſhment of his church.

1 A pſalm of a canticle, for the ſons of Core, on the ſecond day of the week.

2 GREAT is the Lord, and exceedingly to be praiſed in the city of our God, in his holy mountain.

3 With the joy of the whole earth is mount Sion founded, on the ſides of the north, the city of the great king.

4 In her houſes ſhall God be known, when he ſhall protect her.

5 For behold the kings of the earth aſſembled themſelves: they gathered together.

6 So they ſaw, and they wondered, they were troubled, they were moved: 7 trembling took hold of them.

There were pains as of a woman in labour.

8 With a vehement wind thou ſhalt break in pieces the ſhips of Tharſis.

9 As we have heard, ſo have we ſeen, in the city of the Lord of hoſts, in the city of our God: God hath founded it for ever.

10 We have received thy mercy, O God, in the midſt of thy temple.

11 According to thy name, O God, ſo alſo *is* thy praiſe unto the ends of the earth: thy right hand is full of juſtice.

12 Let mount Sion rejoice, and the daughters of Juda be glad; becauſe of thy judgments, O Lord.

13 Surround Sion, and encompaſs her: tell ye in her towers.

14 Set your hearts on her ſtrength; and diſtribute her houſes, that ye may relate it in another generation.

15 For this is God, our God unto eternity, and for ever and ever: he ſhall rule us for evermore.

PSALM XLVIII.

Audite hæc omnes gentes.

The folly of worldlings, who live on in ſin, without thinking of death or hell.

1 Unto the end, a pſalm for the ſons of Core.

2 HEAR theſe things, all ye nations: give ear, all ye inhabitants of the world.

3 All you that are earth-born, and you ſons of men: both rich and poor together.

4 My mouth ſhall ſpeak wiſdom: and the meditation of my heart underſtanding.

‖ Pſ. 77. 2. Matt. 13. 35. 5 ‖ I will incline my ear to a parable; I will open my propoſition on the pſaltery.

6 Why ſhall I fear in the evil day? the iniquity of my heel ſhall encompaſs me.

7 They that truſt in their own ſtrength, and glory in the multitude of their riches.

8 No brother *can* redeem, *nor* ſhall man redeem: he ſhall not give to God his ranſom.

9 Nor the price of the redemption of his ſoul: and ſhall labour for ever, 10 and ſhall ſtill live unto the end.

11 He ſhall not ſee deſtruction, when he ſhall ſee the wiſe dying: the ſenſeleſs and the fool ſhall periſh together:

And they ſhall leave their riches to ſtran-

PSALM XLVIII. VER. 6. *The iniquity of my heel.* That is the iniquity of my *ſteps* or *ways*: or the *iniquity* of my *pride*, with which as with the *heel*, I have ſpurned and kicked at my neighbours: or the iniquity of my *heel*, that is, the iniquity in which I ſhall be found in death. The meaning of this verſe is, why ſhould I now indulge thoſe paſſions and ſinful affections, or commit now thoſe ſins, which will cauſe me ſo much fear and anguiſh in the evil day; when the ſorrows of death ſhall compaſs me, and the perils of hell ſhall find me?

VER. 7. *They that truſt, &c.* As much as to ſay, let them fear, that truſt in their ſtrength or riches: for they have great reaſon to fear: ſeeing no brother or other man, how much a friend ſoever, can by any price or labour reſcue them from death.

VER. 9. *And ſhall labour for ever, &c.* This ſeems to be a continuation of the foregoing ſentence; as much as to ſay, no man can by any price or ranſom prolong his life, that ſo he may ſtill continue to *labour here*, and *live to the end* of the world. Others underſtand it of the eternal ſorrows, and dying *life* of hell, which is the dreadful conſequence of dying in ſin.

VER. 11. *He ſhall not ſee deſtruction, &c.* or *ſhall he not ſee deſtruction?* As much as to ſay, however thoughtleſs he may be of his death, he muſt not expect to eſcape: when even the wiſe and the good are not exempt from dying.

gers: 12 and their ſepulchres ſhall be their houſes for ever.

Their dwelling places to all generations: they have called their lands by their names.

13 And man when he was in honour did not underſtand; he is compared to ſenſeleſs beaſts, and is become like to them.

14 This way of theirs is a ſtumbling-block to them: and afterwards they ſhall delight in their mouth.

15 They are laid in hell like ſheep: death ſhall feed upon them.

And the juſt ſhall have dominion over them in the morning: and their help ſhall decay in hell from their glory.

16 But God will redeem my ſoul from the hand of hell, when he ſhall receive me.

17 Be not thou afraid, when a man ſhall be made rich, and when the glory of his houſe ſhall be increaſed.

18 For when he ſhall die he ſhall take nothing away; nor ſhall his glory deſcend with him.

19 For in his life-time his ſoul will be bleſſed: and he will praiſe thee when thou ſhalt do well to him.

20 He ſhall go in to the generations of his fathers: and he ſhall never ſee light.

21 Man when he was in honour did not underſtand: he hath been compared to ſenſeleſs beaſts, and made like to them.

PSALM XLIX.

Deus deorum.

The coming of Chriſt: who prefers virtue and inward purity before the blood of victims.

1 A pſalm for Aſaph.

THE God of gods, the Lord hath ſpoken: and he hath called the earth,

From the riſing of the ſun, to the going down thereof: 2 out of Sion the lovelineſs of his beauty.

3 God ſhall come manifeſtly: our God *ſhall come*, and ſhall not keep ſilence.

A fire ſhall burn before him: and a mighty tempeſt *ſhall be* round about him.

4 He ſhall call heaven from above, and the earth, to judge his people.

5 Gather ye together his ſaints to him: who ſet his covenant before ſacrifices.

6 And the heavens ſhall declare his juſtice: for God is judge.

7 Hear, O my people, and I will ſpeak: O Iſrael, and I will teſtify to thee: I am God thy God.

8 I will not reprove thee for thy ſacrifices: and thy burnt-offerings are always in my ſight.

9 I will not take calves out of thy houſe: nor he-goats out of thy flocks.

10 For all the beaſts of the woods are mine: the cattle on the hills, and the oxen.

11 I know all the fowls of the air: and with me is the beauty of the field.

12 If I ſhould be hungry, I would not tell thee: for the world is mine, and the fulneſs thereof.

13 Shall I eat the fleſh of bullocks? or ſhall I drink the blood of goats?

14 Offer to God the ſacrifice of praiſe: and pay thy vows to the moſt High.

15 And call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorify me.

16 But to the ſinner God hath ſaid: Why doſt thou declare my juſtices, and take my covenant in thy mouth?

17 Seeing thou haſt hated diſcipline: and haſt caſt my words behind thee.

18 If thou didſt ſee a thief thou didſt run with him: and with adulterers thou haſt been a partaker.

19 Thy mouth hath abounded with evil, and thy tongue framed deceits.

20 Sitting thou didſt ſpeak againſt thy brother, and didſt lay a ſcandal againſt thy mother's ſon: 21 theſe things haſt thou done, and I was ſilent.

Thou thoughteſt unjuſtly that I ſhall be like to thee: *but* I will reprove thee, and ſet before thy face.

22 Underſtand theſe things you that forget God; leſt he ſnatch you *away*, and there be none to deliver you.

23 The ſacrifice of praiſe ſhall glorify me: and there is the way by which I will ſhew him the ſalvation of God.

VER. 12. *They have called, &c.* That is, they have left their names on their graves, which alone remain of their lands.

VER. 14. *They ſhall delight in their mouth.* Notwithſtanding the wretched way in which they walk, they ſhall applaud themſelves with their mouths, and glory in their doings.

VER. 15. *In the morning.* That is, in the reſurrection to a new life; when the juſt ſhall judge and condemn the wicked.

Ibid. *From their glory.* That is, when their ſhort-lived glory in this world ſhall be paſt, and be no more.

PSALM L.

Miserere.

The repentance and confession of David after his sin. The fourth penitential psalm.

1 Unto the end, a psalm of David, 2 when Nathan the prophet came to him, after he had sinned with Bethsabee. [2 Kings xii.]

3 HAVE mercy on me, O God, according to thy great mercy.
And according to the multitude of thy tender mercies, blot out my iniquity.

4 Wash me yet more from my iniquity, and cleanse me from my sin.

5 For I know my iniquity, and my sin is always before me.

6 To thee only have I sinned, and have done evil before thee; ‖ that thou mayst be justified in thy words, and mayst overcome when thou art judged. ‖ Rom. 3. 4.

7 For behold I was conceived in iniquities; and in sins did my mother conceive me.

8 For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

9 ¶ Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow. ¶ Lev. 14. Num. 19.

10 To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

11 Turn away thy face from my sins, and blot out all my iniquities.

12 Create a clean heart in me, O God: and renew a right spirit within my bowels.

13 Cast me not away from thy face; and take not thy holy spirit from me.

14 Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

15 I will teach the unjust thy ways: and the wicked shall be converted to thee.

16 Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

17 O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

18 For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

19 A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

20 Deal favourably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

21 Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

PSALM LI.

Quid gloriaris.

David condemneth the wickedness of Doeg, and foretelleth his destruction.

1 Unto the end, understanding for David, 2 when Doeg the Edomite came and told Saul: David went to the house of Achimelech. [1 Kings xxii. 9.]

3 WHY dost thou glory in malice, thou that art mighty in iniquity?

4 All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

5 Thou hast loved malice more than goodness: and iniquity rather than to speak righteousness.

6 Thou hast loved all the words of ruin, O deceitful tongue.

7 Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living:

8 The just shall see and fear, and shall laugh at him, and say: 9 Behold the man that made not God his helper.

But trusted in the abundance of his riches: and prevailed in his vanity.

10 But I, as a fruitful olive-tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever.

11 I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

PSALM LII.

Dixit insipiens.

The general corruption of man before the coming of Christ.

1 Unto the end, for Maeleth understandings to David.

THE fool said in his heart: ‖ There is no God. ‖ Ps. 13. 1.

2 They are corrupted, and become abominable in iniquities: there is none that doth good.

3 God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

4 ‖ All have gone aside, they are become ‖ Rom. 3. 12.

PSALM LII. VER. 1. *Maeleth*, or Machalath. A musical instrument, or a chorus of musicians: for St. Jerome renders it, *per chorum*.

unprofitable together: there is none that doth good, no not one.

5 Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6 They have not called upon God: there have they trembled for fear, where there was no fear.

For God hath ſcattered the bones of them that pleaſe men: they have been confounded, becauſe God hath deſpiſed them.

7 Who will give out of Sion the ſalvation of Iſrael? when God ſhall bring back the captivity of his people, Jacob ſhall rejoice, and Iſrael ſhall be glad.

PSALM LIII.

Deus in nomine tuo.

A prayer for help in diſtreſs.

1 Unto the end, in verſes, underſtanding for David. 2 When the men of Ziph had come and ſaid to Saul: Is not David hidden with us? [1 *Kings* xxiii. 19.]

3 SAVE me, O God, by thy name, and judge me in thy ſtrength.

4 O God, hear my prayer: give ear to the words of my mouth.

5 For ſtrangers have riſen up againſt me; and the mighty have ſought after my ſoul; and they have not ſet God before their eyes.

6 For behold God is my helper: and the Lord is the protector of my ſoul.

7 Turn back the evils upon my enemies: and cut them off in thy truth.

8 I will freely ſacrifice to thee, and will give praiſe, O God, to thy name: becauſe it is good:

9 For thou haſt delivered me out of all trouble: and my eye hath looked down upon my enemies.

PSALM LIV.

Exaudi Deus.

A prayer of a juſt man under perſecution from the wicked. It agrees to Chriſt perſecuted by the Jews, and betrayed by Judas.

1 Unto to the end, in verſes, underſtanding for David.

2 HEAR, O God, my prayer, and deſpiſe not my ſupplication: 3 be attentive to me and hear me.

I am grieved in my exerciſe; and am troubled, 4 at the voice of the enemy, and at the tribulation of the ſinner.

For they have caſt iniquities upon me: and in wrath they were troubleſome to me.

5 My heart is troubled within me: and the fear of death is fallen upon me.

6 Fear and trembling are come upon me; and darkneſs hath covered me.

7 And I ſaid: Who will give me wings like a dove, and I will fly and be at reſt?

8 Lo, I have gone far off flying away; and I abode in the wilderneſs.

9 I waited for him that hath ſaved me from puſillanimity of ſpirit, and a ſtorm.

10 Caſt down, O Lord, *and* divide their tongues; for I have ſeen iniquity and contradiction in the city.

11 Day and night ſhall iniquity ſurround it upon its walls: and in the midſt thereof are labour, 12 and injuſtice.

And uſury and deceit have not departed from its ſtreets.

13 For if my enemy had reviled me, I would verily have born with it.

And if he that hated me had ſpoken great things againſt me: I would perhaps have hidden myſelf from him.

14 But thou a man of one mind, my guide, and my familiar:

15 Who didſt take ſweet meats together with me: in the houſe of God we walked with conſent.

16 Let death come upon them, and let them go down alive into hell.

For there is wickedneſs in their dwellings: in the midſt of them.

17 But I have cried to God: and the Lord will ſave me.

18 Evening and morning, and at noon I will ſpeak and declare: and he ſhall hear my voice.

19 He ſhall redeem my ſoul in peace from them that draw near to me: for among many they were with me.

20 God ſhall hear, and the Eternal ſhall humble them.

For there is no change with them, and they have not feared God: 21 he hath ſtretched forth his hand to repay.

VER. 6. *God hath ſcattered the bones, &c.* That is, God has brought to nothing the ſtrength of all thoſe, that ſeek to pleaſe men, to the prejudice of their duty to their maker.

PSALM LIV. VER. 16. *Let death, &c.* This, and ſuch like imprecations which occur in the pſalms, are delivered prophetically; that is, by way of foretelling the puniſhments which ſhall fall upon the wicked from divine juſtice, and appproving the righteous ways of God: but not by way of ill-will, or uncharitable curſes, which the law of God diſallows.

VER. 19. *Among many, &c.* That is, they that *drew near* to attack me were *many* in company, all combining to fight againſt me.

They have defiled his covenant, 22 they are divided by the wrath of his countenance, and his heart hath drawn near.

His words are ſmoother than oil, and the ſame are darts.

‖ Mat. 6. 25. Luke 12. 22. 1 Peter 5. 7.

23 ‖ Caſt thy care upon the Lord, and he ſhall ſuſtain thee: he ſhall not ſuffer the juſt to waver for ever.

24 But thou, O God, ſhalt bring them down into the pit of deſtruction.

Bloody and deceitful men ſhall not live out half their days: but I will truſt in thee, O Lord.

PSALM LV.

Miſerere mei Deus.

A prayer of David in danger and diſtreſs.

1 Unto the end, for a people that is removed at a diſtance from the ſanctuary: for David, for an inſcription of a title *(or pillar)* when the Philiſtines held him in Geth.

2 HAVE mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me fighting againſt me.

3 My enemies have trodden on me all the day long; for they are many that make war againſt me.

4 From the height of the day I ſhall fear: but I will truſt in thee.

5 In God I will praiſe my words, in God I have put my truſt: I will not fear what fleſh can do againſt me.

6 All the day long they deteſted my words: all their thoughts *were* againſt me unto evil.

7 They will dwell and hide *themſelves:* they will watch my heel.

As they have waited for my ſoul, 8 for nothing ſhalt thou ſave them: in thy anger thou ſhalt break the people in pieces.

O God, 9 I have declared to thee my life: thou haſt ſet my tears in thy ſight,

As alſo in thy promiſe. 10 Then ſhall my enemies be turned back.

In what day ſoever I ſhall call upon thee, behold I know thou art my God.

11 In God will I praiſe the word, in the Lord will I praiſe *his* ſpeech. In God have I hoped, I will not fear what man can do to me.

12 In me, O God, are vows to thee, which I will pay, praiſes to thee.

13 Becauſe thou haſt delivered my ſoul from death, my feet from falling: that I may pleaſe in the ſight of God, in the light of the living.

PSALM LVI.

Miſerere mei Deus.

The prophet prays in his affliction, and praiſes God for his delivery.

1 Unto the end, deſtroy not, for David, for an inſcription of a title, when he fled from Saul into the cave. [1 *Kings* xxiv.]

2 HAVE mercy on me, O God, have mercy on me: for my ſoul truſteth in thee.

And in the ſhadow of thy wings will I hope, until iniquity paſs away.

3 I will cry to God the moſt High; to God who hath done good to me.

4 He hath ſent from heaven and delivered me: he hath made them a reproach that trod upon me.

God hath ſent his mercy and his truth, 5 and he hath delivered my ſoul from the midſt of the young lions. I ſlept troubled.

The ſons of men, whoſe teeth are weapons and arrows, and their tongue a ſharp ſword.

6 Be thou exalted, O God, above the heavens, and thy glory above all the earth.

7 They prepared a ſnare for my feet; and they bowed down my ſoul.

They dug a pit before my face, and they are fallen into it.

8 My heart is ready, O God, my heart is ready: I will ſing, and rehearſe a pſalm.

9 Ariſe, O my glory, ariſe pſaltery and harp: I will ariſe early.

10 I will give praiſe to thee, O Lord, among the people: I will ſing a pſalm to thee among the nations.

11 For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

12 Be thou exalted, O God, above the heavens: and thy glory above all the earth.

VER. 22. *They are divided, &c.* Diſperſed, ſcattered, and brought to nothing, by the wrath of God; who looks with indignation on their wicked and deceitful ways.

PSALM LV. VER. 4. *The height of the day.* That is, even at noon day, when the ſun is the higheſt, I am ſtill in danger.

VER. 5. *My words.* The words or promiſes God has made in my favour.

VER. 8. *For nothing ſhalt thou ſave them.* That is, ſince they lie in wait to ruin my ſoul, thou ſhalt for no conſideration favour or aſſiſt them, but execute thy juſtice upon them.

PSALM LVI. VER. 1. *Deſtroy not.* Suffer me not to be deſtroyed.

CHAP. LVII.

Si vere utique.

David reproveth the wicked, and foretelleth their punishment.

1 Unto the end, destroy not, for David, for an inscription of a title.

2 IF in very deed you speak justice: judge right things, ye sons of men.

3 For in your heart you work iniquity: your hands forge injustice in the earth.

4 The wicked are alienated from the womb, they have gone astray from the womb: they have spoken false things.

5 Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

6 Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

7 God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.

8 They shall come to nothing, like water running down: he hath bent his bow till they be weakened.

9 Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.

10 Before your thorns could know the briar; he swalloweth them up, as alive, in his wrath.

11 The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

12 And man shall say: If indeed there be fruit to the just; there is indeed a God that judgeth them on the earth.

PSALM LVIII.

Eripe me.

A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies the Jews.

1 Unto the end, destroy not, for David for an inscription of a title, when Saul sent and watched his house to kill him. [1 *Kings* xix.]

2 DELIVER me from my enemies, O my God; and defend me from them that rise up against me.

3 Deliver me from them that work iniquity, and save me from bloody men.

4 For behold they have caught my soul: the mighty have rushed in upon me:

5 Neither is it my iniquity, nor my sin, O Lord; without iniquity have I run, and directed *my steps*.

6 Rise up thou to meet me, and behold: even thou, O Lord the God of hosts, the God of Israel.

Attend to visit all the nations: have no mercy on all them that work iniquity.

7 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8 Behold they shall speak with their mouth, and a sword *is* in their lips: for who, *say they*, hath heard *us?*

9 But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

10 I will keep my strength to thee: for thou art my protector: 11 my God, his mercy shall prevent me.

12 God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power; and bring them down, O Lord my protector:

13 *For* the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying they shall be talked of, 14 when they are consumed: when they are consumed by *thy* wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

15 They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.

16 They shall be scattered abroad to eat, and shall murmur if they be not filled.

17 But I will sing thy strength; and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

18 Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy.

PSALM LVII. VER. 10. *Before your thorns, &c.* That is, before your thorns grow up, so as to become strong briars, they shall be overtaken and consumed by divine justice, swallowing them up, *as* it were *alive in his wrath.*

VER. 11. *Shall wash his hands, &c.* Shall applaud the justice of God, and take occasion from the consideration of the punishment of the wicked to wash and cleanse his hands from sin.

PSALM LIX.

Deus repulisti nos.

After many afflictions, the church of Christ shall prevail.

1 Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for doctrine, 2 when he set fire to Mesopotamia of Syria and Sobal; and Joab returned and slew of Edom, in the vale of the salt-pits, twelve thousand men.

3 O God, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had mercy on us.

4 Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

5 Thou hast shewn thy people hard things; thou hast made us drink the wine of sorrow.

6 Thou hast given a warning to them that fear thee: that they may flee from before the bow:

That thy beloved may be delivered. 7 Save me with thy right hand, and hear me.

8 God hath spoken in his holy *place*: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim *is* the strength of my head.

Juda is my king: 10 Moab is the pot of my hope.

Into Edom will I stretch out my shoe: to me the foreigners are made subject.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go out with our armies?

13 Give us help from trouble: for vain is the salvation of man.

14 Through God we shall do mightily: and he shall bring to nothing them that afflict us.

PSALM LX.

Exaudi Deus.

A prayer for the coming of the kingdom of Christ, which shall have no end.

1 Unto the end, in hymns, for David.

2 HEAR, O God, my supplication: be attentive to my prayer.

3 To thee have I cried from the ends of the earth; when my heart was in anguish, thou hast exalted me on a rock.

Thou hast conducted me; 4 for thou hast been my hope; a tower of strength against the face of the enemy.

5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

6 For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

7 Thou wilt add days to the days of the king; his years even to generation and generation.

8 He abideth for ever in the sight of God: his mercy and truth who shall search?

9 So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day.

PSALM LXI.

Nonne Deo.

The prophet encourageth himself and all others to trust in God, and serve him.

1 Unto the end, for Idithun, a psalm of David.

2 SHALL not my soul be subject to God? for from him is my salvation.

3 For he is my God and my saviour: *he is* my protector, I shall be moved no more.

4 How long do you rush in upon a man? you all kill, as if *you were thrusting down* a leaning wall, and a tottering fence.

5 But they have thought to cast away my price, I ran in thirst: they blessed with their mouth, but cursed with their heart.

6 But be thou, O my soul, subject to God: for from him is my patience.

7 For he is my God and my saviour: *he is* my helper, I shall not be moved.

8 In God is my salvation and my glory: *he is* the God of my help, and my hope is in God.

9 Trust in him, all ye congregation of people: pour out your hearts before him: God is our helper for ever.

PSALM LIX. VER. 10. *The pot of my hope;* or *my watering pot.* That is, a vessel for meaner uses, by being reduced to serve me, even in the meanest employments.

Ibid. *Foreigners.* So the Philistines are called who had no kindred with the Israelites; whereas the Edomites, Moabites, &c. were originally of the same family.

10 But vain are the ſons of men, the ſons of men are liars in the balances: that by vanity they may together deceive.

11 Truſt not in iniquity, and cover not robberies: if riches abound, ſet not your heart upon them.

12 God hath ſpoken once, theſe two things have I heard, that power belongeth to God, 13 and mercy to thee, O Lord; || for thou wilt render to every man according to his works.

|| Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. Gal. 6. 5.

PSALM LXII.

Deus Deus meus ad te.

The prophet aſpireth after God.

1 A pſalm of David when he was in the deſert of Edom.

2 O God my God, to thee do I watch at break of day.

For thee my ſoul hath thirſted; for thee my fleſh, O how many ways!

3 In a deſert land, and where there is no way, and no water: ſo in the ſanctuary have I come before thee, to ſee thy power and thy glory.

4 For thy mercy is better than lives: thee my lips ſhall praiſe.

5 Thus will I bleſs thee *all* my life long: and in thy name I will lift up my hands.

6 Let my ſoul be filled as with marrow and fatneſs: and my mouth ſhall praiſe thee with joyful lips.

7 If I have remembered thee upon my bed, I will meditate on thee in the morning: 8 becauſe thou haſt been my helper.

And I will rejoice under the covert of thy wings: 9 my ſoul hath ſtuck cloſe to thee: thy right hand hath received me.

10 But they have ſought my ſoul in vain, they ſhall go into the lower parts of the earth:

11 They ſhall be delivered into the hands of the ſword, they ſhall be the portions of foxes.

12 But the king ſhall rejoice in God, all they ſhall be praiſed that ſwear by him: becauſe the mouth is ſtopped of them that ſpeak wicked things.

PSALM LXIII.

Exaudi Deus orationem.

A prayer in affliction, with confidence in God that he will bring to naught the machinations of perſecutors.

1 Unto the end, a pſalm for David.

2 HEAR, O God, my prayer, when I make ſupplication to thee: deliver my ſoul from the fear of the enemy.

3 Thou haſt protected me from the aſſembly of the malignant; from the multitude of the workers of iniquity.

4 For they have whetted their tongues like a ſword; they have bent their bow a bitter thing, 5 to ſhoot in ſecret the undefiled.

6 They will ſhoot at him on a ſudden, and will not fear: they are reſolute in wickedneſs.

They have talked of hiding ſnares; they have ſaid: Who ſhall ſee them?

7 They have ſearched after iniquities: they have failed in their ſearch.

Man ſhall come to a deep heart: 8 and God ſhall be exalted.

The arrows of children are their wounds: 9 and their tongues againſt them are made weak.

All that ſaw them were troubled; 10 and every man was afraid.

And they declared the works of God: and underſtood his doings.

11 The juſt ſhall rejoice in the Lord, and ſhall hope in him: and all the upright in heart ſhall be praiſed.

PSALM LXIV.

Te decet.

God is to be praiſed in his church, to which all nations ſhall be called.

1 To the end, a pſalm of David. The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

2 A Hymn, O God, becometh thee in Sion: and a vow ſhall be paid to thee in Jeruſalem.

PSALM LXI. VER. 10. *Are liars in the balances, &c.* They are ſo vain and light, that if they are put into the ſcales, they will be found to be of no weight; and to be mere lies, deceit, and vanity. Or, *They are liars in their balances*, by weighing things by falſe weights, and preferring the temporal before the eternal.

PSALM LXIII. VER. 7. *A deep heart.* That is, crafty, ſubtle, deep projects and deſigns; which nevertheleſs ſhall not ſucceed; for *God ſhall be exalted* in bringing them to naught by his wiſdom and power.

VER. 8. *The arrows of children are their wounds.* That is, the wounds, ſtripes, or blows, they ſeek to inflict upon the juſt, are but like the weak efforts of children's arrows, which can do no execution: and *their tongues*, that is, their ſpeeches againſt them, come to nothing.

PSALM LXIV. VER. 1. *Of the captivity.* That is, The people of the captivity of Babylon. This is not in the Hebrew, but is found in the ancient tranſlation of the Septuagint.

3 O hear my prayer: all fleſh ſhall come to thee.

4 The words of the wicked have prevailed over us: and thou wilt pardon our tranſgreſſions.

5 Bleſſed is he whom thou haſt choſen, and taken to thee: he ſhall dwell in thy courts.

We ſhall be filled with the good things of thy houſe; holy is thy temple, 6 wonderful in juſtice.

Hear us, O God our ſaviour, *who art* the hope of all the ends of the earth, and in the ſea afar off.

7 Thou who prepareſt the mountains by thy ſtrength, being girded with power: 8 who troubleſt the depth of the ſea, the noiſe of its waves.

The gentiles ſhall be troubled, 9 and they that dwell in the uttermoſt borders ſhall be afraid at thy ſigns: thou ſhalt make the outgoings of the morning and of the evening to be joyful.

10 Thou haſt viſited the earth, and haſt plentifully watered it; thou haſt many ways enriched it.

The river of God is filled with water, thou haſt prepared their food: for ſo is its preparation.

11 Fill up plentifully the ſtreams thereof, multiply its fruits; it ſhall ſpring up and rejoice in its ſhowers.

12 Thou ſhalt bleſs the crown of the year of thy goodneſs: and thy fields ſhall be filled with plenty.

13 The beautiful places of the wilderneſs ſhall grow fat: and the hills ſhall be girded about with joy.

14 The rams of the flock are clothed, and the vales ſhall abound with corn: they ſhall ſhout, yea they ſhall ſing a hymn.

PSALM LXV.

Jubilate Deo.

An invitation to praiſe God.

1 Unto the end, a canticle of a pſalm of the reſurrection.

SHOUT with joy to God, all the earth, 2 ſing ye a pſalm to his name; give glory to his praiſe.

3 Say unto God, How terrible are thy works, O Lord! in the multitude of thy ſtrength thy enemies ſhall lye to thee.

4 Let all the earth adore thee, and ſing to thee: let it ſing a pſalm to thy name.

5 Come and ſee the works of God: *who* is terrible in his counſels over the ſons of men.

6 Who turneth the ſea into dry land, in the river they ſhall paſs on foot: there ſhall we rejoice in him.

7 Who by his power ruleth for ever: his eyes behold the nations; let not them that provoke *him* be exalted in themſelves.

8 O bleſs our God, ye gentiles; and make the voice of his praiſe to be heard.

9 Who hath ſet my ſoul to live: and hath not ſuffered my feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us by fire, as ſilver is tried.

11 Thou haſt brought us into a net, thou haſt laid afflictions on our back: 12 thou haſt ſet men over our heads.

We have paſſed through fire and water, and thou haſt brought us out into a refreſhment.

13 I will go into thy houſe with burnt-offerings: I will pay thee my vows, 14 which my lips have uttered,

And my mouth hath ſpoken, when I was in trouble.

15 I will offer up to thee holocauſts full of marrow, with burnt-offerings of rams: I will offer to thee bullocks with goats.

16 Come and hear, all ye that fear God: and I will tell you what great things he hath done for my ſoul.

17 I cried to him with my mouth: and I extolled him with my tongue.

18 If I have looked at iniquity in my heart, the Lord will not hear me.

19 Therefore hath God heard me, and hath attended to the voice of my ſupplication.

20 Bleſſed be God, who hath not turned away my prayer, nor his mercy from me.

PSALM LXVI.

Deus miſereatur.

A prayer for the propagation of the church.

1 Unto the end, in hymns, a pſalm of a canticle for David.

2 MAY God have mercy on us, and bleſs us: may he cauſe the light of his countenance to ſhine upon us, and may he have mercy on us.

3 That we may know thy way upon earth: thy ſalvation in all nations.

4 Let people confeſs to thee, O God: let all people give praiſe to thee.

5 Let the nations be glad and rejoice: for thou judgeſt the people with juſtice, and directeſt the nations upon earth.

6 Let the people, O God, confeſs to thee: let all the people give praiſe to thee: 7 the earth hath yielded her fruit.

May God our God bleſs us, 8 may God bleſs us: and all the ends of the earth fear him.

PSALM LXVII.

Exurgat Deus.

The glorious eſtabliſhment of the church of the new Teſtament, prefigured by the benefits beſtowed on the people of Iſrael.

1 Unto the end, a pſalm of a canticle for David himſelf.

2 LET God ariſe, and let his enemies be ſcattered: and let them that hate him flee from before his face.

3 As ſmoke vaniſheth, ſo let them vaniſh away; as wax melteth before the fire, ſo let the wicked periſh at the preſence of God.

4 And let the juſt feaſt, and rejoice before God: and be delighted with gladneſs.

5 Sing ye to God, ſing a pſalm to his name: make a way for him who aſcendeth upon the weſt: the Lord is his name.

Rejoice ye before him: *but the wicked* ſhall be troubled at his preſence, 6 *who is* the father of orphans, and the judge of widows.

God in his holy place: 7 God who maketh *men* of one manner to dwell in a houſe:

Who bringeth out them that were bound in ſtrength; in like manner them that provoke, that dwell in ſepulchres.

8 O God, when thou didſt go forth in the ſight of thy people, when thou didſt paſs through the deſert:

9 The earth was moved, and the heavens dropped at the preſence of the God of Sina, at the preſence of the God of Iſrael.

10 Thou ſhalt ſet aſide for thy inheritance a free rain, O God: and it was weakened, but thou haſt made it perfect.

11 In it ſhall thy animals dwell; in thy ſweetneſs, O God, thou haſt provided for the poor.

12 The Lord ſhall give the word to them that preach good tidings with great power.

13 The king of powers *is* of the beloved, of the beloved; and the beauty of the houſe ſhall divide ſpoils.

14 If you ſleep among the midſt of lots; *you ſhall be as the* wings of a dove covered with ſilver, and the hinder parts of her back with the paleneſs of gold.

15 When he that is in heaven appointeth kings over her, they ſhall be whited with ſnow in Selmon. 16 The mountain of God is a fat mountain.

A curdled mountain, a fat mountain. 17 Why ſuſpect ye curdled mountains?

PSALM LXVII. VER. 5. *Who aſcendeth upon the weſt.* Super occaſum. St. Gregory underſtands it of Chriſt, who after his going down, like the ſun, in the weſt, by his paſſion and death, aſcended more glorious, and carried all before him. St. Jerome renders it, *who aſcendeth*, or cometh up, *through the deſerts*.

VER. 7. *Of one manner.* That is, agreeing in faith, unanimous in love, and following the ſame manner of diſcipline. It is verified in the ſervants of God living together in his *houſe*, which is the church. 1 *Tim.* iii. 15.

Ibid. *Them that were bound, &c.* The power and mercy of God appears, in his bringing out of their captivity thoſe that were ſtrongly *bound* in their ſins: and in reſtoring to his grace thoſe whoſe behaviour had been moſt *provoking*; and who by their evil habits were not only dead, but buried in their *ſepulchres*.

VER. 10. *A free rain.* The manna, which rained plentifully from heaven, in favour of God's *inheritance*, that is, of his people Iſrael: which *was weakened* indeed under a variety of afflictions, but was *made perfect* by God; that is was ſtill ſupported by divine providence, and brought on to the promiſed land. It agrees particularly to the church of Chriſt, his true *inheritance*, which is plentifully watered with the *free rain* of heavenly grace; and through many *infirmities*, that is, croſſes and tribulations, is *made perfect*, and fitted for eternal glory.

VER. 11. *In it, &c.* That is, in this church, which is thy fold and thy *inheritance*, *ſhall thy animals*, thy ſheep, *dwell*: where thou haſt plentifully provided for them.

VER. 12. *To them that preach good tidings. Evangelizantibus.* That is, to the preachers of the goſpel; who receiving the *word* from the Lord, ſhall with great power and efficacy preach throughout the world the glad tidings of a Saviour, and of eternal ſalvation through him.

VER. 13. *The king of powers.* That is, the mighty King, the Lord of hoſts, is *of the beloved, of the beloved*; that is, is on the ſide of Chriſt *his moſt beloved* ſon: and his *beautiful houſe*, viz. the church, in which God dwells for ever, ſhall by her ſpiritual conqueſts *divide the ſpoils* of many nations. The Hebrew (as it now ſtands pointed) is thus rendered, *The kings of armies have fled, they have fled, and ſhe that dwells at home* (or *the beauty of the houſe*) *ſhall divide the ſpoils*.

VER. 14. *If you ſleep among the midſt of lots, (inter medios cleros, &c.)* viz. In ſuch dangers and perſecutions, as if your enemies were caſting *lots* for your goods and perſons: or in the midſt of *the lots (inter medios terminos*, as St. Jerome renders it) that is, upon the very bounds or borders of the dominions of your enemies: you ſhall be ſecure nevertheleſs under the divine protection; and ſhall be enabled to fly away, like a dove, with glittering wings, and feathers ſhining like the paleſt and moſt precious gold; that is, with great increaſe of virtue, and glowing with the fervour of charity.

VER. 15. *Kings over her.* That is, paſtors and rulers over his church, viz. the apoſtles and their ſucceſſors. Then by their miniſtry ſhall men be made whiter than the ſnow which lies on the top of the high mountain Selmon.

VER. 16. *The mountain of God.* The church, which, *Iſaiah* ii. 2. is called *The mountain of the houſe of the Lord upon the top of mountains.* It is here called *a fat* and *a curdled mountain*; that is to ſay, moſt fruitful, and enriched by the ſpiritual gifts and graces of the Holy Ghoſt.

VER. 17. *Why ſuſpect ye curdled moumtains?* Why do you ſuppoſe or imagine there may be any other ſuch curdled mountains? You are miſtaken: the mountain thus favoured by God is but one; and this ſame he has choſen for his dwelling for ever.

A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

18 The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

19 Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men.

Yea for those also that do not believe, the dwelling of the Lord God.

20 Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

21 Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

22 But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

23 The Lord said: I will turn *them* from Basan, I will turn them into the depth of the sea:

24 That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

25 They have seen thy goings, O God, the goings of my God: of my king who is in *his* sanctuary.

26 Princes went before joined with singers, in the midst of young damsels playing on timbrels.

27 In the churches bless ye God the Lord, from the fountains of Israel.

28 There *is* Benjamin a youth, in extasy of mind.

The princes of Juda *are* their leaders: the princes of Zabulon, the princes of Nephthali.

29 Command thy strength, O God: confirm, O God, what thou hast wrought in us.

30 From thy temple in Jerusalem, kings shall offer presents to thee.

31 Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; *who seek* to exclude them who are tried with silver.

Scatter thou the nations that delight in wars: 32 embassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

33 Sing to God, ye kingdoms of the earth: sing ye to the Lord:

Sing ye to God, 34 who mounteth above the heaven of heavens, to the east.

Behold he will give to his voice the voice of power, 35 give ye glory to God for Israel, his magnificence, and his power *is* in the clouds.

36 God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

VER. 18. *The chariot of God*, descending to give his law on mount Sina; as also of Jesus Christ his Son, ascending into heaven, to send from thence the Holy Ghost, to publish his new law, is attended with ten thousands, that is, with an innumerable multitude of joyful angels.

VER. 19. *Led captivity captive.* Carrying away with thee to heaven those who before had been the captives of satan; and receiving from God the Father gifts to be distributed to men; even to those who were before unbelievers.

VER. 21. *The issues from death.* The Lord alone is master of the *issues*, by which we may escape *from death.*

VER. 23. *I will turn* them *from Basan, &c.* I will *cast out my enemies* from their rich possessions, signified by *Basan*, a fruitful country: and I will drive them *into the depth of the sea:* and make such a slaughter of them, that the feet of my servants may be died in their blood, &c.

VER. 25. *Thy goings.* Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, which thou shalt subdue to thy Son.

VER. 26. *Princes.* The apostles, the first converters of nations; attended by numbers of perfect souls, singing the divine praises, and virgins consecrated to God.

VER. 27. *From the fountains of Israel.* From whom both Christ and his apostles sprung. By Benjamin, the holy fathers on this place understand St. Paul, who was of that tribe, named here *a youth*, because he was the last called to the apostleship. By the princes of Juda, Zabulon, and Nephthali, we may understand the other apostles, who were of the tribe of Juda; or of the tribes of Zabulon and Nephthali, where our Lord began to preach, *Matt.* iv. 13. &c.

VER. 29. *Command thy strength.* Give orders that thy strength may be always with us.

VER. 31. *Rebuke the wild beasts of the reeds:* or *the wild beasts.* which lie hid in *the reeds.* That is, the devils, who hide themselves in order to surprise their prey. Or by *wild beasts*, are here understood persecutors, who, for all their attempts against the Church, are but as *weak reeds*, which cannot prevail against them who are supported by the strength of the Almighty. The same are also called *the congregation of bulls* (from their rage against the Church) who assemble together all their *kine*, that is, the people, their subjects, to exclude, if they can, from Christ and his inheritance, his constant confessors, who are like silver tried by fire.

VER. 32. *Embassadors shall come, &c.* It is a prophecy of the conversion of the gentiles, and by name of the Egyptians and Ethiopians.

VER. 34. *To the east.* From mount Olivet, which is on the east side of Jerusalem.

Ibid. *The voice of power.* That is, he will make *his voice to be a powerful voice:* by calling from death to life, such as were dead in mortal sin: as at the last day he will by the power of his voice call all the dead from their graves.

PSALM LXVIII.

Salvum me fac Deus.

Christ in his passion declareth the greatness of his sufferings, and the malice of his persecutors the Jews; and foretelleth their reprobation.

1 Unto the end, for them that shall be changed; for David.

2 SAVE me, O God: for the waters are come in even unto my soul.

3 I stick fast in the mire of the deep: and there is no sure standing.

I am come into the depth of the sea: and a tempest hath overwhelmed me.

4 I have laboured with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.

5 They are multiplied above the hairs of my head, who hate me without cause.

My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

6 O God, thou knowest my foolishness; and my offences are not hidden from thee:

7 Let not them be ashamed for me, who look for thee, O Lord the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel.

8 Because for thy sake I have borne reproach; shame hath covered my face.

9 I am become a stranger to my brethren, and an alien to the sons of my mother.

‖ John 2. 17. ‡ Rom. 15. 3.

10 ‖ For the zeal of thy house hath eaten me up: ‡ and the reproaches of them that reproached thee are fallen upon me.

11 And I covered my soul in fasting: and it was made a reproach to me.

12 And I made haircloth my garment: and I became a bye-word to them.

13 They that sat in the gate spoke against me: and they that drank wine made me their song.

14 But as for me, my prayer *is* to thee, O Lord; *for* the time of *thy* good pleasure, O God.

In the multitude of thy mercy hear me, in the truth of thy salvation.

15 Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16 Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

18 And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19 Attend to my soul, and deliver it: save me because of my enemies.

20 Thou knowest my reproach, and my confusion, and my shame.

21 In thy sight are all they that afflict me: my heart hath expected reproach and misery.

And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

‖ Matt. 27. 48.

22 ‖ And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

‡ Rom. 11. 9.

23 ‡ Let their table become as a snare before them, and a recompence, and a stumbling-block.

24 Let their eyes be darkened that they see not; and their back bend thou down always.

25 Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

‖ Acts 1. 20.

26 ‖ Let their habitation be made desolate; and let there be none to dwell in their tabernacles.

27 Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

28 Add thou iniquity upon their iniquity: and let them not come into thy justice.

29 Let them be blotted out of the book of the living; and with the just let them not be written.

30 But I am poor and sorrowful: thy salvation, O God, hath set me up.

31 I will praise the name of God with a canticle: and I will magnify him with praise.

32 And it shall please God better than

PSALM LXVIII. VER. 1. *For them that shall be changed.* A psalm for christian converts, to remember the passion of Christ.

VER. 2. *The waters.* Of afflictions and sorrows. *My soul is sorrowful even unto death.* *Matt.* xxvi.

VER. 5. *I pay that which I took not away.* Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God.

VER. 6. *My foolishness and my offences;* which my enemies impute to me: or the follies and sins of men, which I have taken upon myself.

VER. 23. *Let their table, &c.* What here follows in the stile of an imprecation, is a prophesy of the wretched state to which the Jews should be reduced in punishment of their wilful obstinacy.

a young calf, that bringeth forth horns and hoofs.

33 Let the poor ſee and rejoice: ſeek ye God, and your ſoul ſhall live.

34 For the Lord hath heard the poor: and hath not deſpiſed his priſoners.

35 Let the heavens and the earth praiſe him; the ſea, and every thing that creepeth therein.

36 For God will ſave Sion, and the cities of Juda ſhall be built up.

And they ſhall dwell there, and acquire it by inheritance.

37 And the ſeed of his ſervants ſhall poſſeſs it: and they that love his name ſhall dwell therein.

PSALM LXIX.

Deus in adjutorium.

A prayer in perſecution.

1 Unto the end, a pſalm for David, to bring to remembrance that the Lord ſaved him.

2 O GOD, come to my aſſiſtance; O Lord, make haſte to help me.

3 Let them be confounded and aſhamed that ſeek my ſoul:

4 Let them be turned backward, and bluſh for ſhame that deſire evils to me:

Let them be preſently turned away bluſhing for ſhame that ſay to me: 'Tis well, 'tis well.

5 Let all that ſeek thee rejoice and be glad in thee; and let ſuch as love thy ſalvation ſay always: The Lord be magnified.

6 But I am needy and poor; O God help me.

Thou art my helper and my deliverer: O Lord, make no delay.

PSALM LXX.

In te Domine.

A prayer for perſeverance.

1 A pſalm for David. Of the ſons of Jonadab, and the former captives.

IN thee, O Lord, I have hoped, let me never be put to confuſion: 2 deliver me in thy juſtice, and reſcue me.

Incline thy ear unto me, and ſave me.

3 Be thou unto me a God, a protector, and a place of ſtrength: that thou mayſt make me ſafe.

For thou art my firmament and my refuge.

4 Deliver me, O my God, out of the hand of the ſinner, and out of the hand of the tranſgreſſor of the law and of the unjuſt.

5 For thou art my patience, O Lord: my hope, O Lord, from my youth.

6 By thee have I been confirmed from the womb: from my mother's womb thou art my protector.

Of thee ſhall I continually ſing: 7 I am become unto many as a wonder, but thou art a ſtrong helper.

8 Let my mouth be filled with praiſe, that I may ſing thy glory; thy greatneſs all the day long.

9 Caſt me not off in the time of old age: when my ſtrength ſhall fail, do not thou forſake me.

10 For my enemies have ſpoken againſt me; and they that watched my ſoul have conſulted together,

11 Saying: God hath forſaken him: purſue and take him, for there is none to deliver him.

12 O God, be not thou far from me: O my God, make haſte to my help.

13 Let them be confounded and come to nothing that detract my ſoul; let them be covered with confuſion and ſhame that ſeek my hurt.

14 But I will always hope; and will add to all thy praiſe.

15 My mouth ſhall ſhew forth thy juſtice; thy ſalvation all the day long.

Becauſe I have not known learning, 16 I will enter into the powers of the Lord: O Lord, I will be mindful of thy juſtice alone.

17 Thou haſt taught me, O God, from my youth: and till now I will declare thy wonderful works.

18 And unto old age and grey hairs: O God, forſake me not,

Until I ſhew forth thy arm to all the generation that is to come:

Thy power, 19 and thy juſtice, O God,

VER. 36. *Sion.* The catholic church. *The cities of Juda, &c.* her places of worſhip, which ſhall be eſtabliſhed throughout the world. And *there*, viz. in this church of Chriſt, ſhall his ſervants dwell, &c.

PSALM LXIX. VER. 4. *'Tis well, 'tis well. Euge, euge.* St. Jerome renders it, *vah, vah!* which is the voice of one inſulting and deriding. Some underſtand it as a deteſtation of deceitful flatterers.

PSALM LXX. VER. 1. *Of the ſons of Jonadab.* The Rechabites, of whom ſee Jeremias xxxv. By this addition of the ſeventy-two interpreters, we gather that this pſalm was uſually ſung in the ſynagogue, in the perſon of the Rechabites, and of thoſe who were firſt carried away into captivity.

VER. 15. *Learning.* As much as to ſay, I build not upon human learning, but only on the power and juſtice of God.

even to the higheſt great things thou haſt done: O God, who is like to thee?

20 How great troubles haſt thou ſhewn me, many and grievous: and turning thou haſt brought me to life, and haſt brought me back again from the depths of the earth:

21 Thou haſt multiplied thy magnificence; and turning *to me* thou haſt comforted me.

22 For I will alſo confeſs to thee: thy truth with the inſtruments of pſaltery: O God, I will ſing to thee with the harp, thou holy one of Iſrael.

23 My lips ſhall greatly rejoice, when I ſhall ſing to thee; and my ſoul which thou haſt redeemed.

24 Yea and my tongue ſhall meditate on thy juſtice all the day; when they ſhall be confounded and put to ſhame that ſeek evils to me.

PSALM LXXI.

Deus judicium tuum.

A prophecy of the coming of Chriſt, and of his kingdom: preſigured by Solomon and his happy reign.

1 A pſalm on Solomon.

2 GIVE to the king thy judgment, O God: and to the king's ſon thy juſtice:

To judge thy people with juſtice, and thy poor with judgment.

3 Let the mountains receive peace for the people: and the hills juſtice.

4 He ſhall judge the poor of the people, and he ſhall ſave the children of the poor: and he ſhall humble the oppreſſor.

5 And he ſhall continue with the ſun, and before the moon, throughout all generations.

6 He ſhall come down like rain upon the fleece; and as ſhowers falling gently upon the earth.

7 In his days ſhall juſtice ſpring up, and abundance of peace, till the moon be taken away.

8 And he ſhall rule from ſea to ſea, and from the river unto the ends of the earth.

9 Before him the Ethiopians ſhall fall down: and his enemies ſhall lick the ground.

10 The kings of Tharſis and the iſlands ſhall offer preſents: the kings of the Arabians and of Saba ſhall bring gifts:

11 And all kings of the earth ſhall adore him: all nations ſhall ſerve him.

12 For he ſhall deliver the poor from the mighty: and the needy that had no helper.

13 He ſhall ſpare the poor and needy: and he ſhall ſave the ſouls of the poor.

14 He ſhall redeem their ſouls from uſuries and iniquity: and their name ſhall be honourable in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Arabia, for him they ſhall always adore, they ſhall bleſs him all the day.

16 And there ſhall be a firmament on the earth on the tops of mountains, above Libanus ſhall the fruit thereof be exalted: and *they* of the city ſhall flouriſh like the graſs of the earth.

17 Let his name be bleſſed for evermore: his name continueth before the ſun.

And in him ſhall all the tribes of the earth be bleſſed: all nations ſhall magnify him.

18 Bleſſed be Lord the God of Iſrael, who alone doth wonderful things.

19 And bleſſed be the name of his majeſty for ever; and the whole earth ſhall be filled with his majeſty. So be it. So be it.

20 The praiſes of David the ſon of Jeſſe are ended.

PSALM LXXII.

Quam bonus Iſrael Deus.

The temptation of the weak, upon ſeeing the proſperity of the wicked, is overcome by the conſideration of the juſtice of God, who will quickly render to every one according to his works.

1 A pſalm for Aſaph.

HOW good is God to Iſrael, to them that are of a right heart!

2 But my feet were almoſt moved; my ſteps had well nigh ſlipt.

3 Becauſe I had a zeal on occaſion of the wicked, ſeeing the proſperity of ſinners.

4 For there is no regard to their death, nor *is there* ſtrength in their ſtripes.

5 They are not in the labour of men: neither ſhall they be ſcourged like *other* men.

PSALM LXXI. VER. 16. *A firmament on the earth, &c.* This may be underſtood of the church of Chriſt, ever firm and viſible; and of the flouriſhing condition of its congregation.

VER. 20. *Are ended.* By this it appears that this pſalm, tho' placed here, was in order of time the laſt of thoſe which David compoſed.

6 Therefore pride hath held them faſt: they are covered with their iniquity and their wickedneſs.

7 Their iniquity hath come forth, as it were from fatneſs: they have paſſed into the affection of the heart.

8 They have thought and ſpoken wickedneſs: they have ſpoken iniquity on high.

9 They have ſet their mouth againſt heaven: and their tongue hath paſſed through the earth.

10 Therefore will my people return here: and full days ſhall be found in them.

11 And they ſaid: How doth God know? and is there knowledge in the Moſt High?

12 Behold theſe are ſinners; and *yet* abounding in the world they have obtained riches.

13 And I ſaid: Then have I in vain juſtified my heart, and waſhed my hands among the innocent.

14 And I have been ſcourged all the day; and my chaſtiſement hath been in the mornings.

15 If I ſaid: I will ſpeak thus; behold I ſhould condemn the generation of thy children.

16 I ſtudied that I might know this thing, it is a labour in my ſight:

17 Until I go into the ſanctuary of God, and underſtand concerning their laſt ends.

18 But indeed for deceits thou haſt put it to them: when they were lifted up thou haſt caſt them down.

19 How are they brought to deſolation? they have ſuddenly ceaſed to be: they have periſhed by reaſon of their iniquity.

20 As the dream of them that awake, O Lord; *ſo* in thy city thou ſhalt bring their image to nothing.

21 For my heart hath been inflamed, and my reins have been changed: 22 and I am brought to nothing, and I knew not.

23 I am become as a beaſt before thee: and I *am* always with thee.

24 Thou haſt held me by my right hand; and by thy will thou haſt conducted me, and with thy glory thou haſt received me.

25 For what have I in heaven? and beſides thee what do I deſire upon earth?

26 *For thee* my fleſh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion for ever.

27 For behold they that go far from thee ſhall periſh: thou haſt deſtroyed all them that are diſloyal to thee.

28 But it is good for me to adhere to my God, to put my hope in the Lord God:

That I may declare all thy praiſes, in the gates of the daughter of Sion.

PSALM LXXIII.

Ut quid Deus.

A prayer of the church under grievous perſecutions.

1 Underſtanding for Aſaph.

O GOD, why haſt thou caſt us off unto the end: why is thy wrath enkindled againſt the ſheep of thy paſture?

2 Remember thy congregation, which thou haſt poſſeſſed from the beginning.

The ſcepter of thy inheritance *which* thou haſt redeemed: mount Sion in which thou haſt dwelt.

3 Lift up thy hands againſt their pride unto the end; *ſee* what things the enemy hath done wickedly in the ſanctuary.

4 And they that hate thee have made their boaſts, in the midſt of thy ſolemnity.

They have ſet up their enſigns for ſigns: 5 and they knew not both in the going out, and on the higheſt top.

As with axes in a wood of trees, 6 they have cut down at once the gates thereof with ax and hatchet they have brought it down.

7 ‖ They have ſet fire to thy ſanctuary: they have defiled the dwelling place of thy name on the earth. ‖ 4 Kings 25. 9.

8 They ſaid in their heart, the *whole* kindred of them together: Let us aboliſh all the feſtival days of God from the land.

PSALM LXXII. VER. 7. *Fatneſs.* Abundance, and temporal proſperity, which hath encouraged them in their iniquity; and made them give themſelves up to their irregular affections.

VER. 10. *Return here;* or hither. The weak among the ſervants of God, will be apt often to return to this thought, and will be ſhocked when they conſider the *full days*, that is, the long and proſperous life of the wicked; and will be tempted to make the reflections againſt providence which are ſet down in the following verſes.

VER. 15. *If I ſaid, &c.* That is, if I ſhould indulge ſuch thoughts as theſe.

VER. 18. *Thou haſt put it to them.* In puniſhment of their deceits, or for deceiving them, thou haſt brought evils upon them in their laſt end, which in their proſperity they never apprehended.

PSALM LXXIII. VER. 4. *Their enſigns, &c.* They have fixed their colours for ſigns and trophies, both on the gates, and on the higheſt top of the temple: and *they knew not*, that is, they regarded not the ſanctity of the place. This pſalm manifeſtly foretells the time of the Machabees, and the profanation of the temple by Antiochus.

9 Our ſigns we have not ſeen, there is now no prophet: and he will know us no more.

10 How long, O God, ſhall the enemy reproach: *is* the adverſary to provoke thy name for ever?

11 Why doſt thou turn away thy hand: and thy right hand out of the midſt of thy boſom for ever?

‖ Luke 1. 68. 12 ‖ But God is our king before ages: he hath wrought ſalvation in the midſt of the earth.

13 Thou by thy ſtrength didſt make the ſea firm: thou didſt cruſh the heads of the dragons in the waters.

14 Thou haſt broken the heads of the dragon: thou haſt given him to be meat for the people of the Ethiopians.

15 Thou haſt broken up the fountains and the torrents: thou haſt dried up the Ethan rivers.

16 Thine is the day, and thine is the night: thou haſt made the morning light and the ſun.

17 Thou haſt made all the borders of the earth: the ſummer and the ſpring were formed by thee.

18 Remember this, the enemy hath reproached the Lord: and a fooliſh people hath provoked thy name.

19 Deliver not up to beaſts the ſouls that confeſs to thee: and forget not to the end the ſouls of thy poor.

20 Have regard to thy covenant: for they that are the obſcure of the earth have been filled with dwellings of iniquity.

21 Let not the humble be turned away with confuſion: the poor and needy ſhall praiſe thy name.

22 Ariſe, O God, judge thy own cauſe: remember thy reproaches with which the fooliſh man hath reproached thee all the day.

23 Forget not the voices of thy enemies: the pride of them that hate thee aſcendeth continually.

PSALM LXXIV.

Confitebimur tibi.

There is a juſt judgment to come: therefore let the wicked take care.

1 Unto the end, corrupt not, a pſalm of a canticle for Aſaph.

2 WE will praiſe thee, O God: we will praiſe, and we will call upon thy name.

We will relate thy wondrous works: 3 when I ſhall take a time, I will judge juſtices.

4 The earth is melted, and all that dwell therein: I have eſtabliſhed the pillars thereof.

5 I ſaid to the wicked: Do not act wickedly: and to the ſinners: Lift not up the horn.

6 Lift not up your horn on high: ſpeak not iniquity againſt God.

7 For neither from the eaſt, nor from the weſt, nor from the deſert hills: 8 for God is the judge.

One he putteth down, and another he lifteth up: 9 for in the hand of the Lord there is a cup of ſtrong wine full of mixture.

And he hath poured it out from this to that: but the dregs thereof are not emptied: all the ſinners of the earth ſhall drink.

10 But I will declare for ever: I will ſing to the God of Jacob.

11 And I will break all the horns of ſinners: but the horns of the juſt ſhall be exalted.

PSALM LXXV.

Notus in Judæa.

God is known in his church: and exerts his power in protecting it. It alludes to the ſlaughter of the Aſſyrians, in the days of king Ezechias.

1 Unto the end, in praiſes, a pſalm for Aſaph: a canticle to the Aſſyrians.

2 IN Judea God is known: his name is great in Iſrael,

3 And his place is in peace: and his abode in Sion:

VER. 13. *The ſea firm.* By making the waters of the Red ſea ſtand like firm walls, whilſt Iſrael paſſed through: and deſtroying the Egyptians, called here *dragons* from their cruelty, in the ſame waters, with their king; caſting up their bodies on the ſhore to be ſtript by the Ethiopians, inhabiting in thoſe days the coaſt of Arabia.

VER. 15. *Ethan rivers.* That is, *rivers which run with ſtrong ſtreams.* This was verified in Jordan, *Joſue* iii. and in Arnon, *Numb.* xxi. 14.

VER. 20. *The obſcure of the earth.* Mean and ignoble wretches *have been filled*, that is, enriched, with *houſes of iniquity*, that is, with our eſtates and poſſeſſions, which they have unjuſtly acquired.

PSALM LXXIV. VER. 1. *Corrupt not.* 'Tis believed to have been the beginning of ſome ode or hymn, to the tune of which this pſalm was to be ſung. St. Auguſtine and other fathers take it to be an admonition of the Spirit of God, not to faint or fail in our hope: but to perſevere with conſtancy in good: becauſe God will not fail in his due time to render to every man according to his works.

VER. 3. *When I ſhall take a time.* In proper *times*: particularly at the laſt day, when *the earth* ſhall *melt* away at the preſence of the great judge: the ſame who originally laid the foundations of it, and as it were eſtabliſhed its pillars.

4 There hath he broken the powers of bows, the ſhield, the ſword, and the battle.

5 Thou enlighteneſt wonderfully from the everlaſting hills: 6 All the fooliſh of heart were troubled.

They have ſlept their ſleep: and all the men of riches have found nothing in their hands.

7 At thy rebuke, O God of Jacob, they have all ſlumbered that mounted on horſe-back.

8 Thou art terrible, and who ſhall reſiſt thee? from that time thy wrath.

9 Thou haſt cauſed judgment to be heard from heaven: the earth trembled and was ſtill.

10 When God aroſe in judgment, to ſave all the meek of the earth.

11 For the thought of man ſhall give praiſe to thee: and the remainders of the thought ſhall keep holiday to thee.

12 Vow ye, and pay to the Lord your God: all you that round about him bring preſents.

To him that is terrible, 13 even to him who taketh away the ſpirit of princes: to the terrible with the kings of the earth.

PSALM LXXVI.

Voce meâ.

The faithful have recourſe to God in trouble of mind, with confidence in his mercy and power.

1 Unto the end, for Idithun, a pſalm of Aſaph.

2 I Cried to the Lord with my voice; to God with my voice, and he gave ear to me.

3 In the day of my trouble I ſought God, with my hands *lifted up* to him in the night: and I was not deceived.

My ſoul refuſed to be comforted: 4 I remembered God, and was delighted, and was exerciſed, and my ſpirit ſwooned away.

5 My eyes prevented the watches: I was troubled, and I ſpoke not.

6 I thought upon the days of old: and I had in my mind the eternal years.

7 And I meditated in the night with my own heart: and I was exerciſed, and I ſwept my ſpirit.

8 Will God then caſt off for ever? or will he never be more favourable again?

9 Or will he cut off his mercy for ever, from generation to generation.

10 Or will God forget to ſhew mercy? or will he in his anger ſhut up his mercies?

11 And I ſaid, Now have I begun: this is the change of the right hand of the moſt High.

12 I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

13 And I will meditate on all thy works: and will be employed in thy inventions.

14 Thy way, O God, is in the holy *place*: who is the great God like our God? 15 Thou art the God that doſt wonders.

Thou haſt made thy power known among the nations: 16 with thy arm thou haſt redeemed thy people the children of Jacob and of Joſeph.

17 The waters ſaw thee, O God, the waters ſaw thee: and they were afraid, and the depths were troubled.

18 Great was the noiſe of the waters: the clouds ſent out a ſound.

For thy arrows paſs: 19 the voice of thy thunder in a wheel.

Thy lightnings enlightened the world: the earth ſhook and trembled.

20 Thy way is in the ſea, and thy paths in many waters: and thy foot-ſteps ſhall not be known.

21 ‖ Thou haſt conducted thy people like ſheep, by the hand of Moſes and Aaron. ‖ Exod. 14. 29.

PSALM LXXVII.

Attendite.

God's great benefits to the people of Iſrael, notwithſtanding their ingratitude.

1 Underſtanding for Aſaph.

ATTEND, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in parables: I will utter propoſitions from the beginning.

3 How great things have we heard and known, and our fathers have told us.

4 They have not been hidden from their children, in another generation.

Declaring the praiſes of the Lord, and his powers, and his wonders which he hath done.

5 And he ſet up a teſtimony in Jacob: and made a law in Iſrael.

PSALM LXXV. VER. 8. *From that time, &c.* From the time that thy wrath ſhall break out.

PSALM LXXVII. VER. 2. *Propoſitions.* Deep and myſterious ſayings. By this it appears that the hiſtorical facts of ancient times, commemorated in this pſalm, were deep and *myſterious;* as being figures of great truths appertaining to the time of the new teſtament.

How great things he commanded our fathers, that they ſhould make the ſame known to their children: 6 that another generation might know them.

The children that ſhould be born, and ſhould riſe up, and declare them to their children.

7 That they may put their hope in God, and may not forget the works of God: and may ſeek his commandments.

8 That they may not become like their fathers, a perverſe and exaſperating generation.

A generation that ſet not their heart aright: and whoſe ſpirit was not faithful to God.

9 The ſons of Ephraim who bend and ſhoot with the bow: they have turned back in the day of battle.

10 They kept not the covenant of God: and in his law they would not walk.

11 And they forgot his benefits, and his wonders that he had ſhewn them.

12 Wonderful things did he do in the ſight of their fathers, in the land of Egypt, in the field of Tanis.

‖ Exod. 14. 22. 13 ‖ He divided the ſea and brought them through: and he made the waters to ſtand as in a veſſel.

14 And he conducted them with a cloud by day: and all the night with a light of fire.

‖ Exod. 17. 6. Pſ. 104. 41. 15 ‖ He ſtruck the rock in the wilderneſs: and gave them to drink, as out of the great deep.

16 He brought forth water out of the rock: and made ſtreams run down as rivers.

17 And they added yet more ſin againſt him: they provoked the moſt High to wrath in the place without water.

18 And they tempted God in their hearts, by aſking meat for their deſires.

19 And they ſpoke ill of God: they ſaid: Can God furniſh a table in the wilderneſs?

20 Becauſe he ſtruck the rock, and the waters guſhed out, and the ſtreams overflowed.

Can he alſo give bread, or provide a table for his people?

‖ Num. 11. 1. 21 ‖ Therefore the Lord heard, and was angry: and a fire was kindled againſt Jacob, and wrath came up againſt Iſrael.

22 Becauſe they believed not in God: and truſted not in his ſalvation.

23 And he had commanded the clouds from above, and had opened the doors of heaven.

‖ Exod. 16. 4. Num. 11. 7. 24 ‖ And had rained down manna upon them to eat, and had given them the bread of heaven.

John 6. 31. 1 Cor. 10. 3. 25 ‡ Man eat the bread of angels: he ſent them proviſions in abundance.

26 ‖ He removed the ſouth-wind from heaven: and by his power brought in the ſouth-weſt wind. ‖ Num. 11. 31.

27 And he rained upon them fleſh as duſt: and feathered fowls like as the ſand of the ſea.

28 And they fell in the midſt of their camp, round about their pavilions.

29 So they did eat, and were filled exceedingly, and he gave them their deſire: 30 they were not defrauded of that which they craved.

‖ As yet their meat was in their mouth: 31 and the wrath of God came upon them. ‖ Num. 11. 33.

And he ſlew the fat ones amongſt them, and brought down the choſen men of Iſrael.

32 In all theſe things they ſinned ſtill: and they believed not for his wondrous works.

33 And their days were conſumed in vanity, and their years in haſte.

34 When he ſlew them, then they ſought him: and they returned, and came to him early in the morning.

35 And they remembered that God was their helper: and the moſt high God their redeemer.

36 And they loved him with their mouth: and with their tongue they lied unto him:

37 But their heart was not right with him: nor were they counted faithful in his covenant.

38 But he is merciful, and will forgive their ſins: and will not deſtroy them.

And many a time did he turn away his anger: and did not kindle all his wrath.

39 And he remembered that they are fleſh: a wind that goeth and returneth not.

40 How often did they provoke him in the deſert: and move him to wrath in the place without water?

41 And they turned back and tempted God: and grieved the holy one of Iſrael.

42 They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

43 How he wrought his ſigns in Egypt: and his wonders in the field of Tanis.

44 ‖ And he turned their rivers into blood, and their ſhowers that they might not drink. ‖ Exod. 7. 20.

45 ‡ He ſent amongſt them divers ſorts of flies, which devoured them: ‖ and frogs which deſtroyed them. ‡ Exod. 8. 24. ‖ Exod. 8. 6.

46 ‖ And he gave up their fruits to the blaſt, and their labours to the locuſt. ‖ Exod. 10. 15.

47 ‡ And he deſtroyed their vineyards with hail, and their mulberry-trees with hoar froſt. ‡ Exod 9. 25.

48 And he gave up their cattle to the hail, and their ſtock to the fire.

49 And he ſent upon them the wrath of his indignation: indignation and wrath and trouble, which he ſent by evil angels.

50 He made a way for a path to his anger: he ſpared not their ſouls from death, and their cattle he ſhut up in death.

‖ Exod. 12. 29. 51 ‖ And he killed all the firſt-born in the land of Egypt: the firſt-fruits of all their labour in the tabernacles of Cham.

52 And he took away his own people as ſheep: and guided them in the wilderneſs like a flock.

‖ Exod. 14. 27. 53 And he brought them out in hope, and they feared not: ‖ and the ſea overwhelmed their enemies.

54 And he brought them into the mountain of his ſanctuary: the mountain which his right hand had purchaſed.

‖ Joſue 13. 6. & 7. ‖ And he caſt out the gentiles before them: and by lot divided to them their land by a line of diſtribution.

55 And he made the tribes of Iſrael to dwell in their tabernacles.

56 Yet they tempted, and provoked the moſt high God: and they kept not his teſtimonies.

57 And they turned away, and kept not the covenant: even like their fathers they were turned aſide as a crooked bow.

58 They provoked him to anger on their hills: and moved him to jealouſy with their graven things.

59 God heard, and deſpiſed *them*, and he reduced Iſrael exceedingly *as it were* to nothing.

‖ 1 Kings 4. 4. Jerem. 7. 12. 14. & 26. 6. 60 ‖ And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

61 And he delivered their ſtrength into captivity: and their beauty into the hands of the enemy.

62 And he ſhut up his people under the ſword: and he deſpiſed his inheritance.

63 Fire conſumed their young men: and their maidens were not lamented.

64 Their prieſts fell by the ſword: and their widows did not mourn.

65 And the Lord was awaked as one out of ſleep, and like a mighty man that hath been ſurfeited with wine.

66 And he ſmote his enemies on the hinder parts: he put them to an everlaſting reproach.

67 And he rejected the tabernacle of Joſeph: and choſe not the tribe of Ephraim:

68 But he choſe the tribe of Juda, mount Sion which he loved.

69 And he built his ſanctuary as of unicorns, in the land which he founded for ever.

70 And he choſe his ſervant David, and took him from the flocks of ſheep: he brought him from following the ewes great with young,

71 To feed Jacob his ſervant, and Iſrael his inheritance.

72 And he fed them in the innocence of his heart: and conducted them by the ſkilfulneſs of his hands.

PSALM LXXVIII.

Deus venerunt gentes.

The church in time of perſecution prayeth for relief. It ſeems to belong to the time of the Machabees.

1 A pſalm for Aſaph.

O God, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jeruſalem as a place to keep fruit.

2 They have given the dead bodies of thy ſervants to be meat for the fowls of the air: the fleſh of thy ſaints for the beaſts of the earth.

3 They have poured out their blood as water, round about Jeruſalem, and there was none to bury them.

4 We are become a reproach to our neighbours; a ſcorn and deriſion to them that are round about us.

5 How long, O Lord, wilt thou be angry for ever: ſhall thy zeal be kindled like a fire?

‖ Jerem. 10. 25. 6 ‖ Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.

7 Becauſe they have devoured Jacob; and have laid waſte his place.

‖ Iſai. 64. 9. 8 ‖ Remember not our former iniquities: let thy mercies ſpeedily prevent us, for we are become exceeding poor.

9 Help us, O God, our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our ſins for thy name's ſake:

10 Leſt they ſhould ſay among the Gentiles: Where is their God? And let him be

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VER. 69. *As of unicorns.* That is, firm and ſtrong, like the horn of the *unicorn*. This is one of the chiefeſt of the *propoſitions* of this pſalm, foreſhewing the firm eſtabliſhment of the one, true, and everlaſting ſanctuary of God, in his church.

made known among the nations before our eyes,

By the revenging the blood of thy ſervants, which hath been ſhed: 11 let the ſighing of the priſoners come in before thee.

According to the greatneſs of thy arm, take poſſeſſion of the children of them that have been put to death.

12 And render to our neighbours ſevenfold in their boſom: the reproach wherewith they have reproached thee, O Lord.

13 But we thy people, and the ſheep of thy paſture, will give thanks to thee for ever.

We will ſhew forth thy praiſe, unto generation and generation.

PSALM LXXIX.

Qui regis Iſrael.

A prayer for the church in tribulation, commemorating God's former favours.

1 Unto the end, for them that ſhall be changed, a teſtimony for Aſaph, a pſalm.

2 GIVE ear, O thou that ruleſt Iſrael: thou that leadeſt Joſeph like a ſheep.

Thou that ſitteſt upon the cherubims, ſhine forth 3 before Ephraim, Benjamin and Manaſſes.

Stir up thy might, and come to ſave us.

4 Convert us, O God: and ſhew us thy face, and we ſhall be ſaved.

5 O Lord God of hoſts, how long wilt thou be angry againſt the prayer of thy ſervant?

6 How long wilt thou feed us with the bread of tears: and give us for our drink tears in meaſure?

7 Thou haſt made us to be a contradiction to our neighbours: and our enemies have ſcoffed at us.

8 O God of hoſts, convert us: and ſhew thy face, and we ſhall be ſaved.

9 Thou haſt brought a vineyard out of Egypt: thou haſt caſt out the gentiles and planted it.

10 Thou waſt the guide of its journey in its ſight: thou plantedſt the roots thereof, and it filled the land.

11 The ſhadow of it covered the hills: and the branches thereof the cedars of God.

12 It ſtretched forth its branches unto the ſea, and its boughs unto the river.

13 Why haſt thou broken down the hedge thereof; ſo that all they who paſs by the way do pluck it?

14 The boar out of the wood hath laid it waſte: and a ſingular wild beaſt hath devoured it.

15 Turn again, O God of hoſts, look down from heaven, and ſee, and viſit this vineyard:

16 And perfect the ſame which thy right hand hath planted: and upon the ſon of man whom thou haſt confirmed for thyſelf.

17 Things ſet on fire and dug down ſhall periſh at the rebuke of thy countenance.

18 Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou haſt confirmed for thyſelf.

19 And we depart not from thee, thou ſhalt quicken us: and we will call upon thy name.

20 O Lord God of hoſts, convert us: and ſhew thy face, and we ſhall be ſaved.

PSALM LXXX.

Exultate Deo.

An invitation to a ſolemn praiſing of God.

1 Unto the end, for the wine-preſſes, a pſalm for Aſaph himſelf.

2 REJOICE to God our helper: ſing aloud to the God of Jacob.

3 Take a pſalm, and bring hither the timbrel: the pleaſant pſaltery with the harp.

4 Blow up the trumpet on the new moon, on the noted day of your ſolemnity.

5 For it is a commandment in Iſrael, and a judgment to the God of Jacob.

6 ‖ He ordained it for a teſtimony in Joſeph, when he came out of the land of Egypt: he heard a tongue which he knew not. ‖ Gen. 41. 29.

7 He removed his back from the burdens: his hands had ſerved in baſkets.

8 Thou calledſt upon me in affliction, and I delivered thee: I heard thee in the ſecret place of tempeſt: ‖ I proved thee at the waters of contradiction. ‖ Exod. 17. 5.

9 Hear, O my people, and I will teſtify to thee: O Iſrael, if thou wilt hearken to

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PSALM LXXIX. VER. 17. *Things ſet on fire, &c.* So this vineyard of thine, almoſt conſumed already, muſt periſh if thou continue thy rebukes.

VER. 18. *The man of thy right hand.* Chriſt.

PSALM LXXX. VER. 1. *For the wine-preſſes, &c. torcularibus.* It either ſignifies a muſical inſtrument, or that this pſalm was to be ſung at the feaſt of the tabernacles after the gathering in of the vintage.

VER. 8. *In the ſecret place of tempeſt.* Heb. Of *thunder.* When thou foughteſt to *hide* thyſelf from the *tempeſt*: or, when I came down to mount Sina, *hidden* from thy eyes in a ſtorm of *thunder.*

me, 10 there ſhall be || no new god in thee: neither ſhalt thou adore a ſtrange god.

|| Exod. 20 3.

11 For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

12 But my people heard not my voice: and Iſrael hearkened not to me.

|| Acts 14. 15.

13 || So I let them go according to the deſires of their heart: they ſhall walk in their own inventions.

‡ Baruc. 3. 13.

14 ‡ If my people had heard me: if Iſrael had walked in my ways:

15 I ſhould ſoon have humbled their enemies, and laid my hand on them that troubled them.

16 The enemies of the Lord have lied to him: and their time ſhall be for ever.

17 And he fed them with the fat of wheat, and filled them with honey out of the rock.

PSALM LXXXI.

Deus ſtetit.

An exhortation to judges and men in power.

1 A pſalm for Aſaph.

GOD hath ſtood in the congregation of gods: and *being* in the midſt *of them* he judgeth gods.

2 How long will you judge unjuſtly: and accept the perſons of the wicked?

3 Judge for the needy and fatherleſs: do juſtice to the humble and the poor.

Prov. 24. 11.

4 || Reſcue the poor; and deliver the needy out of the hand of the ſinner.

5 They have not known nor underſtood; they walk on in darkneſs: all the foundations of the earth ſhall be moved.

|| John 10. 34.

6 || I have ſaid: You are gods, and all of you the ſons of the moſt High.

7 But you like men ſhall die: and ſhall fall like one of the princes.

8 Ariſe, O God, judge thou the earth: for thou ſhalt inherit among all the nations.

PSALM LXXXII.

Deus quis ſimilis.

A prayer againſt the enemies of God's church.

1 A canticle of a pſalm for Aſaph.

2 O GOD, who ſhall be like to thee? hold not thy peace, neither be thou ſtill, O God.

3 For lo thy enemies have made a noiſe: and they that hate thee have lifted up the head.

4 They have taken a malicious counſel againſt thy people, and have conſulted againſt thy ſaints.

5 They have ſaid: Come and let us deſtroy them, ſo that they be not a nation: and let the name of Iſrael be remembered no more.

6 For they have contrived with one conſent: they have made a covenant together againſt thee; 7 the tabernacles of the Edomites, and the Iſmahelites:

Moab, and the Agarens, 8 Gebal, and Ammon and Amalec: the Philiſtines, with the inhabitants of Tyre.

9 Yea, and the Aſſyrian alſo is joined with them: they are come to the aid of the ſons of Lot.

10 Do to them || as thou didſt to Madian ‡ and to Siſara: as to Jabin at the brook of Ciſſon.

|| Judges 7. 22.

‡ Judges 4. 15.

11 *Who* periſhed at Endor: and became as dung for the earth.

12 || Make their princes like Oreb, ‡ and Zeb, and Zebee, and Salmana.

|| Judges 7. 25.

‡ Judges 8. 21.

All their princes, 13 who have ſaid: Let us poſſeſs the ſanctuary of God for an inheritance.

14 O my God, make them like a wheel; and as ſtubble before the wind.

15 As fire which burneth the wood: and as a flame burning mountains:

16 So ſhalt thou purſue them with thy tempeſt: and ſhalt trouble them in thy wrath.

17 Fill their faces with ſhame; and they ſhall ſeek thy name, O Lord.

18 Let them be aſhamed and troubled for ever and ever: and let them be confounded and periſh.

19 And let them know that the Lord is thy name: thou alone art the moſt High over all the earth.

PSALM LXXXIII.

Quam dilecta.

The ſoul aſpireth after heaven; rejoicing in the mean time, in being in the communion of God's church upon earth.

1 Unto the end, for the wine-preſſes, a pſalm for the ſons of Core.

2 HOW lovely are thy tabernacles, O Lord of hoſts! 3 my ſoul longeth and fainteth for the courts of the Lord.

My heart and my fleſh have rejoiced in the living God.

4 For the ſparrow hath found herſelf a houſe, and the turtle a neſt for herſelf where ſhe may lay her young ones:

VER. 16. *Their time ſhall be for ever.* Impenitent ſinners ſhall ſuffer for ever.

Thy altars, O Lord of hosts, my king and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, 7 in the vale of tears, in the place which he hath set.

8 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

9 O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

10 Behold, O God our protector: and look on the face of thy Christ.

11 For better is one day in thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

PSALM LXXXIV.

Benedixisti Domine.

The coming of Christ, to bring peace and salvation to man.

1 Unto the end, for the sons of Core, a psalm.

2 LORD, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

4 Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

5 Convert us, O God our saviour: and turn off thy anger from us.

6 Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

7 Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

8 Shew us, O Lord, thy mercy; and grant us thy salvation.

9 I will hear what the Lord God will speak in me: for he will speak peace unto his people:

And unto his saints: and unto them that are converted to the heart.

10 Surely his salvation is near to them that fear him: that glory may dwell in our land.

11 Mercy and truth have met each other: justice and peace have kissed.

12 Truth is sprung out of the earth: and justice hath looked down from heaven.

13 For the Lord will give goodness: and our earth shall yield her fruit.

14 Justice shall walk before him: and shall set his steps in the way.

PSALM LXXXV.

Inclina Domine.

A prayer for God's grace to assist us to the end.

1 A prayer for David himself.

INCLINE thy ear, O Lord, and hear me: for I am needy and poor.

2 Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.

3 Have mercy on me, O Lord, for I have cried to thee all the day. 4 Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

5 || For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee. || Joel 2. 13.

6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble: because thou hast heard me.

8 There is none among the gods like unto thee, O Lord: and there is none according to thy works.

9 All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great and dost wonderful things: thou art God alone.

11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

12 I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever:

13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

PSALM LXXXIII. VER. 6. *In his heart, he hath disposed to ascend by steps, &c. ascensiones in corde suo disposuit.* As *by steps* men *ascended* to the temple of God. situated on a hill; so the good christian *ascends* towards the eternal temple by certain *steps* of virtue *disposed* or ordered within the heart: And this whilst he lives as yet in the body, in this *vale of tears, the place* which man hath *set*: that is, which he hath brought himself to: being cast out of paradise for his sin.

PSALM LXXXV. VER. 2. *I am holy.* I am by my office and profession dedicated to thy service.

14 O God, the wicked are riſen up againſt me, and the aſſembly of the mighty have ſought my ſoul: and they have not ſet thee before their eyes.

15 And thou, O Lord, *art* a God of compaſſion, and merciful, patient, and of much mercy, and true.

16 O look upon me, and have mercy on me: give thy command to thy ſervant, and ſave the ſon of thy handmaid.

17 Shew me a token for good: that they who hate me may ſee, and be confounded, becauſe thou, O Lord, haſt helped me and haſt comforted me.

PSALM LXXXVI.

Fundamenta ejus.

The glory of the church of Chriſt.

1 For the ſons of Core, a pſalm of a canticle.

THE foundations thereof *are* in the holy mountains:

2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.

3 Glorious things are ſaid of thee, O city of God.

4 I will be mindful of Rahab and of Babylon knowing me.

Behold the foreigners and Tyre, and the people of the Ethiopians, theſe were there.

5 Shall not Sion ſay: *This* man and *that* man is born in her? and the Higheſt himſelf hath founded her.

6 The Lord ſhall tell in *his* writings of peoples and of princes, of them that have been in her.

7 The dwelling in thee is as it were of all rejoicing.

PSALM LXXXVII.

Domine Deus ſalutis.

A prayer of one under grievous affliction: it agrees to Chriſt in his paſſion, and alludes to his death and burial.

1 A canticle of a pſalm for the ſons of Core: unto the end, for Maheleth, to anſwer, underſtanding of Eman the Ezrahite.

2 O LORD the God of my ſalvation: I have cried in the day, and in the night before thee.

3 Let my prayer come in before thee: incline thy ear to my petition.

4 For my ſoul is filled with evils: and my life hath drawn nigh to hell.

5 I am counted among them that go down to the pit: I am become as a man without help, 6 free among the dead.

Like the ſlain ſleeping in the ſepulchres, whom thou remembereſt no more: and they are caſt off from thy hand.

7 They have laid me in the lower pit: in the dark places, and in the ſhadow of death.

8 Thy wrath is ſtrong over me: and all thy waves thou haſt brought in upon me.

9 Thou haſt put away my acquaintance far from me: they have ſet me an abomination to themſelves.

I was delivered up, and came not forth: 10 my eyes languiſhed through poverty.

All the day I cried to thee, O Lord: I ſtretched out my hands to thee.

11 Wilt thou ſhew wonders to the dead? or ſhall phyſicians raiſe to life, and give praiſe to thee?

12 Shall any one in the ſepulchre declare thy mercy: and thy truth in deſtruction?

13 Shall thy wonders be known in the dark; and thy juſtice in the land of forgetfulneſs?

14 But I, O Lord, have cried to thee: and in the morning my prayer ſhall prevent thee.

15 Lord, why caſteſt thou off my prayer: why turneſt thou away thy face from me?

16 I am poor, and in labours from my youth: and being exalted have been humbled and troubled.

17 Thy wrath hath come upon me: and thy terrors have troubled me.

18 They have come round about me like water all the day: they have compaſſed me about together.

19 Friend and neighbour thou haſt put far from me: and my acquaintance, becauſe of miſery.

PSALM LXXXVI. VER. 1. *The holy mountains.* The apoſtles and prophets. *Eph.* ii. 20.

VER. 4. *Rahab.* Egypt, &c. To this Sion, which is the church of God, many ſhall reſort from all nations.

VER. 5. *Shall not Sion ſay, &c.* The meaning is, that *Sion, viz.* the church, ſhall not only be able to commemorate *this* or *that* particular perſon of renown born in her, but alſo to glory in great multitudes of people and princes, of her communion; who have been foretold in the writings of the prophets, and regiſtered in the writings of the apoſtles.

PSALM LXXXVII. VER. 1. *Maheleth.* A muſical inſtrument, or chorus of muſicians, to anſwer one another.

Ibid. *Underſtanding.* Or a pſalm of *inſtruction*, compoſed by *Eman the Ezrahite*, or by David, in his name.

PSALM LXXXVIII.

Misericordias Domini.

The perpetuity of the church of Christ, in consequence of the promises of God: which notwithstanding, God permits her to suffer sometimes most grievous afflictions.

1 Of understanding, for Ethan the Ezrahite.

2 THE mercies of the Lord I will sing for ever.
I will shew forth thy truth with my mouth to generation and generation.
3 For thou hast said: Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them.
4 I have made a covenant with my elect: ‖ 2 Kings 7. 12. ‖ I have sworn to David my servant: 5 Thy seed will I settle for ever.
And I will build up thy throne unto generation and generation.
6 The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.
7 For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?
8 God who is glorified in the assembly of the saints: great and terrible above all them that are about him.
9 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.
10 Thou rulest the power of the sea: and appeasest the motion of the waves thereof.
11 Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.
‖ Gen. 1. 2. 12 ‖ Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: 13 the north and the sea thou hast created.
Thabor and Hermon shall rejoice in thy name: 14 thy arm is with might.
Let thy hand be strengthened, and thy right hand exalted: 15 justice and judgment are the preparation of thy throne.
Mercy and truth shall go before thy face: 16 blessed is the people that knoweth jubilation.
They shall walk, O Lord, in the light of thy countenance: 17 and in thy name they shall rejoice all the day, and in thy justice they shall be exalted.
18 For thou art the glory of their strength; and in thy good pleasure shall our horn be exalted.
19 For our protection is of the Lord, and of our king the holy one of Israel.
20 Then thou spokest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.
21 ‖ I have found David my servant: with my holy oil I have anointed him. ‖ 1 Kings 16. 1. & 12. Acts 13. 22.
22 For my hand shall help him: and my arm shall strengthen him.
23 The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.
24 And I will cut down his enemies before his face; and them that hate him I will put to flight.
25 And my truth and my mercy *shall be* with him: and in my name shall his horn be exalted.
26 And I will set his hand in the sea; and his right hand in the rivers.
27 He shall cry out to me: Thou art my father: my God and the support of my salvation.
28 And I will make him my first-born, high above the kings of the earth.
29 I will keep my mercy for him for ever: and my covenant faithful to him.
30 And I will make his seed to endure for evermore: and his throne as the days of heaven.
31 And if his children forsake my law, and walk not in my judgments:
32 If they profane my justices; and keep not my commandments:
33 I will visit their iniquities with a rod: and their sins with stripes.
34 But my mercy I will not take away from him: nor will I suffer my truth to fail.
35 Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.
36 Once have I sworn by my holiness: I will not lie unto David: 37 his seed shall endure for ever.
38 ‖ And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven. ‖ 2 Kings 7. 16.
39 But thou hast rejected and despised: thou hast been angry with thy anointed.
40 Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

PSALM LXXXVIII. VER. 40. *Overthrown the covenant*, &c. All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people and their princes, God seemed to have set aside for a while the covenant he made with David.

41 Thou hast broken down all his hedges: thou hast made his strength fear.

42 All that pass by the way have robbed him: he is become a reproach to his neighbours.

43 Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

44 Thou hast turned away the help of his sword: and hast not assisted him in battle.

45 Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

46 Thou hast shortened the days of his time: thou hast covered him with confusion.

47 How long, O Lord, turnest thou away unto the end? shall thy anger burn like fire?

48 Remember what my substance is: for hast thou made all the children of men in vain?

49 Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?

50 Lord, where are thy ancient mercies, ‖ 2 Kings 7. 11. according to ‖ what thou didst swear to David in thy truth?

51 Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

52 Wherewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

53 Blessed be the Lord for evermore. So be it, so be it.

PSALM LXXXIX.

Domine refugium.

A prayer for the mercy of God; recounting the shortness and miseries of the days of man.

1 A prayer of Moses the man of God.

LORD, thou hast been our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

3 Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4 For a thousand years in thy sight *are* as yesterday, which is past.

And as a watch in the night, 5 things that are counted nothing, shall their years be.

6 In the morning *man* shall grow up like grass, in the morning he shall flourish and pass away: in the evening he shall fall, grow dry and wither.

7 For in thy wrath we have fainted away: and are troubled in thy indignation.

8 Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

9 For all our days are spent; and in thy wrath we have fainted away.

Our years shall be considered as a spider: 10 ‖ the days of our years in them are threescore and ten years. ‖ Eccli. 18. 8.

But if in the strong *they be* fourscore years: and what is more of them is labour and sorrow.

For mildness is come upon us: and we shall be corrected.

11 Who knoweth the power of thy anger, and for thy fear 12 can number thy wrath?

So make thy right hand known: and men learned in heart in wisdom.

13 Return, O Lord, how long? and be intreated in favour of thy servants.

14 We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

15 We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

16 Look upon thy servants and upon their works: and direct their children.

17 And let the brightness of the Lord our God be upon us: and direct thou the works of our hands over us; yea the work of our hands do thou direct.

PSALM XC.

Qui habitat.

The just is secure under the protection of God.

1 The praise of a canticle for David.

HE that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.

2 He shall say to the Lord: Thou art my

PSALM LXXXIX. VER. 3. *Turn not man away, &c.* Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee.

VER. 9. *As a spider.* As frail and weak as *a spider*'s web; and miserable withal, whilst, like *a spider*, we spend our bowels in weaving webs to catch flies.

VER. 10. *Mildness is come upon us, &c.* God's *mildness corrects us;* in as much as he deals *kindly* with us, in shortening the days of this miserable life; and so weaning our affections from all its transitory enjoyments, and teaching us *true wisdom.*

protector, and my refuge: my God, in him will I trust.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

4 He will overshadow thee with his shoulders: and under his wings thou shalt trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

6 Of the arrow that flyeth in the day, of the business that walketh about in the dark: of invasion, or of the noon-day devil.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8 But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope: thou hast made the Most High thy refuge.

10 There shall no evil come to thee: nor shall the scourge come near thy dwelling.

‖ Matt. 4. 6. Luke 4. 10.

11 ‖ For he hath given his Angels charge over thee: to keep thee in all thy ways.

12 In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14 Because he hoped in me I will deliver him: I will protect him because he hath known my name.

15 He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16 I will fill him with him length of days; and I will shew him my salvation.

PSALM XCI.

Bonum est confiteri.

God is to be praised for his wondrous works.

1 A psalm of a canticle on the sabbath-day.

2 IT is good to give praise to the Lord: and to sing to thy name, O Most High.

3 To shew forth thy mercy in the morning, and thy truth in the night:

4 Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

5 For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

6 O Lord, how great are thy works! thy thoughts are exceeding deep.

7 The senseless man shall not know: nor will the fool understand these things.

8 When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

That they may perish for ever and ever: 9 but thou, O Lord, art Most High for evermore.

10 For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

11 But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

12 My eye also hath looked down upon my enemies: and my ear shall hear *of the downfal* of the malignant that rise up against me.

13 The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

14 They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

15 They shall still increase in a fruitful old age: and shall be well treated, 16 that they may shew,

That the Lord our God is righteous, and there is no iniquity in him.

PSALM XCII.

Dominus regnavit.

The glory and stability of the kingdom; that is, of the church of Christ.

Praise *in the way* of a canticle, for David himself, on the day before the sabbath, when the earth was founded.

1 THE Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For he hath established the world which shall not be moved.

2 Thy throne is prepared from of old: thou art from everlasting.

3 The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, 4 with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

5 Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

PSALM XCIII.

Deus ultionum.

God shall judge and punish the oppressors of his people.

A psalm for David himself, on the fourth day of the week.

1 THE Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

2 Lift up thyself, thou that judgest the earth: render a reward to the proud.

3 How long shall sinners, O Lord: how long shall sinners glory?

4 Shall they utter, and speak iniquity: shall all speak who work injustice?

5 Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6 They have slain the widow and the stranger: and they have murdered the fatherless.

7 And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8 Understand, ye senseless among the people: and you fools be wise at last.

9 He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11 The Lord knoweth the thoughts of men, that they are vain.

12 Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13 That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

14 For the Lord will not cast off his people: neither will he forsake his own inheritance.

15 Until justice be turned into judgment: and they that are near it are all the upright in heart.

16 Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

17 Unless the Lord had been my helper; my soul had almost dwelt in hell.

18 If I said: My foot is moved: thy mercy, O Lord, assisted me.

19 According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

20 Doth the seat of iniquity stick to thee, who framest labour in commandment?

21 They will hunt after the soul of the just, and will condemn innocent blood.

22 But the Lord is my refuge: and my God the help of my hope.

23 And he will render them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

PSALM XCIV.

Venite exultemus.

An invitation to adore and serve God, and to hear his voice.

Praise of a canticle for David himself.

1 COME let us praise the Lord with joy: let us joyfully sing to God our Saviour.

2 Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 For in his hand are all the ends of the earth: and the heights of the mountains are his.

5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come let us adore and fall down: and weep before the Lord that made us.

7 For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

8 ‖ To-day if you shall hear his voice, harden not your hearts: ‖ Heb. 3. 7. & 4. 7.

9 As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

10 ‖ Forty years long was I offended with that generation, and I said: These always err in heart. ‖ Num. 14. 34.

11 And these men have not known my ways: ‖ so I swore in my wrath that they shall not enter into my rest. ‖ Heb. 4. 3.

PSALM XCIII. VER. 13. *Rest from the evil days.* That thou mayst mitigate the sorrows, to which he is exposed, during the short and evil days of his mortality.

VER. 15. *Until justice be turned into judgment, &c.* By being put in execution: which will be agreeable to *all the upright in heart.*

VER. 20. *Doth the seat of iniquity stick to thee, &c.* That is, wilt thou, O God, who art always just, admit of the *seat of iniquity;* that is, of unjustice, or unjust judges, to have any partnership with thee? Thou *who framest*, or makest, *labour in commandment*, that is, thou who obligest us to *labour* with all diligence to keep thy *commandments.*

CHAP. XCV.

Cantate Domino.

An exhortation to praiſe God for the coming of Chriſt and his kingdom.

1 A canticle for David himſelf, when the houſe was built after the captivity.

SING ye to the Lord a new canticle: ſing to the Lord, all the earth.
2 Sing ye to the Lord and bleſs his name: ſhew forth his ſalvation from day to day.
3 Declare his glory among the gentiles: his wonders among all people.
4 For the Lord is great, and exceedingly to be praiſed: he is to be feared above all gods.
5 For all the gods of the gentiles are devils: but the Lord made the heavens.
6 Praiſe and beauty are before him: holineſs and majeſty in his ſanctuary.
7 Bring ye to the Lord, O ye kindreds of the gentiles, bring ye to the Lord glory and honour; 8 bring to the Lord glory unto his name.
Bring up ſacrifices, and come into his courts: 9 adore ye the Lord in his holy court.
Let all the earth be moved at his preſence.
10 Say ye among the gentiles, the Lord hath reigned.
For he hath corrected the world, which ſhall not be moved: he will judge the people with juſtice.
11 Let the heavens rejoice, and let the earth be glad, let the ſea be moved, and the fulneſs thereof: 12 the fields and all things that are in them ſhall be joyful.
Then ſhall all the trees of the woods rejoice 13 before the face of the Lord, becauſe he cometh: becauſe he cometh to judge the earth.
He ſhall judge the world with juſtice, and the people with his truth.

PSALM XCVI.

Dominus regnavit.

All are invited to rejoice at the glorious coming and reign of Chriſt.

1 For the ſame David, when his land was reſtored again to him.

THE Lord hath reigned, let the earth rejoice: let many iſlands be glad.
2 Clouds and darkneſs *are* round about him: juſtice and judgment *are* the eſtabliſhment of his throne.
3 A fire ſhall go before him, and ſhall burn his enemies round about.
4 His lightnings have ſhone forth to the world: the earth ſaw and trembled.
5 The mountains melted like wax, at the preſence of the Lord: at the preſence of the Lord all the earth.
6 The heavens declared his juſtice: and all people ſaw his glory.
7 ‖ Let them be all confounded that adore graven things, and that glory in their idols. ‖ Exod. 20. 4. Lev. 26 1. Deut. 5. 8.
‡ Adore him, all you his Angels: 8 Sion heard, and was glad. ‡ Heb. 1. 6.
And the daughters of Juda rejoiced, becauſe of thy judgments, O Lord.
9 For thou art the moſt high Lord over all the earth: thou art exalted exceedingly above all gods.
10 ‖ You that love the Lord, hate evil: the Lord preſerveth the ſouls of his ſaints, he will deliver them out of the hand of the ſinner. ‖ Amos 5. 15. Rom. 12. 9.
11 Light is riſen to the juſt, and joy to the right of heart.
12 Rejoice, ye juſt, in the Lord: and give praiſe to the remembrance of his holineſs.

PSALM XCVII.

Cantate Domino.

All are again invited to praiſe the Lord, for the victories of Chriſt.

1 A pſalm for David himſelf.

SING ye to the Lord a new canticle: becauſe he hath done wonderful things.
His right hand hath wrought for him ſalvation, and his arm *is* holy.
2 ‖ The Lord hath made known his ſalvation: he hath revealed his juſtice in the ſight of the gentiles. ‖ Iſai. 52. 10. & 63. 8. Luke 3. 6.
3 He hath remembered his mercy and his truth toward the houſe of Iſrael.
All the ends of the earth have ſeen the ſalvation of our God.
4 Sing joyfully to God, all the earth: make melody, rejoice and ſing.
5 Sing praiſe to the Lord on the harp, on the harp, and with the voice of a pſalm: 6 with long trumpets, and ſound of cornet.
Make a joyful noiſe before the Lord our

PSALM XCV. VER. 1. *When the houſe was built, &c.* Alluding to that time, and then ordered to be ſung: but principally relating to the building of the church of Chriſt, after our redemption from the captivity of ſatan.

PSALM XCVI. VER. 2. *Clouds and darkneſs.* The coming of Chriſt in the clouds with great terror and majeſty to judge the world, is here propheſied.

king: 7 let the sea be moved and the fulness thereof: the world and they that dwell therein.

8 The rivers shall clap their hands, the mountains shall rejoice together 9 at the presence of the Lord: because he cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

PSALM XCVIII.

Dominus regnavit.

The reign of the Lord in Sion: that is, of Christ in his church.

1 A psalm for David himself.

THE Lord hath reigned, let the people be angry: he that sitteth on the cherubims: let the earth be moved.

2 The Lord *is* great in Sion, and high above all people.

3 Let them give praise to thy great name: for it is terrible and holy: 4 and the king's honour loveth judgment.

Thou hast prepared directions: thou hast done judgment and justice in Jacob.

5 Exalt ye the Lord our God, and adore his foot-stool, for it is holy.

6 Moses and Aaron among his priests: and Samuel among them that call upon his name.

They called upon the Lord, and he heard them: 7 he spoke to them in the pillar of the cloud.

They kept his testimonies, and the commandment which he gave them.

8 Thou didst hear them, O Lord, our God: thou wast a merciful God to them, and taking vengeance on all their inventions.

9 Exalt ye the Lord our God, and adore at his holy mountain: for the Lord our God is holy.

PSALM XCIX.

Jubilate Deo.

All are invited to rejoice in God the creator of all.

1 A psalm of praise.

2 SING joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

3 Know ye that the Lord he is God: he made us, and not we ourselves.

We are his people and the sheep of his pasture. 4 Go ye into his gates with praise, into his courts with hymns: and give glory to him.

Praise ye his name: 5 for the Lord is sweet, his mercy endureth for ever, and his truth to generation and generation.

PSALM C.

Misericordiam & judicium.

The prophet exhorteth all by his example, to follow mercy and justice.

1 A psalm for David himself.

MERCY and judgment I will sing to thee, O Lord:

I will sing, 2 and I will understand in the unspotted way, when thou shalt come to me.

I walked in the innocence of my heart, in the midst of my house.

3 I did not set before my eyes any unjust thing: I hated the workers of iniquities.

4 The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.

5 The man that in private detracted his neighbour, him did I persecute.

With him that had a proud eye, and an unsatiable heart, I would not eat.

PSALM XCVIII. VER. 1. *Let the people be angry.* Though many enemies rage, and the whole earth be stirred up to oppose the reign of Christ, he shall still prevail.

VER. 4. *Loveth judgment.* Requireth discretion.

Ibid. *Directions.* Most right and just laws to *direct men.*

VER. 5. *Adore his foot-stool.* The ark of the covenant was called, in the old testament, God's *foot-stool:* over which he was understood to sit, on his propitiatory, or mercy-seat, as on a throne, between the wings of the cherubims, in the sanctuary: to which the children of Israel paid a great veneration. But as this psalm evidently relates to Christ, and the new testament, where the ark has no place, the holy fathers understand this text, of the worship paid by the church to the body and blood of Christ in the sacred mysteries; in as much as the humanity of Christ is, as it were, the foot-stool of the divinity. So St. Ambrose, L. 3. de Spiritu Sancto, c. 12. And St. Augustine upon this psalm.

VER. 6. *Moses and Aaron among his priests.* By this it is evident, that Moses also was a priest, and indeed the chief priest, in as much as he consecrated Aaron, and offered sacrifice for him. *Leviticus* viii. So that his pre-eminence over Aaron makes nothing for lay church headship.

VER. 8. *All their inventions.* That is, all the enterprizes of their enemies against them, as in the case of Core, Dathan and Abiron.

PSALM C. VER. 2. *I will understand, &c.* That is, I will apply my mind, I will do my endeavour, to know and to follow the *perfect way* of thy commandments: not trusting to my own strength, but relying on thy *coming to me* by thy grace.

6 My eyes were upon the faithful of the earth, to ſit with me: the man that walked in the perfect way, he ſerved me.

7 He that worketh pride ſhall not dwell in the midſt of my houſe: he that ſpeaketh unjuſt things did not proſper before my eyes.

8 In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

PSALM CI.

Domine exaudi.

A prayer for one in affliction: the fifth penitential pſalm.

1 The prayer of the poor man, when he was anxious, and poured out his ſupplication before the Lord.

2 HEAR, O Lord, my prayer: and let my cry come to thee.

3 Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

In what day ſoever I ſhall call upon thee, hear me ſpeedily.

4 For my days are vaniſhed like ſmoke: and my bones are grown dry like fewel for the fire.

5 I am ſmitten as graſs, and my heart is withered: becauſe I forgot to eat my bread.

6 Through the voice of my groaning, my bone hath cleaved to my fleſh.

7 I am become like to a pelican of the wilderneſs: I am like a night-raven in the houſe.

8 I have watched, and am become as a ſparrow, all alone on the houſe top.

9 All the day long my enemies reproached me: and they that praiſed me did ſwear againſt me.

10 For I did eat aſhes like bread, and mingled my drink with weeping.

11 Becauſe of thy anger and indignation: for having lifted me up thou haſt thrown me down.

12 My days have declined like a ſhadow, and I am withered like graſs.

13 But thou, O Lord, endureſt for ever: and thy memorial to all generations.

14 Thou ſhalt ariſe and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15 For the ſtones thereof have pleaſed thy ſervants: and they ſhall have pity on the earth thereof.

16 And the gentiles ſhall fear thy name, O Lord, and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he ſhall be ſeen in his glory.

18 He hath had regard to the prayer of the humble: and he hath not deſpiſed their petition.

19 Let theſe things be written unto another generation: and the people that ſhall be created ſhall praiſe the Lord:

20 Becauſe he hath looked forth from his high ſanctuary: from heaven the Lord hath looked upon the earth.

21 That he might hear the groans of them that are in fetters: that he might releaſe the children of the ſlain:

22 That they may declare the name of the Lord in Sion: and his praiſe in Jeruſalem.

23 When the people aſſemble together, and kings to ſerve the Lord.

24 He anſwered him in the way of his ſtrength: Declare unto me the fewneſs of my days.

25 Call me not away in the midſt of my days: thy years are unto generation and generation.

26 In the beginning, O Lord, thou foundedſt the earth: and the heavens are the works of thy hands.

27 They ſhall periſh, but thou remaineſt: and all of them ſhall grow old like a garment:

And as a veſture thou ſhalt change them, and they ſhall be changed. 28 But thou art always the ſelf-ſame, and thy years ſhall not fail.

29 The children of thy ſervants ſhall continue: and their ſeed ſhall be directed for ever.

PSALM CII.

Benedic anima.

Thankſgiving to God for his mercies.

1 For David himſelf.

BLESS the Lord, O my ſoul: and let all that is within me bleſs his holy name.

2 Bleſs the Lord, O my ſoul, and never forget all he hath done for thee.

PSALM CI. VER. 7. *A pelican, &c.* I am become, through grief, like birds that affect ſolitude and darkneſs.

VER. 24. *He anſwered him in the way of his ſtrength.* That is, *the people* mentioned in the foregoing verſe, or *the penitent*, in whoſe perſon this pſalm is delivered, *anſwered the Lord in the way of his ſtrength:* that is, according to the beſt of his power and ſtrength: or when he was in the flower of his age and ſtrength: inquiring after *the fewneſs of his days:* to know if he ſhould live long enough to ſee the happy reſtoration of Sion, &c.

3 Who forgiveth all thy iniquities: who healeth all thy diſeaſes.

4 Who redeemeth thy life from deſtruction: who crowneth thee with mercy and compaſſion.

5 Who ſatisfieth thy deſire with good things: thy youth ſhall be renewed like the eagle's.

6 The Lord doth mercies, and judgment for all that ſuffer wrong.

7 He hath made his ways known to Moſes: his wills to the children of Iſrael.

‖ Exod. 34. 6. Num. 14. 8. 8 ‖ The Lord is compaſſionate and merciful: long ſuffering and plenteous in mercy.

9 He will not always be angry: nor will he threaten for ever.

10 He hath not dealt with us according to our ſins: nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth: he hath ſtrengthened his mercy towards them that fear him.

12 As far as the eaſt is from the weſt, ſo far hath he removed our iniquities from us.

13 As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that fear him: 14 for he knoweth our frame.

He remembereth that we are duſt: 15 man's days are as graſs, as the flower of the field ſo ſhall he flouriſh.

16 For the ſpirit ſhall paſs in him, and he ſhall not be: and he ſhall know his place no more.

17 But the mercy of the Lord is from eternity and unto eternity upon them that fear him:

And his juſtice unto children's children, 18 to ſuch as keep his covenant,

And are mindful of his commandments to do them.

19 The Lord hath prepared his throne in heaven: and his kingdom ſhall rule over all.

20 Bleſs the Lord, all ye his angels: you that are mighty in ſtrength, and execute his word, hearkening to the voice of his orders.

21 Bleſs the Lord, all ye his hoſts: you miniſters of his that do his will.

22 Bleſs the Lord, all his works: in every place of his dominion, O my ſoul, bleſs thou the Lord.

PSALM CIII.

Benedic anima.

God is to be praiſed for his mighty works, and wonderful providence.

1 For David himſelf.

BLESS the Lord, O my ſoul: O Lord my God, thou art exceedingly great.

Thou haſt put on praiſe and beauty: 2 and art clothed with light as with a garment.

Who ſtretcheſt out the heaven like a pavilion: 3 who covereſt the higher rooms thereof with water.

Who makeſt the clouds thy chariot: who walkeſt upon the wings of the winds.

4 ‖ Who makeſt thy Angels ſpirits: and thy miniſters a burning fire. ‖ Heb. 1. 7.

5 Who haſt founded the earth upon its own baſes: it ſhall not be moved for ever and ever.

6 The deep like a garment is its cloathing: above the mountains ſhall the waters ſtand.

7 At thy rebuke they ſhall flee: at the voice of thy thunder they ſhall fear.

8 The mountains aſcend, and the plains deſcend into the place which thou haſt founded for them.

9 Thou haſt ſet a bound which they ſhall not paſs over: neither ſhall they return to cover the earth.

10 Thou ſendeſt forth ſprings in the vales: between the midſt of the hills the waters ſhall paſs.

11 All the beaſts of the field ſhall drink: the wild aſſes ſhall expect in their thirſt.

12 Over them the birds of the air ſhall dwell: from the midſt of the rocks they ſhall give forth their voices.

13 Thou watereſt the hills from thy upper rooms: the earth ſhall be filled with the fruit of thy works:

14 Bringing forth graſs for cattle, and herb for the ſervice of men.

That thou mayſt bring bread out of the earth: 15 and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may ſtrengthen man's heart.

16 The trees of the field ſhall be filled, and the cedars of Libanus which he hath planted: 17 there the ſparrows ſhall make their neſts.

The higheſt of them is the houſe of the heron. 18 The high hills are a refuge for the harts, the rock for the irchins.

19 He hath made the moon for ſeaſons: the ſun knoweth his going down.

20 Thou haſt appointed darkneſs, and it is night: in it ſhall all the beaſts of the woods go about.

21 The young lions roaring after their prey, and ſeeking their meat from God.

22 The ſun ariſeth, and they are gathered together: and they ſhall lie down in their dens.

23 Man ſhall go forth to his work, and to his labour until the evening.

24 How great are thy works, O Lord! thou haſt made all things in wiſdom; the earth is filled with thy riches.

25 *So is* this great ſea, which ſtretcheth wide its arms: there are creeping things without number.

Creatures little and great. 26 There the ſhips ſhall go.

This ſea-dragon which thou haſt formed to play therein. 27 All expect of thee that thou give them food in ſeaſon.

28 What thou giveſt to them they ſhall gather up: when thou openeſt thy hand, they ſhall all be filled with good.

29 But if thou turneſt away thy face, they ſhall be troubled: thou ſhalt take away their breath, and they ſhall fail, and ſhall return to their duſt.

30 Thou ſhalt ſend forth thy ſpirit, and they ſhall be created: and thou ſhalt renew the face of the earth.

31 May the glory of the Lord endure for ever: the Lord ſhall rejoice in his works.

32 He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they ſmoke.

‖ Infra 145. 2. 33 ‖ I will ſing to the Lord as long as I live: I will ſing praiſe to my God while I have my being.

34 Let my ſpeech be acceptable to him: but I will take delight in the Lord.

35 Let ſinners be conſumed out of the earth, and the unjuſt, ſo that they be no more: O my ſoul, bleſs thou the Lord.

PSALM CIV.

Confitemini Domino.

A thankſgiving to God for his benefits to his people Iſrael.

Alleluia.

1 Par. 16. 8. Iſai. 12. 4. GIVE glory to the Lord, and call upon his name: declare his deeds among the gentiles.

2 Sing to him, yea ſing praiſes to him: relate all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that ſeek the Lord.

4 Seek ye the Lord, and be ſtrengthened: ſeek his face evermore.

5 Remember his marvellous works which he hath done; his wonders, and the judgments of his mouth.

6 O ye ſeed of Abraham his ſervant; ye ſons of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever: the word which he commanded to a thouſand generations:

9 ‖ Which he made to Abraham; and his oath to Iſaac: ‖ Gen. 22. 16.

10 And he appointed the ſame to Jacob for a law, and to Iſrael for an everlaſting teſtament:

11 Saying: To thee will I give the land of Chanaan, the lot of your inheritance.

12 When they were but a ſmall number: *yea* very few, and ſojourners therein:

13 And they paſſed from nation to nation, and from *one* kingdom to another people.

14 He ſuffered no man to hurt them: and he reproved kings for their ſakes.

15 ‖ Touch ye not my anointed: and do no evil to my prophets. ‖ 2 Kings 1. 14. 1 Par. 16. 22.

16 And he called a famine upon the land: and he broke in pieces all the ſupport of bread.

17 He ſent a man before them: ‡ Joſeph, *who* was ſold for a ſlave. ‡ Gen. 37. 36.

18 ‖ They humbled his feet in fetters: the iron pierced his ſoul, 19 until his word came. ‖ Gen. 39. 20.

The word of the Lord inflamed him.

20 ‡ The king ſent, and he releaſed him: the ruler of the people, and he ſet him at liberty. ‡ Gen. 41. 14.

21 He made him maſter of his houſe, and ruler of all his poſſeſſion.

22 That he might inſtruct his princes as himſelf, and teach his ancients wiſdom.

23 ‖ And Iſrael went into Egypt: and Jacob was a ſojourner in the land of Cham. ‖ Gen. 46. 6.

24 ‡ And he increaſed his people exceedingly: and ſtrengthened them over their enemies. ‡ Exod. 1. 7. Acts 7. 17.

25 He turned their heart to hate his people: and to deal deceitfully with his ſervants.

26 ‖ He ſent Moſes his ſervant: Aaron the man whom he had choſen. ‖ Exod. 3. 10. & 4. 29.

27 ‡ He gave them power to ſhew his ſigns, and his wonders in the land of Cham. ‡ Exod. 7. 10.

PSALM CIV. VER. 25. *He turned their hearts, &c.* Not that God (who is never the author of ſin) moved the Egyptians to hate and perſecute his people: but that the Egyptians took occaſion of hating and envying them, from the ſight of the benefits which God beſtowed upon them.

28 || He sent darkness, and made it obscure: and grieved not his words.

29 ‡ He turned their waters into blood, and destroyed their fish.

30 || Their land brought forth frogs, in the inner chambers of their kings.

31 ‡ He spoke, and there came divers sorts of flies, and cinifes in all their coasts.

32 He gave them hail for rain, a burning fire in their land.

33 And he destroyed their vineyards and their fig-trees: and he broke in pieces the trees of their coasts.

34 || He spoke, and the locust came, and the bruchus, of which there was no number:

35 And they devoured all the grass in their land, and consumed all the fruit of their ground.

36 || And he slew all the first-born in their land: the first-fruits of all their labour.

37 ‡ And he brought them out with silver and gold: and there was not among their tribes one that was feeble.

38 Egypt was glad when they departed: for the fear of them lay upon them.

39 || He spread a cloud for their protection, and fire to give them light in the night.

40 † They asked, and the quail came: and he filled them with the bread of heaven.

41 || He opened the rock, and waters flowed: rivers ran down in the dry land.

42 ‡ Because he remembered his holy word, which he had spoken to his servant Abraham.

43 And he brought forth his people with joy, and his chosen with gladness.

44 And he gave them the lands of the gentiles: and they possessed the labours of the people:

45 That they might observe his justifications, and seek after his law.

PSALM CV.

Confitemini Domino.

A confession of the manifold sins and ingratitudes of the Israelites.

Alleluia.

GIVE glory to the Lord, for he is good: for his mercy endureth for ever.

2 || Who shall declare the powers of the Lord! who shall set forth all his praises:

3 Blessed are they that keep judgment, and do justice at all times.

4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

5 That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.

6 || We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

7 Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies:

And they provoked to wrath going up to the sea, even the Red sea.

8 And he saved them for his own name's sake: that he might make his power known.

9 || And he rebuked the Red sea, and it was dried up: and he led them through the depths, as in a wilderness.

10 And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

11 || And the water covered them that afflicted them: there was not one of them left.

12 And they believed his words: and they sang his praises.

13 They had quickly done, they forgot his works: and they waited not for his counsel.

14 || And they coveted their desire in the desert: and they tempted God in the place without water.

15 ‡ And he gave them their request: and sent fulness into their souls.

16 And they provoked Moses in the camp, Aaron the holy one of the Lord.

17 || The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

18 And a fire was kindled in their congregation: the flame burned the wicked.

19 || They made also a calf in Horeb: and they adored the graven thing.

20 And they changed their glory into the likeness of a calf that eateth grass.

21 They forgot God, who saved them, who had done great things in Egypt, 22

|| Exod. 10. 21.
‡ Exod. 7. 20.
|| Exod. 8. 6.
‡ Exod. 8. 16. & 24.
|| Exod. 10. 12.
|| Exod. 12. 29.
‡ Exod. 12. 35.
|| Exod. 13. 21. Ps. 77. 14. 1 Cor. 10. 1.
† Exod. 16. 13.
|| Num. 20. 11.
‡ Gen. 17. 7.
Jud. 13. 21.
|| Eccli. 43. 35.
|| Jud. 7. 19.
|| Exod. 14. 22.
|| Exod. 14. 27.
|| Exod. 17. 2.
‡ Num. 11. 31.
|| Num. 16. 32.
|| Exod. 32. 4.

VER. 28. *Grieved not his words:* That is, he was not wanting to fulfil his words: or he did not grieve Moses and Aaron the carriers of his words: or he did not *grieve his words*, that is, *his sons*, the children of Israel, who enjoyed light whilst the Egyptians were oppressed with darkness.

VER. 31. *Cinifes.* See the annotation *Exod.* viii. 16.

VER. 34. *Bruchus*, an insect of the locust kind.

VER. 45. *His justifications.* That is, his commandments; which here, and in many other places of the scripture, are called *justifications*, because the keeping of them makes man just. The Protestants render it by the word *statutes*, in favour of their doctrine, which does not allow good works to justify.

wondrous works in the land of Cham: terrible things in the Red sea.

‖ Exod. 32. 10. 23 ‖ And he said that he would destroy them: had not Moses his chosen stood before him in the breach:

To turn away his wrath, lest he should destroy them. 24 And they set at naught the desirable land.

They believed not his word, 25 and they murmured in their tents: they hearkened not to the voice of the Lord.

‖ Num. 14. 32. 26 ‖ And he lifted up his hand over them: to overthrow them in the desert:

27 And to cast down their seed among the nations, and to scatter them in the countries.

28 They also were initiated to Beelphegor: and eat the sacrifices of the dead.

29 And they provoked him with their inventions: and destruction was multiplied among them.

‖ Num. 25. 7. 30 ‖ Then Phinees stood up, and pacified him: and the slaughter ceased.

31 And it was reputed to him unto justice, to generation and generation for evermore.

‖ Num. 20. 10. 32 ‖ They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes: 33 because they exasperated his spirit.

And he distinguished with his lips. 34 They did not destroy the nations of which the Lord spoke unto them.

35 And they were mingled among the heathens, and learned their works: 36 and served their idols, and it became a stumbling-block to them.

37 And they sacrificed their sons, and their daughters to devils.

38 And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan.

And the land was polluted with blood, 39 and was defiled with their works: and they went aside after their own inventions.

40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

41 And he delivered them into the hands of the nations: and they that hated them had dominion over them.

42 And their enemies afflicted them: and they were humbled under their hands: 43 many times did he deliver them.

But they provoked him with their counsel: and they were brought low by their iniquities.

44 And he saw when they were in tribulation: and he heard their prayer.

‖ Deut. 30. 1. 45 ‖ And he was mindful of his covenant: and repented according to the multitude of his mercies.

46 And he gave them unto mercies, in the sight of all those that had made them captives.

47 Save us, O Lord, our God: and gather us from among the nations:

That we may give thanks to thy holy name, and may glory in thy praise.

48 Blessed be the Lord the God of Israel from everlasting to everlasting: and let all the people say: So be it, so be it.

PSALM CVI.

Confitemini Domino.

All are invited to give thanks to God for his perpetual providence over men.

Alleluia.

GIVE glory to the Lord, for he is good: for his mercy endureth for ever.

2 Let them say so that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy: and gathered out of the countries,

3 From the rising and from the setting of the sun, from the north and from the sea.

4 They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

5 They were hungry and thirsty: their soul fainted in them.

6 And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

7 And he led them into the right way, that they might go to a city of habitation.

8 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9 For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

PSALM CV. VER. 28. *Initiated.* That is, they dedicated, or consecrated themselves to the idol of the Moabites and Madianites, called Beelphegor, or Baal-Peor. *Numb.* xxv. 3.

Ibid. *The dead*, viz. idols *without life.*

VER. 33. *He distinguished with his lips.* Moses, by occasion of the people's rebellion and incredulity, was guilty of *distinguishing with his lips;* when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his faith, *Hear ye rebellious and incredulous: Can we from this rock bring out water for you?* Numb. xx. 10.

10 Such as ſat in darkneſs and in the ſhadow of death: bound in want and in iron.

11 Becauſe they had exaſperated the words of God: and provoked the counſel of the Moſt High:

12 And their heart was humbled with labours: they were weakened, and there was none to help them.

13 Then they cried to the Lord in their affliction: and he delivered them out of their diſtreſſes.

14 And he brought them out of darkneſs, and the ſhadow of death: and broke their bonds in ſunder.

15 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16 Becauſe he hath broken gates of braſs, and burſt iron bars.

17 He took them out of the way of their iniquity: for they were brought low for their injuſtices.

18 Their ſoul abhorred all manner of meat: and they drew nigh even to the gates of death.

19 And they cried to the Lord in their affliction: and he delivered them out of their diſtreſſes.

20 He ſent his word, and healed them: and delivered them from their deſtructions.

21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

22 And let them ſacrifice the ſacrifice of praiſe: and declare his works with joy.

23 They that go down to the ſea in ſhips, doing buſineſs in the great waters:

24 Theſe have ſeen the works of the Lord, and his wonders in the deep.

25 He ſaid the word, and there aroſe a ſtorm of wind: and the waves thereof were lifted up.

26 They mount up to the heavens, and they go down to the depths: their ſoul pined away with evils.

27 They were troubled, and reeled like a drunken man: and all their wiſdom was ſwallowed up.

28 And they cried to the Lord in their affliction: and he brought them out of their diſtreſſes.

29 And he turned the ſtorm into a breeze: and its waves were ſtill.

30 And they rejoiced becauſe they were ſtill: and he brought them to the haven which they wiſhed for.

31 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

32 And let them exalt him in the church of the people: and praiſe him in the chair of the ancients.

33 He hath turned rivers into a wilderneſs: and the ſources of waters into dry ground:

34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.

35 He hath turned a wilderneſs into pools of waters, and a dry land into water ſprings.

36 And hath placed there the hungry: and they made a city for their habitation.

37 And they ſowed fields, and planted vineyards: and they yielded fruit of birth.

38 And he bleſſed them, and they were multiplied exceedingly: and their cattle he ſuffered not to decreaſe.

39 Then they were brought to be few: and they were afflicted through the trouble of evils and ſorrow.

40 Contempt was poured forth upon *their* princes: and he cauſed them to wander where there was no paſſing, and out of the way.

41 And he helped the poor out of poverty: and made *him* families like *a flock of* ſheep.

42 ‖ The juſt ſhall ſee, and ſhall rejoice: and all iniquity ſhall ſtop her mouth. ‖ Job 22. 19.

43 Who is wiſe, and will keep theſe things: and will underſtand the mercies of the Lord?

PSALM CVII.

Paratum cor meum.

The prophet praiſeth God for benefits received.

1 A canticle of a pſalm for David himſelf.

2 MY heart is ready, O God, my heart is ready: I will ſing, and will give praiſe, with my glory.

3 Ariſe, my glory; ariſe, pſaltery and harp: I will ariſe in the morning early.

4 I will praiſe thee, O Lord, among the people: and I will ſing unto thee among the nations.

5 For thy mercy is great above the heavens: and thy truth even unto the clouds.

6 Be thou exalted, O God, above the heavens, and thy glory over all the earth: 7 that thy beloved may be delivered.

Save with thy right hand and hear me.

8 God hath ſpoken in his holineſs:

I will rejoice, and I will divide Sichem: and I will mete out the vale of tabernacles.

9 Galaad is mine, and Manaſſes is mine: and Ephraim the protection of my head.

Juda is my king: 10 Moab the pot of my hope.

Over Edom I will ſtretch out my ſhoe: the aliens are become my friends.

11 Who will bring me into the ſtrong city? who will lead me into Edom?

12 Wilt not thou, O God, who haſt caſt us off? and wilt not thou, O God, go forth with our armies?

13 O grant us help from trouble: for vain is the help of man.

14 Through God we ſhall do mightily: and he will bring our enemies to nothing.

PSALM CVIII.

Deus laudem meam.

David in the perſon of Chriſt prayeth againſt his perſecutors; more eſpecially the traitor Judas: foretelling and approving his juſt puniſhment for his obſtinacy in ſin, and final impenitence.

1 Unto the end, a pſalm for David.

2 O GOD, be not thou ſilent in my praiſe: for the mouth of the wicked and the mouth of the deceitful man is opened againſt me.

3 They have ſpoken againſt me with deceitful tongues; and they have compaſſed me about with words of hatred; and have fought againſt me without cauſe.

4 Inſtead of making me a return of love, they detracted me: but I gave myſelf to prayer.

5 And they repaid me evil for good: and hatred for my love.

6 Set thou the ſinner over him: and may the devil ſtand at his right hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to ſin.

8 May his days be few: and his biſhopric let another take.

9 May his children be fatherleſs, and his wife a widow.

10 Let his children be carried about vagabonds, and beg; and let them be caſt out of their dwellings.

11 May the uſurer ſearch all his ſubſtance: and let ſtrangers plunder his labours.

12 May there be none to help him; nor none to pity his fatherleſs offſpring.

13 May his poſterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the ſight of the Lord: and let not the ſin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them periſh from the earth: 16 becauſe he remembered not to ſhew mercy.

17 But perſecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved curſing, and it ſhall come unto him: and he would not have bleſſing, and it ſhall be far from him.

And he put on curſing, like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

20 This is the work of them who detract me before the Lord; and who ſpeak evils againſt my ſoul.

21 But thou, O Lord, do with me for thy name's ſake: becauſe thy mercy is ſweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the ſhadow when it declineth: and I am ſhaken off as locuſts.

24 My knees are weakened through faſting: and my fleſh is changed for oil.

25 And I am become a reproach to them: they ſaw me, and they ſhaked their heads.

26 Help me, O Lord my God: ſave me according to thy mercy.

27 And let them know that this is thy hand: and *that* thou, O Lord, haſt done it.

28 They will curſe and thou wilt bleſs: let them that riſe up againſt me be confounded: but thy ſervant ſhall rejoice.

29 Let them that detract me be clothed with ſhame: and let them be covered with their confuſion as with a double cloak.

30 I will give great thanks to the Lord with my mouth; and in the midſt of many I will praiſe him.

31 Becauſe he hath ſtood at the right hand of the poor, to ſave my ſoul from perſecutors.

PSALM CVIII. VER. 6. *Set thou the ſinner over him, &c.* Give to the devil, that arch-ſinner, power over him: let him enter into him, and poſſeſs him. The imprecations, contained in the thirty verſes of this pſalm, are oppoſed to the thirty pieces of ſilver for which Judas betrayed our Lord: and are to be taken as prophetic denunciations of the evils that ſhould befal the traitor and his accomplices the Jews; and not properly as curſes.

VER. 24. *For oil, præ oleum.* The meaning is, my fleſh is changed, being perfectly emaciated and dried up, as having loſt all its oil or fatneſs.

PSALM CIX.

Dixit Dominus.

Christ's exaltation, and everlasting Priesthood.

1 A psalm of David.

Mat. 22. 44. THE Lord said to my Lord: Sit thou at my right hand:

‖ 1 Cor. 15. 25. Heb. 1. 13. & 10. 13. ‖ Until I make thy enemies thy footstool.

2 The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

3 With thee is the principality in the day of thy strength; in the brightness of the saints: from the womb before the day-star I begot thee.

‖ John 12. 34. Heb. 5. 6. & 7. 17. 4 The Lord hath sworn, and he will not repent: ‖ Thou art a priest for ever according to the order of Melchisedech.

5 The Lord at thy right hand hath broken kings in the day of his wrath.

6 He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

7 He shall drink of the torrent in the way: therefore shall he lift up the head.

PSALM CX.

Confitebor tibi Domine.

God is to be praised for his graces, and benefits to his church.

Alleluia.

I WILL praise thee, O Lord, with my whole heart; in the counsel of the just, and in the congregation.

2 Great are the works of the Lord: sought out according to all his wills.

3 His work is praise and magnificence: and his justice continueth for ever and ever.

4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: 5 he hath given food to them that fear him.

He will be mindful for ever of his covenant: 6 he will shew forth to his people the power of his works.

7 That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

8 All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

9 He hath sent redemption to his people: he hath commanded his covenant for ever.

Holy and terrible is his name: 10 ‖ the fear of the Lord is the beginning of wisdom. ‖ Prov. 1. 7. & 9. 17. Eccli. 1. 16.

A good understanding to all that do it: his praise continueth for ever and ever.

PSALM CXI.

Beatus vir.

The good man is happy.

Alleluia, of the returning of Aggeus and Zacharias.

BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Glory and wealth *shall be* in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness: *he is* merciful, and compassionate and just.

5 Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment: 6 because he shall not be moved for ever.

7 The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: 8 his heart is strengthened, he shall not be moved until he look over his enemies.

9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

10 The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

PSALM CXII.

Laudate pueri.

God is to be praised, for his regard to the poor and humble.

Alleluia.

PRAISE the Lord, ye children: praise ye the name of the Lord.

2 Blessed be the name of the Lord, from henceforth now and for ever.

3 ‖ From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise. ‖ Malac. 1. 11.

4 The Lord is high above all nations: and his glory above the heavens.

PSALM CXI. *Of the returning, &c.* This is in the Greek and Latin, but not in the Hebrew. It signifies that this psalm was proper to be sung at the time of the return of the people from their captivity; to inculcate to them, how happy they might be, if they would be constant in the service of God.

5 Who is as the Lord our God, who dwelleth on high: 6 and looketh down on the low things in heaven and in earth?

7 Raising up the needy from the earth, and lifting up the poor out of the dunghill:

8 That he may place him with princes, with the princes of his people.

9 Who maketh a barren woman to dwell in a house, the joyful mother of children.

PSALM CXIII.

In exitu Israel.

God hath shewn his power in delivering his people: idols are vain. The Hebrews divide this into two Psalms.

Alleluia.

Exod. 13. 3. WHEN Israel went out of Egypt, the house of Jacob from a barbarous people:

2 Judea was made his sanctuary, Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

8 Who turned the rock into pools of water, and the stony hill into fountains of waters.

1 Not to us, O Lord, not to us; but to thy name give glory.

2 For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

3 But our God is in heaven: he hath done all things whatsoever he would.

‖ Infra 134. 15. 4 ‖ The idols of the Gentiles are silver and gold, the works of the hands of men.

‡ Wis. 15. 15. 5 ‡ They have mouths and speak not: they have eyes and see not.

6 They have ears and hear not: they have noses and smell not.

7 They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.

8 Let them that make them become like unto them: and all such as trust in them.

9 The house of Israel hath hoped in the Lord: he is their helper and their protector.

10 The house of Aaron hath hoped in the Lord: he is their helper and their protector.

11 They that fear the Lord have hoped in the Lord: he is their helper and their protector.

12 The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

13 He hath blessed all that fear the Lord, both little and great.

14 May the Lord add blessings upon you: upon you, and upon your children.

15 Blessed be you of the Lord, who made heaven and earth.

16 The heaven of heaven is the Lord's: but the earth he has given to the children of men.

‖ Baruc. 2. 17. 17 ‖ The dead shall not praise thee, O Lord: nor any of them that go down to hell.

18 But we that live bless the Lord: from this time now and for ever.

PSALM CXIV.

Dilexi.

The prayer of a just man in affliction, with a lively confidence in God.

Alleluia.

I HAVE loved, because the Lord will hear the voice of my prayer.

2 Because he hath inclined his ear unto me: and in my days I will call upon him.

3 The sorrows of death have compassed me: and the perils of hell have found me.

I met with trouble and sorrow: 4 and I called upon the name of the Lord.

O Lord, deliver my soul. 5 The Lord is merciful and just, and our God sheweth mercy.

6 The Lord is the keeper of little ones: I was humbled, and he delivered me.

7 Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.

8 For he hath delivered my soul from death: my eyes from tears, my feet from falling.

9 I will please the Lord in the land of the living.

PSALM CXV.

Credidi.

This in the Hebrew is joined with the foregoing Psalm, and continues to express the faith and gratitude of the Psalmist.

Alleluia.

2 Cor. 4. 13. 10 I HAVE believed, therefore have I spoken: but I have been humbled exceedingly.

‖ Rom. 3. 4.

11 I ſaid in my exceſs: ‖ Every man is a liar.

12 What ſhall I render to the Lord, for all the things that he hath rendered to me?

13 I will take the chalice of ſalvation; and I will call upon the name of the Lord.

14 I will pay my vows to the Lord, before all his people: 15 precious in the ſight of the Lord is the death of his ſaints.

16 O Lord, for I am thy ſervant: I am thy ſervant, and the ſon of thy handmaid.

Thou haſt broken my bonds: 17 I will ſacrifice to thee the ſacrifice of praiſe, and I will call upon the name of the Lord.

18 I will pay my vows to the Lord in the ſight of all his people: 19 in the courts of the houſe of the Lord, in the midſt of thee, O Jeruſalem.

PSALM CXVI.

Laudate Dominum.

All nations are called upon to praiſe God for his mercy and truth.

Alleluia.

Rom. 15. 11. O PRAISE the Lord, all ye nations: praiſe him, all ye people.

‖ John. 12. 34. 2 For his mercy is confirmed upon us: ‖ and the truth of the Lord remaineth for ever.

PSALM CXVII.

Confitemini Domino.

The pſalmiſt præiſeth God for his delivery from evils; putteth his whole truſt in him; and foretelleth the coming of Chriſt.

Alleluia.

GIVE praiſe to the Lord, for he is good: for his mercy endureth for ever.

2 Let Iſrael now ſay, that he is good: that his mercy endureth for ever.

3 Let the houſe of Aaron now ſay, that his mercy endureth for ever.

4 Let them that fear the Lord now ſay, that his mercy endureth for ever.

5 In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

6 The Lord is my helper: I will not fear what man can do unto me.

‖ Heb. 13. 6. 7 ‖ The Lord is my helper: and I will look over my enemies.

8 It is good to confide in the Lord, rather than to have confidence in man.

9 It is good to truſt in the Lord, rather than to truſt in princes.

10 All nations compaſſed me about; and in the name of the Lord I have been revenged on them.

11 Surrounding me they compaſſed me about: and in the name of the Lord I have been revenged on them.

12 They ſurrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13 Being puſhed I was overturned that I might fall: but the Lord ſupported me.

‖ Exod. 15. 2. 14 ‖ The Lord is my ſtrength and my praiſe: and he is become my ſalvation.

15 The voice of rejoicing and of ſalvation is in the tabernacles of the juſt.

16 The right hand of the Lord hath wrought ſtrength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought ſtrength.

17 I ſhall not die, but live: and ſhall declare the works of the Lord.

18 The Lord chaſtiſing hath chaſtiſed me: but he hath not delivered me over to death.

19 Open ye to me the gates of juſtice: I will go in to them, and give praiſe to the Lord. 20 This is the gate of the Lord, the juſt ſhall enter into it.

21 I will give glory to thee becauſe thou haſt heard me: and art become my ſalvation.

‖ Iſai. 28. 16. Mat. 21. 42. Luke 20. 17. Acts 4. 11. Rom. 9. 33. 1 Peter 2. 7. 22 ‖ The ſtone which the builders rejected; the ſame is become the head of the corner.

23 This is the Lord's doing: and it is wonderful in our eyes.

24 This is the day which the Lord hath made: let us be glad and rejoice therein.

25 O Lord, ſave me: O Lord, give good ſucceſs. 26 Bleſſed be he that cometh in the name of the Lord.

We have bleſſed you out of the houſe of the Lord. 27 The Lord is God, and he hath ſhone upon us.

Appoint a ſolemn day, with ſhady boughs, even to the horn of the altar.

28 Thou art my God, and I will praiſe thee: thou art my God, and I will exalt thee.

I will praiſe thee, becauſe thou haſt heard me, and art become my ſalvation.

29 O praiſe ye the Lord, for he is good: for his mercy endureth for ever.

PSALM CXVIII.

Beati immaculati.

Of the excellence of virtue conſiſting in the love and obſervance of the commandments of God.

Alleluia.

ALEPH.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

2 Bleſſed are they that ſearch his teſtimonies: that ſeek him with their whole heart.

3 For they that work iniquity, have not walked in his ways.

4 Thou haſt commanded thy commandments to be kept moſt diligently.

5 O! that my ways may be directed to keep thy juſtifications.

6 Then ſhall I not be confounded, when I ſhall look into all thy commandments.

7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned the judgments of thy juſtice.

8 I will keep thy juſtifications: O! do not thou utterly forſake me.

BETH.

9 By what doth a young man correct his way? by obſerving thy words.

10 With my whole heart have I ſought after thee: let me not ſtray from thy commandments.

11 Thy words have I hidden in my heart, that I may not ſin againſt thee.

12 Bleſſed art thou, O Lord: teach me thy juſtifications.

13 With my lips I have pronounced all the judgments of thy mouth.

14 I have been delighted in the way of thy teſtimonies, as in all riches.

15 I will meditate on thy commandments: and I will conſider thy ways.

16 I will think of thy juſtifications: I will not forget thy words.

GIMEL.

17 Give bountifully to thy ſervant, enliven me: and I ſhall keep thy words.

18 Open thou my eyes: and I will conſider the wondrous things of thy law.

19 I am a ſojourner on the earth: hide not thy commandments from me.

20 My ſoul hath coveted to long for thy juſtifications, at all times.

21 Thou haſt rebuked the proud: they are curſed who decline from thy commandments.

22 Remove from me reproach and contempt: becauſe I have ſought after thy teſtimonies.

23 For princes ſat, and ſpoke againſt me: but thy ſervant was employed in thy juſtifications.

24 For thy teſtimonies are my meditation; and thy juſtifications my counſel.

DALETH.

25 My ſoul hath cleaved to the pavement: quicken thou me according to thy word.

26 I have declared my ways, and thou haſt heard me: teach me thy juſtifications.

27 Make me to underſtand the way of thy juſtifications: and I ſhall be exerciſed in thy wondrous works.

28 My ſoul hath ſlumbered through heavineſs: ſtrengthen thou me in thy words.

29 Remove from me the way of iniquity: and out of thy law have mercy on me.

30 I have choſen the way of truth: thy judgments I have not forgotten.

31 I have ſtuck to thy teſtimonies, O Lord: put me not to ſhame.

32 I have run the way of thy commandments, when thou didſt enlarge my heart.

HE.

33 Set before me for a law the way of thy juſtifications, O Lord: and I will always ſeek after it.

34 Give me underſtanding, and I will ſearch thy law; and I will keep it with my whole heart.

35 Lead me into the path of thy commandments; for this ſame I have deſired.

36 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

PSALM CXVIII. ALEPH. The firſt eight verſes of this pſalm in the original begin with ALEPH, which is the name of the firſt letter of the Hebrew alphabet. The ſecond eight verſes begin with BETH, the name of the ſecond letter of the Hebrew alphabet: and ſo to the end of the whole alphabet, in all twenty-two letters, each letter having eight verſes. This order is variouſly expounded by the holy fathers; which ſhews the difficulty of underſtanding the holy ſcriptures, and conſequently with what humility, and ſubmiſſion to the Church they are to be read.

Ibid. VER. 2. *His teſtimonies.* The commandments of God are called his *teſtimonies*, becauſe they teſtify his holy will unto us. Note here, that in almoſt every verſe of this pſalm (which in number are 176) the word and law of God, and the love and obſervance of it, is perpetually inculcated, under a variety of denominations, all ſignifying the ſame thing.

37 Turn away my eyes that they may not behold vanity: quicken me in thy way.

38 Eſtabliſh thy word to thy ſervant, in thy fear.

39 Turn away my reproach, which I have apprehended: for thy judgments are delightful.

40 Behold I have longed after thy precepts: quicken me in thy juſtice.

V A U.

41 Let thy mercy alſo come upon me, O Lord: thy ſalvation according to thy word.

42 So ſhall I anſwer them that reproach me in any thing; that I have truſted in thy words.

43 And take not thou the word of truth utterly out of my mouth: for in thy words, I have hoped exceedingly.

44 So ſhall I always keep thy law, for ever and ever.

45 And I walked at large: becauſe I have ſought after thy commandments.

46 And I ſpoke of thy teſtimonies before kings; and I was not aſhamed.

47 I meditated alſo on thy commandments, which I loved.

48 And I lifted up my hands to thy commandments, which I loved: and I was exerciſed in thy juſtification.

Z A I N.

49 Be thou mindful of thy word to thy ſervant, in which thou haſt given me hope.

50 This hath comforted me in my humiliation: becauſe thy word hath enlivened me.

51 The proud did iniquitouſly altogether: but I declined not from thy law.

52 I remembered, O Lord, thy judgments of old: and I was comforted.

53 A fainting hath taken hold of me, becauſe of the wicked that forſake thy law.

54 Thy juſtifications were the ſubject of my ſong, in the place of my pilgrimage.

55 In the night I have remembered thy name, O Lord: and have kept thy law.

56 This happened to me: becauſe I ſought after thy juſtifications.

H E T H.

57 O Lord, my portion, I have ſaid, I would keep thy law.

58 I intreated thy face with all my heart: have mercy on me according to thy word.

59 I have thought on my ways: and turned my feet unto thy teſtimonies.

60 I am ready, and am not troubled: that I may keep thy commandments.

61 The cords of the wicked have encompaſſed me: but I have not forgotten thy law.

62 I roſe at midnight to give praiſe to thee; for the judgments of thy juſtification.

63 I am a partaker with all them that fear thee, and that keep thy commandments.

64 The earth, O Lord, is full of thy mercy: teach me thy juſtifications.

T E T H.

65 Thou haſt done well with thy ſervant, O Lord, according to thy word.

66 Teach me goodneſs and diſcipline and knowledge; for I have believed thy commandments.

67 Before I was humbled I offended; therefore have I kept thy word.

68 Thou art good; and in thy goodneſs teach me thy juſtifications.

69 The iniquity of the proud hath been multiplied over me: but I will ſeek thy commandments with my whole heart.

70 Their heart is curdled like milk: but I have meditated on thy law.

71 It is good for me that thou haſt humbled me, that I may learn thy juſtifications.

72 The law of thy mouth is good to me, above thouſands of gold and ſilver.

J O D.

73 Thy hands have made me and formed me: give me underſtanding, and I will learn thy commandments.

74 They that fear thee ſhall ſee me, and ſhall be glad: becauſe I have greatly hoped in thy words.

75 I know, O Lord, that thy judgments are equity: and in thy truth thou haſt humbled me.

76 O! let thy mercy be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, and I ſhall live: for thy law is my meditation.

78 Let the proud be aſhamed, becauſe they have done unjuſtly towards me: but I will be employed in thy commandments.

79 Let them that fear thee turn to me: and they that know thy teſtimonies.

80 Let my heart be undefiled in thy juſtifications, that I may not be confounded.

C A P H.

81 My ſoul hath fainted after thy ſalvation: and in thy word I have very much hoped.

82 My eyes have failed for thy word, ſaying: When wilt thou comfort me?

83 For I am become like a bottle in the

frost: I have not forgotten thy justifications.

84 How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85 The wicked have told me fables: but not as thy law.

86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87 They had almost made an end of me upon earth: but I have not forsaken thy commandments.

88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

L A M E D.

89 For ever, O Lord, thy word standeth firm in heaven.

90 Thy truth unto all generations: thou hast founded the earth, and it continueth.

91 By thy ordinance the day goeth on: for all things serve thee.

92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.

93 Thy justifications I will never forget: for by them thou hast given me life.

94 I am thine, save thou me: for I have sought thy justifications.

95 The wicked have waited for me to destroy me: *but* I have understood thy testimonies.

96 I have seen an end of all perfection: thy commandment is exceeding broad.

M E M.

97 O how have I loved thy law, O Lord! it is my meditation all the day.

98 Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

99 I have understood more than all my teachers: because thy testimonies are my meditation.

100 I have had understanding above ancients: because I have sought thy commandments.

101 I have restrained my feet from every evil way; that I may keep thy words.

102 I have not declined from thy judgments, because thou hast set me a law.

103 How sweet are thy words to my palate! more than honey to my mouth.

104 By thy commandments I have had understanding: therefore have I hated every way of iniquity.

N U N.

105 Thy word is a lamp to my feet, and a light to my paths.

106 I have sworn and am determined to keep the judgments of thy justice.

107 I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

108 The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

109 My soul is continually in my hands: and I have not forgotten thy law.

110 Sinners have laid a snare for me: but I have not erred from thy precepts.

111 I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.

112 I have inclined my heart to do thy justifications for ever, for the reward.

S A M E C H.

113 I have hated the unjust: and have loved thy law.

114 Thou art my helper and my protector: and in thy word I have greatly hoped.

115 Depart from me, ye malignant: and I will search the commandments of my God.

116 Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

117 Help me, and I shall be saved: and I will meditate always on thy justifications.

118 Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

119 I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

120 Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

A I N.

121 I have done judgment and justice: give me not up to them that slander me.

122 Uphold thy servant unto good: let not the proud calumniate me.

123 My eyes have fainted after thy salvation: and for the word of thy justice.

124 Deal with thy servant according to thy mercy: and teach me thy justifications.

125 I am thy servant: give me understanding that I may know thy testimonies.

126 It is time, O Lord, to do: they have dissipated thy law.

127 Therefore have I loved thy commandments above gold and the topaz.

128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

PHE.

129 Thy teſtimonies are wonderful: therefore my ſoul hath ſought them.

130 The declaration of thy words giveth light: and giveth underſtanding to little ones.

131 I opened my mouth, and panted: becauſe I longed for thy commandments.

132 Look thou upon me, and have mercy on me, according to the judgment of them that love thy name.

133 Direct my ſteps according to thy word: and let no iniquity have dominion over me.

134 Redeem me from the calumnies of men: that I may keep thy commandments.

135 Make thy face to ſhine upon thy ſervant: and teach me thy juſtifications.

136 My eyes have ſent forth ſprings of water: becauſe they have not kept thy law.

SADE.

137 Thou art juſt, O Lord: and thy judgment is right.

138 Thou haſt commanded juſtice thy teſtimonies: and thy truth exceedingly.

139 My zeal hath made me pine away: becauſe my enemies forgot thy words.

140 Thy word is exceedingly refined: and thy ſervant hath loved it.

141 I am very young and deſpiſed; *but* I forget not thy juſtifications.

142 Thy juſtice is juſtice for ever: and thy law is the truth.

143 Trouble and anguiſh have found me; thy commandments are my meditation.

144 Thy teſtimonies are juſtice for ever; give me underſtanding, and I ſhall live.

COPH.

145 I cried with my whole heart, hear me, O Lord: I will ſeek thy juſtifications.

146 I cried unto thee, ſave me: that I may keep thy commandments.

147 I prevented the dawning of the day, and cried: becauſe in thy words I very much hoped.

148 My eyes to thee have prevented the morning: that I might meditate on thy words.

149 Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

150 They that perſecute me have drawn nigh to iniquity; but they are gone far off from thy law.

151 Thou art near, O Lord: and all thy ways are truth.

152 I have known from the beginning concerning thy teſtimonies: that thou haſt founded them for ever.

RES.

153 See my humiliation and deliver me: for I have not forgotten thy law.

154 Judge my judgment and redeem me: quicken thou me for thy word's ſake.

155 Salvation is far from ſinners; becauſe they have not ſought thy juſtifications.

156 Many, O Lord, are thy mercies; quicken me according to thy judgment.

157 Many are they that perſecute me, and afflict me; *but* I have not declined from thy teſtimonies.

158 I beheld the tranſgreſſors, and I pined away; becauſe they kept not thy word.

159 Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.

160 The beginning of thy words is truth: all the judgments of thy juſtice are for ever.

SIN.

161 Princes have perſecuted me without cauſe: and my heart hath been in awe of thy words.

162 I will rejoice at thy words, as one that hath found great ſpoil.

163 I have hated and abhorred iniquity; but I have loved thy law.

164 Seven times a day I have given praiſe to thee, for the judgments of thy juſtice.

165 Much peace have they that love thy law; and to them there is no ſtumbling-block.

166 I looked for thy ſalvation, O Lord; and I loved thy commandments.

167 My ſoul hath kept thy teſtimonies, and hath loved them exceedingly.

168 I have kept thy commandments and thy teſtimonies; becauſe all my ways are in thy ſight.

TAU.

169 Let my ſupplication, O Lord, come near in thy ſight; give me underſtanding according to thy word.

170 Let my requeſt come in before thee; deliver thou me according to thy word.

171 My lips ſhall utter a hymn, when thou ſhalt teach me thy juſtifications.

172 My tongue ſhall pronounce thy word: becauſe all thy commandments are juſtice.

173 Let thy hand be with me to ſave me; for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord; and thy law is my meditation.

175 My ſoul ſhall live, and ſhall praiſe thee; and thy judgments ſhall help me.

176 I have gone aſtray like a ſheep that is loſt: ſeek thy ſervant, becauſe I have not forgotten thy commandments.

PSALM CXIX.

Ad Dominum.

A prayer in tribulation.

A gradual canticle.

IN my trouble I cried to the Lord: and he heard me.

2 O Lord, deliver my ſoul from wicked lips, and a deceitful tongue.

3 What ſhall be given to thee, or what ſhall be added to thee, to a deceitful tongue?

4 The ſharp arrows of the mighty, with coals that lay waſte.

5 Wo is me, that my ſojourning is prolonged! I have dwelt with the inhabitants of Cedar: 6 my ſoul hath been long a ſojourner.

7 With them that hated peace I was peaceable: when I ſpoke to them they fought againſt me without cauſe.

PSALM CXX.

Levavi oculos.

God is the keeper of his ſervants.

A gradual canticle.

I HAVE lifted up my eyes to the mountains, from whence help ſhall come to me.

2 My help is from the Lord, who made heaven and earth.

3 May he not ſuffer thy foot to be moved; neither let him ſlumber that keepeth thee.

4 Behold he ſhall neither ſlumber nor ſleep, that keepeth Iſrael.

5 The Lord is thy keeper, the Lord is thy protection upon thy right hand.

6 The ſun ſhall not burn thee by day: nor the moon by night.

7 The Lord keepeth thee from all evil: may the Lord keep thy ſoul.

8 May the Lord keep thy coming in and thy going out; from henceforth now and for ever.

PSALM CXXI.

Lætatus ſum in his.

The deſire and hope of the juſt for the coming of the kingdom of God, and the peace of his church.

A gradual canticle.

I REJOICED at the things that were ſaid to me: We ſhall go into the houſe of the Lord.

2 Our feet were ſtanding in thy courts, O Jeruſalem.

3 Jeruſalem which is built as a city, which is compact together.

4 For thither did the tribes go up, the tribes of the Lord; the teſtimony of Iſrael, to praiſe the name of the Lord.

5 Becauſe their ſeats have ſat in judgment, ſeats upon the houſe of David.

6 Pray ye for the things that are for the peace of Jeruſalem: and abundance for them that love thee.

7 Let peace be in thy ſtrength: and abundance in thy towers.

8 For the ſake of my brethren and of my neighbours, I ſpoke peace of thee.

9 Becauſe of the houſe of the Lord our God, I have ſought good things for thee.

PSALM CXXII.

Ad te levavi.

A prayer in affliction, with confidence in God.

A gradual canticle.

TO thee have I lifted up my eyes, who dwelleſt in heaven.

2 Behold as the eyes of ſervants are on the hands of their maſters,

As the eyes of the hand-maid are on the hands of her miſtreſs: ſo are our eyes unto the Lord our God, until he have mercy on us.

3 Have mercy on us, O Lord, have mercy on us; for we are greatly filled with contempt.

4 For our ſoul is greatly filled: *we are* a reproach to the rich, and contempt to the proud.

PSALM CXIX. *A gradual canticle.* The following pſalms, in number fifteen, are called *gradual pſalms* or *canticles*, from the word *gradus*, ſignifying ſteps, aſcenſions, or degrees: either becauſe they were appointed to be ſung on the *fifteen ſteps*, by which the people *aſcended* to the temple: or that in the ſinging of them the voice was to be raiſed by certain *ſteps or aſcenſions*: or that they were to be ſung by the people returning from their captivity and *aſcending* to Jeruſalem, which was ſeated amongſt mountains. The holy fathers, in a myſtical ſenſe, underſtand theſe ſteps, or aſcenſions, of the degrees by which chriſtians ſpiritually aſcend to virtue and perfection; and to the true temple of God in the heavenly Jeruſalem.

PSALM CXXIII.

Nisi quia Dominus.

The church giveth glory to God for her deliverance from the hands of her enemies.

A gradual canticle.

IF it had not been that the Lord was with us, let Israel now say: 2 If it had not been that the Lord was with us,

When men rose up against us, 3 perhaps they had swallowed us up alive.

When their fury was enkindled against us, 4 perhaps the water had swallowed us up.

5 Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

6 Blessed be the Lord, who hath not given us to be a prey to their teeth.

7 Our soul hath been delivered, as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

PSALM CXXIV.

Qui confidunt.

The just are always under God's protection.

A gradual canticle.

THEY that trust in the Lord *shall be* as mount Sion: he shall not be moved for ever that dwelleth 2 in Jerusalem.

Mountains are round about it: so the Lord is round about his people from henceforth now and for ever.

3 For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

4 Do good, O Lord, to those that are good, and to the upright of heart.

5 But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

PSALM CXXV.

In convertendo.

The people of God rejoice at their delivery from captivity.

A gradual canticle.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

2 Then was our mouth filled with gladness; and our tongue with joy.

Then shall they say among the gentiles: The Lord hath done great things for them.

3 The Lord hath done great things for us: we are become joyful.

4 Turn again our captivity, O Lord, as a stream in the south.

5 They that sow in tears shall reap in joy.

6 Going they went and wept, casting their seeds.

7 But coming they shall come with joyfulness, carrying their sheaves.

PSALM CXXVI.

Nisi Dominus.

Nothing can be done without God's grace and blessing.

A gradual canticle of Solomon.

UNLESS the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

2 It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

When he shall give sleep to his beloved: 3 behold the inheritance of the Lord are children: the reward, the fruit of the womb.

4 As arrows in the hand of the mighty, so the children of them that have been shaken.

5 Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

PSALM CXXVII.

Beati omnes.

The fear of God is the way to happiness.

A gradual canticle.

BLESSED are all they that fear the Lord; that walk in his ways.

2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3 Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

PSALM CXXVI. Ver. 2. *It is vain for you to rise before light.* That is, your early rising, your labour and worldly solicitude, will be *vain*, that is, will avail you nothing, without the light, grace, and blessing of God

4 Behold, thus ſhall the man be bleſſed that feareth the Lord.

5 May the Lord bleſs thee out of Sion: and mayſt thou ſee the good things of Jeruſalem all the days of thy life.

6 And mayſt thou ſee thy childrens children, peace upon Iſrael.

PSALM CXXVIII.

Sæpe expugnaverunt.

The church of God is invincible: her perſecutors come to nothing.

A gradual canticle.

OFTEN have they fought againſt me from my youth, let Iſrael now ſay.

2 Often have they fought againſt me from my youth: but they could not *prevail* over me.

3 The wicked have wrought upon my back: they have lengthened their iniquity.

4 The Lord *who is* juſt will cut the necks of ſinners: 5 let them all be confounded and turned back that hate Sion.

6 Let them be as graſs upon the tops of houſes: which withereth before it be plucked up:

7 Wherewith the mower filleth not his hand; nor he that gathereth ſheaves, his boſom.

8 And they that paſſed by have not ſaid: The bleſſing of the Lord be upon you: we have bleſſed you in the name of the Lord.

PSALM CXXIX.

De profundis.

A prayer of a ſinner, truſting in the mercies of God. The 6th penitential pſalm.

A gradual canticle.

OUT of the depths I have cried to thee, O Lord: 2 Lord, hear my voice.

Let thy ears be attentive to the voice of my ſupplication.

3 If thou, O Lord, wilt mark iniquities; Lord, who ſhall ſtand it.

4 For with thee there is merciful forgiveneſs: and by reaſon of thy law, I have waited for thee, O Lord.

My ſoul hath relied on his word: 5 my ſoul hath hoped in the Lord.

6 From the morning watch even until night, let Iſrael hope in the Lord.

7 Becauſe with the Lord there is mercy; and with him plentiful redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSALM CXXX.

Domine non eſt.

The prophet's humility.

A gradual canticle of David.

LORD, my heart is not exalted: nor are my eyes lofty.

Neither have I walked in great matters, nor in wonderful things above me.

2 If I was not humbly minded, but exalted my ſoul:

As a child that is weaned is towards his mother, ſo reward in my ſoul.

3 Let Iſrael hope in the Lord, from henceforth now and for ever.

PSALM CXXXI.

Memento Domine.

A prayer for the fulfilling of the promiſe made to David.

A gradual canticle.

O LORD, remember David, and all his meekneſs.

2 How he ſwore to the Lord, he vowed a vow to the God of Jacob.

3 ‖ If I ſhall enter into the tabernacle of my houſe: if I ſhall go up into the bed wherein I lie: ‖ 2 Kings 7. 2.

4 If I ſhall give ſleep to my eyes, or ſlumber to my eye-lids,

5 Or reſt to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6 Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

7 We will go into his tabernacle: we will adore in the place where his feet ſtood.

8 ‖ Ariſe, O Lord, into thy reſting place: thou and the ark, which thou haſt ſanctified. ‖ 2 Par. 6. 41.

9 Let thy prieſts be clothed with juſtice: and let thy ſaints rejoice.

10 For thy ſervant David's ſake, turn not away the face of thy anointed.

11 The Lord hath ſworn truth to David, and he will not make it void: ‖ of ‖ 2 Kings 7. 12. Luke 1. 55. Acts 2. 30.

PSALM CXXXI. VER. 6. *We have heard of it in Ephrata.* When I was young, and lived in Bethlehem, otherwiſe called *Ephrata*, I heard of God's tabernacle and ark, and had a devout deſire of ſeeking it; and accordingly I found it, at *Cariathiarim*, the city of the woods: where it was till it was removed to Jeruſalem. See 1 *Paralipom.* xiii.

the fruit of thy womb I will ſet upon thy throne.

12 If thy children will keep my covenant, and theſe my teſtimonies which I ſhall teach them:

Their children alſo for evermore ſhall ſit upon thy throne.

13 For the Lord hath choſen Sion: he hath choſen it for his dwelling.

14 This is my reſt for ever and ever: here will I dwell for I have choſen it.

15 Bleſſing I will bleſs her widow: I will ſatisfy her poor with bread.

16 I will clothe her prieſts with ſalvation: and her ſaints ſhall rejoice with exceeding great joy.

17 || There will I bring forth a horn to David: I have prepared a lamp for my anointed. || Malac. 3. 1. Luke 1. 69.

18 His enemies I will clothe with confuſion: but upon him ſhall my ſanctification flouriſh.

PSALM CXXXII.

Ecce quàm bonum.

The happineſs of brotherly love and concord.

A gradual canticle of David.

BEHOLD how good and how pleaſant it is for brethren to dwell together in unity:

2 Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,

Which ran down to the ſkirt of his garment: 3 as the dew of Hermon, which deſcendeth upon mount Sion.

For there the Lord hath commanded bleſſing, and life for evermore.

PSALM CXXXIII.

Ecce nunc benedicite.

An exhortation to praiſe God continually.

A gradual canticle.

BEHOLD now bleſs ye the Lord, all ye ſervants of the Lord:

Who ſtand in the houſe of the Lord, in the courts of the houſe of our God.

2 In the nights lift up your hands to the holy places, and bleſs ye the Lord.

3 May the Lord out of Sion bleſs thee, he that made heaven and earth.

PSALM CXXXIV.

Laudate nomen.

An exhortation to praiſe God: the vanity of idols.

1 Alleluia.

PRAISE ye the name of the Lord: O you *his* ſervants praiſe the Lord:

2 You that ſtand in the houſe of the Lord, in the courts of the houſe of our God.

3 Praiſe ye the Lord, for the Lord is good: ſing ye to his name, for it is ſweet.

4 For the Lord hath choſen Jacob unto himſelf: Iſrael for his own poſſeſſion.

5 For I have known that the Lord is great, and our God is above all gods.

6 Whatſoever the Lord pleaſed he hath done, in heaven, in earth, in the ſea, and in all the deeps.

7 || He bringeth up clouds from the end of the earth: he hath made lightnings for the rain. || Jerem. 10. 13.

He bringeth forth winds out of his ſtores:

8 || He ſlew the firſt-born of Egypt from man even unto beaſt. || Exod. 12. 29.

9 He ſent forth ſigns and wonders in the midſt of thee, O Egypt: upon Pharao, and upon all his ſervants.

10 || He ſmote many nations, and ſlew mighty kings: || Joſue 12. 1. 7.

11 ‡ Sehon king of the Amorrhites, and Og king of Baſan, and all the kingdoms of Chanaan. ‡ Num. 21. 24. 34.

12 And gave their land for an inheritance, for an inheritance to his people Iſrael.

13 Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

14 For the Lord will judge his people, and will be intreated in favour of his ſervants.

15 || The idols of the Gentiles are ſilver and gold, the works of mens hands. || Supra 113. 4.

16 || They have a mouth, but they ſpeak not: they have eyes, but they ſee not. || Wiſ. 15. 15.

17 They have ears, but they hear not: neither is there any breath in their mouths.

18 Let them that make them be like to them: and every one that truſteth in them.

19 Bleſs the Lord, O houſe of Iſrael: bleſs the Lord, O houſe of Aaron.

20 Bleſs the Lord, O houſe of Levi: you that fear the Lord, bleſs the Lord.

21 Bleſſed be the Lord out of Sion, who dwelleth in Jeruſalem.

PSALM CXXXV.

Confitemini Domino.

God is to be praiſed for his wonderful works.

Alleluia.

PRAISE the Lord, for he is good: for his mercy endureth for ever.

2 Praiſe ye the God of gods: for his mercy endureth for ever.

3 Praiſe ye the Lord of lords: for his mercy endureth for ever.

4 Who alone doth great wonders: for his mercy endureth for ever.

‖ Gen. 1. 1. 5 ‖ Who made the heavens in underſtanding: for his mercy endureth for ever.

6 Who eſtabliſhed the earth above the waters: for his mercy endureth for ever.

7 Who made the great lights: for his mercy endureth for ever.

8 The ſun to rule the day: for his mercy endureth for ever.

9 The moon and the ſtars to rule the night: for his mercy endureth for ever.

‖ Exod. 12. 29. 10 ‖ Who ſmote Egypt with their firſt-born: for his mercy endureth for ever.

‖ Exod. 13. 17. 11 ‖ Who brought out Iſrael from among them: for his mercy endureth for ever.

12 With a mighty hand and with a ſtretched-out arm: for his mercy endureth for ever.

13 Who divided the Red ſea into parts: for his mercy endureth for ever.

14 And brought out Iſrael through the midſt thereof: for his mercy endureth for ever.

‖ Exod. 14. 28. 15 ‖ And overthrew Pharao and his hoſt in the Red ſea: for his mercy endureth for ever.

16 Who led his people through the deſert: for his mercy endureth for ever.

17 Who ſmote great kings: for his mercy endureth for ever.

‖ Num. 21. 24. 18 ‖ And ſlew ſtrong kings: for his mercy endureth for ever.

19 Sehon king of the Amorrhites: for his mercy endureth for ever.

‖ Num. 21. 33. 20 ‖ And Og king of Baſan: for his mercy endureth for ever.

‡ Joſue 13. 7. 21 ‡ And he gave their land for an inheritance: for his mercy endureth for ever.

22 For an inheritance to his ſervant Iſrael: for his mercy endureth for ever.

23 For he was mindful of us in our affliction: for his mercy endureth for ever.

24 And he redeemed us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all fleſh: for his mercy endureth for ever.

26 Give glory to the God of heaven: for his mercy endureth for ever.

27 Give glory to the Lord of lords: for his mercy endureth for ever.

PSALM CXXXVI.

Super flumina.

The lamentation of the people of God in their captivity in Babylon.

A pſalm of David, for Jeremias.

UPON the rivers of Babyſon, there we ſat and wept: when we remembered Sion:

2 On the willows in the midſt thereof we hung up our inſtruments. 3 For there they that led us into captivity required of us the words of ſongs.

And they that carried us away, ſaid: Sing ye to us a hymn of the ſongs of Sion.

4 How ſhall we ſing the ſong of the Lord in a ſtrange land?

5 If I forget thee, O Jeruſalem, let my right hand be forgotten.

6 Let my tongue cleave to my jaws, if I do not remember thee:

If I make not Jeruſalem the beginning of my joy.

7 Remember, O Lord, the children of Edom, in the day of Jeruſalem:

Who ſay: Raſe it, raſe it, even to the foundation thereof.

8 O daughter of Babylon miſerable: bleſſed *ſhall he be* who ſhall repay thee thy payment which thou haſt paid us.

9 Bleſſed he that ſhall take and daſh thy little ones againſt the rock.

PSALM CXXXVII.

Confitebor tibi.

Thankſgiving to God for his benefits.

For David himſelf.

I WILL praiſe thee, O Lord, with my whole heart: for thou haſt heard the words of my mouth.

PSALM CXXXV. VER. 1. 2. & 3. *Praiſe the Lord.* By this invitation to praiſe the Lord, thrice repeated, we profeſs the Bleſſed Trinity, One God in Three diſtinct Perſons, the Father, and the Son, and the Holy Ghoſt.

PSALM CXXXVI. *For Jeremias.* For the time of Jeremias, and the captivity of Babylon.

VER. 9. *Daſh thy little ones, &c.* In the ſpiritual ſenſe, we daſh the little ones of Babylon againſt the rock, when we mortify our paſſions, and ſtifle the firſt motions of them, by a ſpeedy recourſe to the rock, which is Chriſt.

I will ſing praiſe to thee in the ſight of the Angels: 2 I will worſhip towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth: for thou haſt magnified thy holy name above all.

3 In what day ſoever I ſhall call upon thee, hear me: thou ſhalt multiply ſtrength in my ſoul.

4 May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

5 And let them ſing in the ways of the Lord: for great is the glory of the Lord.

6 For the Lord is high, and looketh on the low: and the high he knoweth afar off.

7 If I ſhall walk in the midſt of tribulation, thou wilt quicken me: and thou haſt ſtretched forth thy hand againſt the wrath of my enemies: and thy right hand hath ſaved me.

8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O deſpiſe not the works of thy hands.

PSALM CXXXVIII.

Domine probaſti.

God's ſpecial providence over his ſervants.

1 Unto the end, a pſalm of David.

LORD, thou haſt proved me, and known me: 2 thou haſt known my ſitting down, and my riſing up.

3 Thou haſt underſtood my thoughts afar off: my path and my line thou haſt ſearched out.

4 And thou haſt foreſeen all my ways: for there is no ſpeech in my tongue.

5 Behold, O Lord, thou haſt known all things, the laſt and thoſe of old: thou haſt formed me, and haſt laid thy hand upon me.

6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

7 Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy face?

8 ‖ If I aſcend into heaven, thou art there: if I deſcend into hell, thou art preſent. ‖ Amos 9.

9 If I take my wings early in the morning, and dwell in the uttermoſt parts of the ſea:

10 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

11 And I ſaid: Perhaps darkneſs ſhall cover me: and night ſhall be my light in my pleaſures.

12 But darkneſs ſhall not be dark to thee, and night ſhall be light as the day: the darkneſs thereof, and the light thereof are alike *to thee*.

13 For thou haſt poſſeſſed my reins: thou haſt protected me from my mother's womb.

14 I will praiſe thee, for thou art fearfully magnified: wonderful are thy works, and my ſoul knoweth right well.

15 My bone is not hidden from thee, which thou haſt made in ſecret: and my ſubſtance in the lower parts of the earth.

16 Thy eyes did ſee my imperfect being, and in thy book all ſhall be written: days ſhall be formed, and no one in them.

17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly ſtrengthened.

18 I will number them, and they ſhall be multiplied above the ſand: I roſe up and am ſtill with thee.

19 If thou wilt kill the wicked, O God: ye men of blood depart from me:

20 Becauſe you ſay in thought: They ſhall receive thy cities in vain.

21 Have I not hated them, O Lord, that hated thee: and pined away becauſe of thy enemies?

22 I have hated them with a perfect hatred: and they are become enemies to me.

23 Prove me, O God, and know my heart: examine me, and know my paths.

24 And ſee if there be in me the way of iniquity: and lead me in the eternal way.

PSALM CXXXIX.

Eripe me Domine.

A prayer to be delivered from the wicked.

1 Unto the end, a pſalm of David.

2 DELIVER me, O Lord, from the evil man: reſcue me from the unjuſt man.

PSALM CXXXVIII. VER. 4. *There is no ſpeech, &c.* viz. unknown to thee: or when there is no ſpeech in my tongue, yet my whole interior and my moſt ſecret thoughts are known to thee.

VER. 20. *Becauſe you ſay in thought, &c.* Depart from me you wicked, who plot againſt the ſervants of God, and think to caſt them out of the cities of their habitation; as if *they have received them in vain*, and to no purpoſe.

VER. 22. *I have hated them.* Not with an hatred of malice, but a zeal for the obſervance of God's commandments; which he ſaw were deſpiſed by the wicked, who are to be conſidered enemies to God.

3 Who have deviſed iniquities in their hearts: all the day long they deſigned battles.

‖ Supra 5. 11. Rom. 3. 13. 4 ‖ They have ſharpened their tongues like a ſerpent: the venom of aſps is under their lips.

5 Keep me, O Lord, from the hand of the wicked: and from unjuſt men deliver me.

Who have propoſed to ſupplant my ſteps: 6 the proud have hidden a net for me.

And they have ſtretched out cords for a ſnare: they have laid for me a ſtumbling-block by the way ſide.

7 I ſaid to the Lord: Thou art my God: hear, O Lord, the voice of my ſupplication.

8 O Lord, Lord, the ſtrength of my ſalvation: thou haſt overſhadowed my head in the day of battle.

9 Give me not up, O Lord, from my deſire to the wicked: they have plotted againſt me; do not thou forſake me, leſt they ſhould triumph.

10 The head of them compaſſing me about: the labour of their lips ſhall overwhelm them.

11 Burning coals ſhall fall upon them; thou wilt caſt them down into the fire: in miſeries they ſhall not *be able to* ſtand.

12 A man full of tongue ſhall not be eſtabliſhed in the earth: evils ſhall catch the unjuſt man unto deſtruction.

13 I know that the Lord will do juſtice to the needy, and will revenge the poor.

14 But as for the juſt, they ſhall give glory to thy name: and the upright ſhall dwell with thy countenance.

PSALM CXL.

Domine clamavi.

A prayer againſt ſinful words, and deceitful flatterers.

A pſalm of David.

I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2 Let my prayer be directed as incenſe in thy ſight; the lifting up of my hands, as evening ſacrifice.

3 Set a watch, O Lord, before my mouth: and a door round about my lips.

4 Incline not my heart to evil words; to make excuſes in ſins.

With men that work iniquity: and I will not communicate with the choiceſt of them.

5 The juſt man ſhall correct me in mercy, and ſhall reprove me: but let not the oil of the ſinner fatten my head.

For my prayer alſo *ſhall ſtill be* againſt the things with which they are well pleaſed: 6 their judges falling upon the rock have been ſwallowed up.

They ſhall hear my words, for they have prevailed: 7 as when the thickneſs of the earth is broken up upon the ground:

Our bones are ſcattered by the ſide of hell. 8 But to thee, O Lord, Lord, are my eyes: in thee have I put my truſt, take not away my ſoul.

9 Keep me from the ſnare, which they have laid for me, and from the ſtumbling-blocks of them that work iniquity.

10 The wicked ſhall fall in his net: I am alone until I paſs.

PSALM CXLI.

Voce mea.

A prayer of David in extremity of danger.

1 Of underſtanding for David. A prayer when he was in the cave. 1 *Kings* xxiv.

2 I CRIED to the Lord with my voice: with my voice I made ſupplication to the Lord. Supra 76. 2

3 In his ſight I pour out my prayer, and before him I declare my trouble.

4 When my ſpirit failed me, then thou kneweſt my paths.

In this way wherein I walked, they have hidden a ſnare for me.

5 I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath failed me: and there is no one that hath regard to my ſoul.

6 I cried to thee, O Lord; I ſaid: Thou art my hope, my portion in the land of the living.

PSALM CXL. VER. 5. *Let not the oil of the ſinner, &c.* That is, the flattery, or deceitful praiſe.

Ibid. *For my prayer, &c.* So far from coveting their praiſes, who are never well pleaſed but with things that are evil; I ſhall continually pray to be preſerved from ſuch things as they are delighted with.

VER. 6. *Their judges, &c.* Their rulers, or chiefs quickly vaniſh and periſh, like ſhips daſhed againſt the rocks, and ſwallowed up by the waves. Let them then hear my words, for they are powerful and will prevail; or, as it is in the Hebrew, *for they are ſweet.*

VER. 10. *I am alone, &c.* *Singularly* protected by the Almighty, *until I paſs* all their nets and ſnares.

7 Attend to my ſupplication: for I am brought very low.

Deliver me from my perſecutors; for they are ſtronger than I.

8 Bring my ſoul out of priſon, that I may praiſe thy name: the juſt wait for me, until thou reward me.

PSALM CXLII.

Domine exaudi.

The pſalmiſt in tribulation calleth upon God for his delivery. The ſeventh penitential pſalm.

1 A pſalm of David, when his ſon Abſalom purſued him. 2 *Kings* xvii.

HEAR, O Lord, my prayer: give ear to my ſupplication in thy truth: hear me in thy juſtice.

2 And enter not into judgment with thy ſervant: for in thy ſight no man living ſhall be juſtified.

3 For the enemy hath perſecuted my ſoul: he hath brought down my life to the earth.

He hath made me to dwell in darkneſs as thoſe that have been dead of old: 4 and my ſpirit is in anguiſh within me: my heart within me is troubled.

5 I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

6 I ſtretched forth my hands to thee: my ſoul is as earth without water unto thee.

7 Hear me ſpeedily, O Lord: my ſpirit hath fainted away.

Turn not away thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy mercy in the morning; for in thee have I hoped.

Make the way known to me, wherein I ſhould walk: for I have lifted up my ſoul to thee.

9 Deliver me from my enemies, O Lord, to thee have I fled: 10 teach me to do thy will, for thou art my God.

Thy good ſpirit ſhall lead me into the right land: 11 for thy name's ſake, O Lord, thou wilt quicken me in thy juſtice.

Thou wilt bring my ſoul out of trouble: 12 and in thy mercy thou wilt deſtroy my enemies.

And thou wilt cut off all them that afflict my ſoul; for I am thy ſervant.

PSALM CXLIII.

Benedictus Dominus.

The prophet praiſeth God, and prayeth to be delivered from his enemies. No worldly happineſs is to be compared with that of ſerving God.

A pſalm of David againſt Goliath.

BLESSED *be* the Lord my God, who teacheth my hands to fight, and my fingers to war.

2 My mercy, and my refuge: my ſupport, and my deliverer:

My protector, and I have hoped in him: who ſubdueth my people under me.

3 Lord, what is man, that thou art made known to him? or the ſon of man that thou makeſt account of him?

4 Man is like to vanity: || his days paſs away like a ſhadow. || Job 8. 9. & 14. 2.

5 Lord, bow down thy heavens and deſcend: touch the mountains, and they ſhall ſmoke.

6 Send forth lightning, and thou ſhalt ſcatter them: ſhoot out thy arrows, and thou ſhalt trouble them.

7 Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of ſtrange children:

8 Whoſe mouth hath ſpoken vanity: and their right hand is the right hand of iniquity.

9 To thee, O God, I will ſing a new canticle: on the pſaltery *and* an inſtrument of ten ſtrings I will ſing praiſes to thee.

10 Who giveſt ſalvation to kings: who haſt redeemed thy ſervant David from the malicious ſword: 11 deliver me,

And reſcue me out of the hand of ſtrange children; whoſe mouth hath ſpoken vanity: and their right hand is the right hand of iniquity:

12 Whoſe ſons are as new plants in their youth:

Their daughters decked out, adorned round about after the ſimilitude of a temple:

13 Their ſtorehouſes full, flowing out of this into that.

Their ſheep fruitful in young, abounding in their goings forth: 14 their oxen fat.

There is no breach of wall, nor paſſage, nor crying out in their ſtreets.

15 They have called the people happy, that hath theſe things: *but* happy is that people whoſe God is the Lord.

PSALM CXLIV.

Exaltabo te Deus.

A pſalm of praiſe, to the infinite majeſty of God.

Praiſe, for David himſelf.

I Will extol thee, O God my king: and I will bleſs thy name for ever, yea for ever and ever.

2 Every day will I bleſs thee: and I will praiſe thy name for ever, yea for ever and ever.

3 Great is the Lord, and greatly to be praiſed: and of his greatneſs there is no end.

4 Generation and generation ſhall praiſe thy works: and they ſhall declare thy power.

5 They ſhall ſpeak of the magnificence of the glory of thy holineſs: and ſhall tell thy wondrous works.

6 And they ſhall ſpeak of the might of thy terrible acts: and ſhall declare thy greatneſs.

7 They ſhall publiſh the memory of the abundance of thy ſweetneſs: and ſhall rejoice in thy juſtice.

8 The Lord is gracious and merciful: patient and plenteous in mercy.

9 The Lord is ſweet to all: and his tender mercies are over all his works.

10 Let all thy works, O Lord, praiſe thee: and let thy ſaints bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom: and ſhall tell of thy power:

12 To make thy might known to the ſons of men: and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

The Lord is faithful in all his words: and holy in all his works.

14 The Lord lifteth up all that fall: and ſetteth up all that are caſt down.

15 The eyes of all hope in thee, O Lord: and thou giveſt them meat in due ſeaſon.

16 Thou openeſt thy hand, and filleſt with bleſſing every living creature.

17 The Lord is juſt in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

19 He will do the will of them that fear him: and he will hear their prayer, and ſave them.

20 The Lord keepeth all them that love him: but all the wicked he will deſtroy.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever, yea for ever and ever.

PSALM CXLV.

Lauda anima.

We are not to truſt in men, but in God alone.

1 Alleluia, of Aggeus and Zacharias.

2 PRAISE the Lord, O my ſoul, in my life I will praiſe the Lord: I will ſing to my God as long as I ſhall be. Supra 144. 2.

Put not your truſt in princes: 3 in the children of men, in whom there is no ſalvation.

4 His ſpirit ſhall go forth, and he ſhall return into his earth: in that day all their thoughts ſhall periſh.

5 Bleſſed is he who hath the God of Jacob for his helper, whoſe hope is in the Lord his God: 6 ‖ who made heaven and earth, the ſea, and all things that are in them. ‖ Acts 14. 14. Apoc. 14. 7.

7 Who keepeth truth for ever: who executeth judgment for them that ſuffer wrong: who giveth food to the hungry.

The Lord looſeth them that are fettered: 8 the Lord enlighteneth the blind.

The Lord lifteth up them that are caſt down: the Lord loveth the juſt.

9 The Lord keepeth the ſtrangers, he will ſupport the fatherleſs and the widow: and the ways of ſinners he will deſtroy.

10 The Lord ſhall reign for ever: thy God, O Sion, unto generation and generation.

PSALM CXLVI.

Laudate Dominum.

An exhortation to praiſe God for his benefits.

Alleluia.

PRAISE ye the Lord, becauſe pſalm is good: to our God be joyful and comely praiſe.

2 The Lord buildeth up Jeruſalem: he will gather together the diſperſed of Iſrael.

3 Who healeth the broken of heart, and bindeth up their bruiſes.

4 Who telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: and of his wiſdom there is no number.

6 The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

7 Sing ye to the Lord with praiſe: ſing to our God upon the harp.

8 Who covereth the heaven with clouds: and prepareth rain for the earth.

Who maketh graſs to grow on the mountains, and herbs for the ſervice of men.

9 Who giveth to beaſts their food: and to the young ravens that call upon him.

10 He ſhall not delight in the ſtrength of the horſe: nor take pleaſure in the legs of a man.

11 The Lord taketh pleaſure in them that fear him: and in them that hope in his mercy.

PSALM CXLVII.

Lauda Jeruſalem.

The church is called upon to praiſe God for his peculiar graces and favours to his people. In the Hebrew this pſalm is joined to the foregoing.

Alleluia.

12 PRAISE the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 Becauſe he hath ſtrengthened the bolts of thy gates, he hath bleſſed thy children within thee.

14 Who hath placed peace in thy borders: and filleth thee with the fat of corn.

15 Who ſendeth forth his ſpeech to the earth: his word runneth ſwiftly.

16 Who giveth ſnow like wool: ſcattereth miſts like aſhes.

17 He ſendeth his cryſtal like morſels: who ſhall ſtand before the face of his cold?

18 He ſhall ſend out his word, and ſhall melt them: his wind ſhall blow, and the waters ſhall run.

19 Who declareth his word to Jacob: his juſtices and his judgments to Iſrael.

20 He hath not done in like manner to every nation: and his judgments he hath not made manifeſt to them. Alleluia.

PSALM CXLVIII.

Laudate Dominum de cælis.

All creatures are invited to praiſe their creator.

Alleluia.

PRAISE ye the Lord from the heavens: praiſe ye him in the high places.

2 Praiſe ye him all his Angels: praiſe ye him all his hoſts.

3 Praiſe ye him O ſun and moon: praiſe him all ye ſtars and light.

4 ‖ Praiſe him ye heavens of heavens: and let all the waters that are above the heavens 5 praiſe the name of the Lord.

‖ Dan. 3. 59. 60.

For he ſpoke, and they were made: he commanded, and they were created.

6 He hath eſtabliſhed them for ever, and for ages of ages: he hath made a decree, and it ſhall not paſs away.

7 Praiſe the Lord from the earth, ye dragons, and all ye deeps.

8 Fire, hail, ſnow, ice, ſtormy winds, which fulfil his word.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beaſts and all cattle: ſerpents and feathered fowls.

11 Kings of the earth, and all people: princes and all judges of the earth.

12 Young men and maidens: let the old with the younger, praiſe the name of the Lord: 13 for his name alone is exalted.

14 The praiſe of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his ſaints: to the children of Iſrael, a people approaching to him. Alleluia.

PSALM CXLIX.

Cantate Domino.

The church is particularly bound to praiſe God.

Alleluia.

SING ye to the Lord a new canticle: let his praiſe be in the church of the ſaints.

2 Let Iſrael rejoice in him that made him: and let the children of Sion be joyful in their king.

3 Let them praiſe his name in choir: let them ſing to him with the timbrel and the pſaltery.

4 For the Lord is well pleaſed with his people: and he will exalt the meek unto ſalvation.

5 The ſaints ſhall rejoice in glory: they ſhall be joyful in their beds.

6 The high praiſes of God ſhall be in their mouth: and two-edged ſwords in their hands:

7 To execute vengeance upon the nations, chaſtiſements among the people:

8 To bind their kings with fetters, and their nobles with manacles of iron.

9 To execute upon them the judgment that is written: this glory is to all his ſaints. Alleluia.

PSALM CXLVII. VER. 17. *He ſendeth his cryſtal.* That is his *ice.* Some underſtand it of *hail,* which is as it were *ice,* divided into particles or *morſels.*

PSALM CL.

Laudate Dominum in ſanctis.

An exhortation to praiſe God with all ſorts of inſtruments.

Alleluia.

PRAISE ye the Lord in his holy places: praiſe ye him in the firmament of his power.

2 Praiſe ye him for his mighty acts: praiſe ye him according to the multitude of his greatneſs.

3 Praiſe him with ſound of trumpet: praiſe him with pſaltery and harp.

4 Praiſe him with timbrel and choir: praiſe him with ſtrings and organs.

5 Praiſe him on high ſounding cymbals: praiſe him on cymbals of joy: let every ſpirit praiſe the Lord. Alleluia.

THE BOOK OF PROVERBS.

This book is ſo called, becauſe it conſiſts of wiſe and weighty ſentences: regulating the morals of men: and directing them to wiſdom and virtue. And theſe ſentences are alſo called PARABLES, *becauſe great truths are often couched in them under certain figures and ſimilitudes.*

CHAP. I.

The uſe and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wiſdom.

THE parables of Solomon, the ſon of David, king of Iſrael.

2 To know wiſdom, and inſtruction:

3 To underſtand the words of prudence: and to receive the inſtruction of doctrine, juſtice, and judgment, and equity:

4 To give ſubtilty to little ones, to the young man knowledge and underſtanding.

5 A wiſe man ſhall hear and ſhall be wiſer: and he that underſtandeth, ſhall poſſeſs governments.

6 He ſhall underſtand a parable, and the interpretation, the words of the wiſe, and their myſterious ſayings.

‖ Pſ. 110. 10. Eccli. 1. 16. 7 ‖ The fear of the Lord is the beginning of wiſdom. Fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My ſon, if ſinners ſhall entice thee, conſent not to them.

11 If they ſhall ſay: Come with us, let us lie in wait for blood, let us hide ſnares for the innocent without cauſe:

12 Let us ſwallow him up alive like hell, and whole as one that goeth down into the pit.

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoils.

14 Caſt in thy lot with us, let us all have one purſe.

15 My ſon, walk not thou with them, reſtrain thy foot from their paths.

16 ‖ For their feet run to evil, and make haſte to ſhed blood. ‖ Iſai. 59. 7.

17 But a net is ſpread in vain before the eyes of them that have wings.

18 And they themſelves lie in wait for their own blood, and practiſe deceits againſt their own ſouls.

19 So the ways of every covetous man deſtroy the ſouls of the poſſeſſors.

20 Wiſdom preacheth abroad, ſhe uttereth her voice in the ſtreets:

21 At the head of multitudes ſhe crieth out, in the entrance of the gates of the city ſhe uttereth her words, ſaying:

22 O children, how long will you love childiſhneſs, and fools covet thoſe things which art hurtful to themſelves, and the unwiſe hate knowledge?

23 Turn ye at my reproof: behold I will utter my ſpirit to you, and will ſhew you my words.

24 || Because I called, and you refused: I stretched out my hand, and there was none that regarded. || Isai. 65. 12. & 66. 4. Jerem. 7. 13.

25 You have despised all my counsel, and have neglected my reprehensions.

26 I also will laugh in your destruction, and will mock when that shall come to you which you feared.

27 When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

28 Then shall they call upon me, and I will not hear: they shall rise in the morning and shall not find me:

29 Because they have hated instruction, and received not the fear of the Lord,

30 Nor consented to my counsel, but despised all my reproof.

51 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

CHAP. II.

The advantages of wisdom: and the evils from which it delivers.

MY son, if thou wilt receive my words, and wilt hide my commandments with thee,

2 That thy ear may hearken to wisdom: incline thy heart to know prudence.

3 For if thou shalt call for wisdom, and incline thy heart to prudence:

4 If thou shalt seek her as money, and shalt dig for her as for a treasure:

5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God:

6 Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

7 He will keep the salvation of the righteous, and protect them that walk in simplicity.

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment, and equity, and every good path.

10 If wisdom shall enter into thy heart, and knowledge please thy soul:

11 Counsel shall keep thee, and prudence shall preserve thee,

12 That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:

13 Who leave the right way, and walk by dark ways:

14 Who are glad when they have done evil, and rejoice in most wicked things:

15 Whose ways are perverse, and their steps infamous.

16 That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words;

17 And forsaketh the guide of her youth,

18 And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.

19 None that go in unto her, shall return again, neither shall they take hold of the paths of life.

20 That thou mayst walk in a good way: and mayst keep the paths of the just.

21 For they that are upright, shall dwell in the earth, and the simple shall continue in it.

22 || But the wicked shall be destroyed from the earth: and they that do unjustly shall be taken away from it. || Job 18. 17.

CHAP. III.

An exhortation to the practice of virtue.

MY son, forget not my law, and let thy heart keep my commandments.

2 For they shall add to thee length of days, and years of life, and peace.

3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart:

4 And thou shalt find grace, and good understanding before God and men.

5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

6 In all thy ways think on him, and he will direct thy steps.

7 || Be not wise in thy own conceit: fear God, and depart from evil: || Rom. 12. 16.

8 For it shall be health to thy navel, and moistening to thy bones.

9 || Honour the Lord with thy substance, and give him of the first of all thy fruits: || Tobias 4. 7. Luke 14. 13.

10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.

11 || My son, reject not the correction of the Lord: and do not faint when thou art chastised by him: || Heb. 12. 5. Apoc. 3. 10.

12 For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.

13 Bleſſed is the man that findeth wiſdom, and is rich in prudence:
14 The purchaſing thereof is better than the merchandiſe of ſilver, and her fruit than the chiefeſt and pureſt gold:
15 She is more precious than all riches: and all the things that are deſired, are not to be compared with her.
16 Length of days is in her right hand, and in her left hand riches and glory.
17 Her ways are beautiful ways, and all her paths are peaceable.
18 She is a tree of life to them that lay hold on her: and he that ſhall retain her is bleſſed.
19 The Lord by wiſdom hath founded the earth, hath eſtabliſhed the heavens by prudence.
20 By his wiſdom the depths have broken out, and the clouds grow thick with dew.
21 My ſon, let not theſe things depart from thy eyes: keep the law and counſel:
22 And there ſhall be life to thy ſoul, and grace to thy mouth.
23 Then ſhalt thou walk confidently in thy way, and thy foot ſhall not ſtumble:
24 If thou ſleep, thou ſhalt not fear: thou ſhalt reſt, and thy ſleep ſhall be ſweet.
25 Be not afraid of ſudden fear, nor of the power of the wicked falling upon thee.
26 For the Lord will be at thy ſide, and will keep thy foot that thou be not taken.
27 Do not withhold him from doing good, who is able: if thou art able, do good thyſelf alſo.
28 Say not to thy friend: Go, and come again: and to-morrow I will give to thee: when thou canſt give at preſent.
29 Practiſe not evil againſt thy friend, when he hath confidence in thee.
30 Strive not againſt a man without cauſe, when he hath done thee no evil.
‖ Pſ. 36. 1. 31 ‖ Envy not the unjuſt man, and do not follow his ways:
32 For every mocker is an abomination to the Lord, and his communication is with the ſimple.
33 Want is from the Lord in the houſe of the wicked: but the habitations of the juſt ſhall be bleſſed.
34 He ſhall ſcorn the ſcorners, and to the meek he will give grace.
35 The wiſe ſhall poſſeſs glory: the promotion of fools *is* diſgrace.

CHAP. IV.

A further exhortation to ſeek after wiſdom.

HEAR, ye children, the inſtruction of a father, and attend that you may know prudence.
2 I will give you a good gift, forſake not my law.
3 For I alſo was my father's ſon, tender and as an only ſon in the ſight of my mother:
4 And he taught me, and ſaid: Let thy heart receive my words, keep my commandments, and thou ſhalt live.
5 Get wiſdom, get prudence: forget not, neither decline from the words of my mouth.
6 Forſake her not, and ſhe ſhall keep thee: love her, and ſhe ſhall preſerve thee.
7 The beginning of wiſdom, get wiſdom, and with all thy poſſeſſion purchaſe prudence.
8 Take hold on her, and ſhe ſhall exalt thee: thou ſhalt be glorified by her, when thou ſhalt embrace her.
9 She ſhall give to thy head increaſe of graces, and protect thee with a noble crown.
10 Hear, O my ſon, and receive my words, that years of life may be multiplied to thee.
11 I will ſhew thee the way of wiſdom, I will lead thee by the paths of equity:
12 Which when thou ſhalt have entered, thy ſteps ſhall not be ſtraitened, and when thou runneſt thou ſhalt not meet a ſtumbling block.
13 Take hold on inſtruction, leave it not: keep it, becauſe it is thy life.
14 Be not delighted in the paths of the wicked, neither let the way of evil men pleaſe thee.
15 Flee from it, paſs not by it: go aſide, and forſake it.
16 For they ſleep not except they have done evil: and their ſleep is taken away unleſs they have made ſome to fall.
17 They eat the bread of wickedneſs, and drink the wine of iniquity.
18 But the path of the juſt, as a ſhining light, goeth forwards and increaſeth even to perfect day.
19 The way of the wicked is darkſome: they know not where they fall.
20 My ſon, hearken to my words, and incline thy ear to my ſayings.
21 Let them not depart from thy eyes, keep them in the midſt of thy heart:
22 For they are life to thoſe that find them, and health to all fleſh.
23 With all watchfulneſs keep thy heart, becauſe life iſſueth out from it.
24 Remove from thee a froward mouth, and let detracting lips be far from thee.
25 Let thy eyes look ſtraight on, and let eye-lids go before thy ſteps.

26 Make ſtraight the path for thy feet, and all thy ways ſhall be eſtabliſhed.

27 Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but thoſe are perverſe which are on the left hand. But he will make thy courſes ſtraight, he will bring forward thy ways in peace.

CHAP. V.

An exhortation to fly unlawful luſt, and the occaſions of it.

MY ſon, attend to my wiſdom, and incline thy ear to my prudence.

2 That thou mayſt keep thoughts, and thy lips may preſerve inſtruction. Mind not the deceit of a woman.

3 For the lips of a harlot are like a honey-comb dropping, and her throat is ſmoother than oil.

4 But her end is bitter as wormwood, and ſharp as a two-edged ſword.

5 Her feet go down into death, and her ſteps go in as far as hell.

6 They walk not by the path of life, her ſteps are wandering, and unaccountable.

7 Now therefore, my ſon, hear me, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the doors of her houſe.

9 Give not thy honour to ſtrangers, and thy years to the cruel.

10 Leſt ſtrangers be filled with thy ſtrength, and thy labours be in another man's houſe,

11 And thou mourn at the laſt, when thou ſhalt have ſpent thy fleſh and thy body, and ſay:

12 Why have I hated inſtruction, and my heart conſented not to reproof,

13 And have not heard the voice of them that taught me, and have not inclined my ear to maſters?

14 I have almoſt been in all evil, in the midſt of the church and of the congregation.

15 Drink water out of thy own ciſtern, and the ſtreams of thy own well:

16 Let thy fountains be conveyed abroad, and in the ſtreets divide thy waters.

17 Keep them to thyſelf alone, neither let ſtrangers be partakers with thee.

18 Let thy vein be bleſſed, and rejoice with the wife of thy youth:

19 Let her be thy deareſt hind, and moſt agreeable fawn: let her breaſts inebriate thee at all times, be thou delighted continually with her love.

20 Why art thou ſeduced, my ſon, by a ſtrange woman, and art cheriſhed in the boſom of another?

21 ‖ The Lord beholdeth the ways of man, and conſidereth all his ſteps. ‖ Job 14. 16. & 31. 4. & 34. 21.

22 His own iniquities catch the wicked, and he is faſt bound with the ropes of his own ſins.

23 He ſhall die, becauſe he hath not received inſtruction, and in the multitude of his folly he ſhall be deceived.

CHAP. VI.

Documents on ſeveral heads.

MY ſon, if thou be ſurety for thy friend, thou haſt engaged faſt thy hand to a ſtranger,

2 Thou art enſnared with the words of thy mouth, and caught with thy own words.

3 Do therefore, my ſon, what I ſay, and deliver thyſelf: becauſe thou art fallen into the hand of thy neighbour. Run about, make haſte, ſtir up thy friend:

4 Give not ſleep to thy eyes, neither let thy eye-lids ſlumber.

5 Deliver thyſelf as a doe from the hand, and as a bird from the hand of the fowler.

6 Go to the ant, O ſluggard, and conſider her ways, and learn wiſdom:

7 Which, although ſhe hath no guide, nor maſter, nor captain,

8 Provideth her meat for herſelf in the ſummer, and gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou riſe out of thy ſleep?

10 ‖ Thou wilt ſleep a little, thou wilt ſlumber a little, thou wilt fold thy hands a little to ſleep: ‖ Infra 24. 33.

11 And want ſhall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harveſt ſhall come as a fountain, and want ſhall flee far from thee.

12 A man that is an apoſtate, an unprofitable man walketh with a perverſe mouth,

13 He winketh with the eyes, preſſeth with the foot, ſpeaketh with the finger.

14 With a wicked heart he deviſeth evil, and at all times he ſoweth diſcord.

15 To ſuch a one his deſtruction ſhall preſently come, and he ſhall ſuddenly be deſtroyed, and ſhall no longer have any remedy.

16 Six things there are, which the Lord hateth, and the ſeventh his ſoul deteſteth:

17 Haughty eyes, a lying tongue, hands that ſhed innocent blood,

18 A heart that deviſeth wicked plots, feet that are ſwift to run into miſchief,

19 A deceitful witneſs that uttereth lies, and him that ſoweth diſcord among brethren.

20 My ſon, keep the commandments of thy father, and forſake not the law of thy mother.

21 Bind them in thy heart continually, and put them about thy neck.

22 When thou walkeſt, let them go with thee: when thou ſleepeſt, let them keep thee, and when thou awakeſt talk with them.

23 Becauſe the commandment is a lamp, and the law a light, and reproofs of inſtruction are the way of life:

24 That they may keep thee from the evil woman, and from the flattering tongue of the ſtranger.

25 Let not thy heart covet her beauty, be not caught with her winks:

26 For the price of a harlot, is ſcarce one loaf: but the woman catcheth the precious ſoul of a man.

27 Can a man hide fire in his boſom, and his garments not burn?

28 Or can he walk upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife, ſhall not be clean when he ſhall touch her.

30 The fault is not ſo great when a man hath ſtolen: for he ſtealeth to fill his hungry ſoul:

31 And if he be taken he ſhall reſtore ſevenfold, and ſhall give up all the ſubſtance of his houſe.

32 But he that is an adulterer, for the folly of his heart ſhall deſtroy his own ſoul:

33 He gathered to himſelf ſhame and diſhonour, and his reproach ſhall not be blotted out.

34 Becauſe the jealouſy and rage of the huſband will not ſpare in the day of revenge.

35 Nor will he yield to any man's prayers, nor will he accept for ſatisfaction ever ſo many gifts.

CHAP. VII.

The love of wiſdom is the beſt preſervative from being led aſtray by temptation.

MY ſon, keep my words, and lay up my precepts with thee. Son,

2 Keep my commandments, and thou ſhalt live: and my law as the apple of thy eye:

3 Bind it upon thy fingers, write it upon the tables of thy heart.

4 Say to wiſdom: Thou art my ſiſter: and call prudence thy friend,

5 That ſhe may keep thee from the woman that is not thine, and from the ſtranger who ſweeteneth her words.

6 For I looked out of the window of my houſe through the lattice,

7 And I ſee little ones, I behold a fooliſh young man,

8 Who paſſeth through the ſtreet by the corner, and goeth nigh the way of her houſe,

9 In the dark, when it grows late, in the darkneſs and obſcurity of the night,

10 And behold a woman meeteth him in harlot's attire, prepared to deceive ſouls: talkative and wandering,

11 Not bearing to be quiet, not able to abide ſtill at home,

12 Now abroad, now in the ſtreets, now lying in wait near the corners.

13 And catching the young man, ſhe kiſſeth him, and with an impudent face, flattereth, ſaying:

14 I vowed victims for proſperity, this day I have paid my vows.

15 Therefore I am come out to meet thee, deſirous to ſee thee, and I have found thee.

16 I have woven my bed with cords, I have covered it with painted tapeſtry, brought from Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come let us be inebriated with the breaſts, and let us enjoy the deſired embraces, till the day appear.

19 For my huſband is not at home, he is gone a very long journey.

20 He took with him a bag of money: he will return home the day of the full moon.

21 She intangled him with many words, and drew him away with the flattery of her lips.

22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,

23 Till the arrow pierce his liver: as if a bird ſhould make haſte to the ſnare, and knoweth not that his life is in danger.

24 Now therefore, my ſon, hear me, and attend to the words of my mouth.

CHAP. VI. VER. 30. *The fault is not ſo great, &c.* The ſin of theft is not ſo great, as to be compared with adultery: eſpecially when a perſon preſſed with hunger, (which is the caſe here ſpoken of) ſteals to ſatisfy nature. Moreover the damage done by theft may much more eaſily be repaired, than the wrong done by adultery. But this does not hinder but that theft alſo is a mortal ſin, forbidden by one of the ten commandments.

25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

26 For she hath cast down many wounded, and the strongest have been slain by her.

27 Her house is the way to hell, reaching even to the inner chambers of death.

CHAP. VIII.

The preaching of wisdom. Her excellence.

DOTH not wisdom cry aloud, and prudence put forth her voice?

2 Standing in the top of the highest places by the way, in the midst of the paths,

3 Beside the gates of the city, in the very doors she speaketh, saying:

4 O ye men, to you I call, and my voice is to the sons of men.

5 O little ones, understand subtilty, and ye unwise, take notice.

6 Hear, for I will speak of great things: and my lips shall be opened to preach right things.

7 My mouth shall meditate truth, and my lips shall hate wickedness.

8 All my words are just, there is nothing wicked, nor perverse in them.

9 They are right to them that understand, and just to them that find knowledge.

10 Receive my instruction, and not money: choose knowledge rather than gold.

11 For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.

12 I wisdom dwell in counsel, and am present in learned thoughts.

13 The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.

14 Counsel and equity is mine, prudence is mine, strength is mine.

15 By me kings reign, and lawgivers decree just things.

16 By me princes rule, and the mighty decree justice.

17 I love them that love me: and they that in the morning early watch for me, shall find me.

18 With me are riches and glory, glorious riches and justice.

19 For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

20 I walk in the way of justice, in the midst of the paths of judgment,

21 That I may enrich them that love me, and may fill their treasures.

22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.

23 I was set up from eternity, and of old before the earth was made.

24 The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out:

25 The mountains with their huge bulk had not as yet been established: before the hills I was brought forth:

26 He had not yet made the earth, nor the rivers, nor the poles of the world.

27 When he prepared the heavens, I was present: when with a certain law, and compass he enclosed the depths:

28 When he established the sky above, and poised the fountains of waters:

29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth.

30 I was with him forming all things: and was delighted every day, playing before him at all times;

31 Playing in the world: and my delights *were* to be with the children of men.

32 Now therefore, ye children, hear me: Blessed are they that keep my ways.

33 Hear instruction and be wise, and refuse it not.

34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

35 He that shall find me, shall find life, and shall have salvation from the Lord:

36 But he that shall sin against me, shall hurt his own soul. All that hate me love death.

CHAP. IX.

Wisdom invites all to her feast. Folly calls another way.

WISDOM hath built herself a house, she hath hewn her out seven pillars.

2 She hath slain her victims, mingled her wine, and set forth her table.

3 She hath sent her maids to invite to the tower, and to the walls of the city:

4 Whosoever is a little one, let him come to me. And to the unwise she said:

5 Come, eat my bread, and drink the wine which I have mingled for you.

6 Forsake childishness, and live, and walk by the ways of prudence.

7 He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot.

8 Rebuke not a scorner lest he hate thee. Rebuke a wise man, and he will love thee.

9 Give an occasion to a wise man, and

wiſdom ſhall be added to him. Teach a juſt man, and he ſhall make haſte to receive it.

|| Pſ. 110. 10. Supra 1. 7. Eccli. 1. 16.

10 || The fear of the Lord is the beginning of wiſdom: and the knowledge of the holy *is* prudence.

11 For by me ſhall thy days be multiplied, and years of life ſhall be added to thee.

12 If thou be wiſe, thou ſhalt be ſo to thyſelf: and if a ſcorner, thou alone ſhalt bear the evil.

13 A fooliſh woman and clamorous, and full of allurements, and knowing nothing at all,

14 Sat at the door of her houſe, upon a ſeat, in a high place of the city,

15 To call them that paſs by the way, and go on their journey:

16 He that is a little one, let him turn to me. And to the fool ſhe ſaid:

17 Stolen waters are ſweeter, and hidden bread *is* more pleaſant.

18 And he did not know that giants are there, and that her gueſts are in the depths of hell.

THE PARABLES OF SOLOMON.

CHAP. X.

In the twenty following chapters are contained many wiſe ſayings and axioms, relating to wiſdom and folly, virtue and vice.

A Wiſe ſon maketh the father glad: but a fooliſh ſon is the ſorrow of his mother.

|| Infra 11. 4.

2 || Treaſures of wickedneſs ſhall profit nothing: but juſtice ſhall deliver from death.

3 The Lord will not afflict the ſoul of the juſt with famine, and he will diſappoint the deceitful practices of the wicked.

4 The ſlothful hand hath wrought poverty: but the hand of the induſtrious getteth riches.

He that truſteth to lies feedeth the winds: and the ſame runneth after birds, that fly away.

5 He that gathered in the harveſt, is a wiſe ſon: but he that ſnorteth in the ſummer, is the ſon of confuſion.

6 The bleſſing of the Lord *is* upon the head of the juſt: but iniquity covereth the mouth of the wicked.

7 The memory of the juſt *is* with praiſes: and the name of the wicked ſhall rot.

8 The wiſe of heart receiveth precepts: a fool is beaten with lips.

9 He that walketh ſincerely, walketh confidently: but he that perverteth his ways, ſhall be manifeſt.

|| Eccli. 27. 25.

10 || He that winketh with the eye ſhall cauſe ſorrow: and the fooliſh in lips ſhall be beaten.

11 The mouth of the juſt is a vein of life: and the mouth of the wicked covereth iniquity.

12 Hatred ſtirreth up ſtrifes: || and charity covereth all ſins.

|| 1 Cor. 13. 4. 1 Peter 4. 8.

13 In the lips of the wiſe is wiſdom found: and a rod on the back of him that wanteth ſenſe.

14 Wiſe men lay up knowledge: but the mouth of the fool is next to confuſion.

15 The ſubſtance of a rich man, is the city of his ſtrength: the fear of the poor *is* their poverty.

16 The work of the juſt *is* unto life: but the fruit of the wicked unto ſin.

17 The way of life to him that obſerveth correction: but he that forſaketh reproofs goeth aſtray.

18 Lying lips hide hatred: he that uttereth reproach is fooliſh.

19 In the multitude of words there ſhall not want ſin: but he that refraineth his lips is moſt wiſe.

20 The tongue of the juſt is as choice ſilver: but the heart of the wicked is nothing worth.

21 The lips of the juſt teach many: but they that are ignorant, ſhall die in the want of underſtanding.

22 The bleſſing of the Lord maketh men rich: neither ſhall affliction be joined to them.

23 A fool worketh miſchief as it were for ſport: but wiſdom is prudence to a man.

24 That which the wicked feareth, ſhall come upon him: to the juſt their deſire ſhall be given.

25 As a tempeſt that paſſeth, ſo the wicked ſhall be no more: but the juſt *is* as an everlaſting foundation.

26 As vinegar to the teeth, and ſmoke to the eyes, ſo *is* the ſluggard to them that ſent him.

27 The fear of the Lord ſhall prolong days: and the years of the wicked ſhall be ſhortened.

28 The expectation of the juſt is joy: but the hope of the wicked ſhall periſh.

29 The ſtrength of the upright *is* the way of the Lord: and fear to them that work evil.

30 The juſt ſhall never be moved: but the wicked ſhall not dwell on the earth.

31 The mouth of the juſt ſhall bring forth wiſdom: the tongue of the perverſe ſhall periſh.

32 The lips of the juſt conſider what is acceptable: and the mouth of the wicked uttereth perverſe things.

CHAP. XI.

Infra 20. 10. & 20. A Deceitful balance is an abomination before the Lord: and a juſt weight *is* his will.

2 Where pride is, there alſo ſhall be reproach: || but where humility is, there alſo *is* wiſdom. || Infra 15. 33.

3 The ſimplicity of the juſt ſhall guide them: and the deceitfulneſs of the wicked ſhall deſtroy them.

|| Supra 10. 4. 4 || Riches ſhall not profit in the day of revenge: but juſtice ſhall deliver from death.

5 The juſtice of the upright ſhall make his way proſperous: and the wicked man ſhall fall by his own wickedneſs.

6 The juſtice of the righteous ſhall deliver them: and the unjuſt ſhall be caught in their own ſnares.

7 When the wicked man is dead, there ſhall be no hope any more: and the expectation of the ſolicitous ſhall periſh.

8 The juſt is delivered out of diſtreſs: and the wicked ſhall be given up for him.

9 The diſſembler with his mouth deceiveth his friend: but the juſt ſhall be delivered by knowledge.

10 When it goeth well with the juſt the city ſhall rejoice: and when the wicked periſh there ſhall be praiſe.

11 By the bleſſing of the juſt the city ſhall be exalted: and by the mouth of the wicked it ſhall be overthrown.

12 He that deſpiſeth his friend, is mean of heart: but the wiſe man will hold his peace.

13 He that walketh deceitfully, revealeth ſecrets: but he that is faithful, concealeth the thing committed to him by his friend.

14 Where there is no governor, the people ſhall fall: but there is ſafety where there is much counſel.

15 He ſhall be afflicted with evil, that is ſurety for a ſtranger: but he that is aware of the ſnares, ſhall be ſecure.

16 A gracious woman ſhall find glory: and the ſtrong ſhall have riches.

17 A merciful man doth good to his own ſoul: but he that is cruel caſteth off even his own kindred.

18 The wicked maketh an unſteady work: but to him that ſoweth juſtice, *there is* a faithful reward.

19 Clemency prepareth life: and the purſuing of evils things death.

20 A perverſe heart is abominable to the Lord: and his will is in them that walk ſincerely.

21 Hand in hand the evil man ſhall not be innocent: but the ſeed of the juſt ſhall be ſaved.

22 A golden ring in a ſwine's ſnout, a woman fair and fooliſh.

23 The deſire of the juſt is all good: the expectation of the wicked is indignation.

24 Some diſtribute their own goods, and grow richer: others take away what is not their own, and are always in want.

25 The ſoul which bleſſeth, ſhall be made fat: and he that inebriateth, ſhall be inebriated alſo himſelf.

26 He that hideth up corn, ſhall be curſed among the people: but a bleſſing upon the head of them that ſell.

27 Well doth he riſe early who ſeeketh good things: but he that ſeeketh after evil things ſhall be oppreſſed by them.

28 He that truſteth in his riches ſhall fall: but the juſt ſhall ſpring up as a green leaf.

29 He that troubleth his own houſe, ſhall inherit the winds: and the fool ſhall ſerve the wiſe.

30 The fruit of the juſt man *is* a tree of life: and he that gaineth ſouls, is wiſe.

|| 1 Pet. 4. 18. 31 || If the juſt man receive in the earth, how much more the wicked and the ſinner.

CHAP. XII.

HE that loveth correction, loveth knowledge: but he that hateth reproof is fooliſh.

2 He that is good, ſhall draw grace from the Lord: but he that truſteth in his own devices, doth wickedly.

3 Man ſhall not be ſtrengthened by wickedneſs: and the root of the juſt ſhall not be moved.

4 A diligent woman is a crown to her huſband: and ſhe that doth things worthy of confuſion, is as rottenneſs in his bones.

5 The thoughts of the juſt are judgments: and the counſels of the wicked are deceitful.

6 The words of the wicked lie in wait for blood: the mouth of the juſt ſhall deliver them.

7 Turn the wicked, and they ſhall not be: but the houſe of the juſt ſhall ſtand firm.

8 A man ſhall be known by his learning: but he that is vain and fooliſh, ſhall be expoſed to contempt.

|| Eccli. 10. 30. 9 || Better is the poor man that provideth for himſelf, than he that is glorious and wanteth bread.

10 The juſt regardeth the lives of his beaſts: but the bowels of the wicked are cruel.

|| Eccli. 20. 30. 11 || He that tilleth his land ſhall be ſatisfied with bread: but he that purſueth idleneſs is very fooliſh.

He that is delighted in paſſing his time over wine, leaveth a reproach in his ſtrongholds.

12 The deſire of the wicked is the fortification of evil men: but the root of the juſt ſhall proſper.

13 For the ſins of the lips ruin draweth nigh to the evil man: but the juſt ſhall eſcape out of diſtreſs.

14 By the fruit of his own mouth ſhall a man be filled with good things, and according to the works of his hands it ſhall be repaid him.

15 The way of a fool is right in his own eyes: but he that is wiſe hearkeneth unto counſels.

16 A fool immediately ſheweth his anger: but he that diſſembleth injuries is wiſe.

17 He that ſpeaketh that which he knoweth, ſheweth forth juſtice: but he that lieth, is a deceitful witneſs.

18 There is that promiſeth, and is pricked as it were with a ſword of conſcience: but the tongue of the wiſe is health.

19 The lip of truth ſhall be ſteadfaſt for ever: but he that is a haſty witneſs, frameth a lying tongue.

20 Deceit is in the heart of them that think evil things: but joy followeth them that take counſels of peace.

21 Whatſoever ſhall befal the juſt man, it ſhall not make him ſad: but the wicked ſhall be filled with miſchief.

22 Lying lips are an abomination to the Lord: but they that deal faithfully pleaſe him.

23 A cautious man concealeth knowledge: and the heart of fools publiſheth folly.

24 The hand of the valiant ſhall bear rule: but that which is ſlothful, ſhall be under tribute.

25 Grief in the heart of a man ſhall bring him low, but with a good word he ſhall be made glad.

26 He that neglecteth a loſs for the ſake of a friend, is juſt: but the way of the wicked ſhall deceive them.

27 The deceitful man ſhall not find gain: but the ſubſtance of a juſt man ſhall be precious gold.

28 In the path of juſtice *is* life: but the bye-way leadeth to death.

CHAP. XIII.

A Wiſe ſon *heareth* the doctrine of *his* father: but he that is a ſcorner, heareth not when he is reproved.

2 Of the fruit of his own mouth ſhall a man be filled with good things: but the ſoul of tranſgreſſors is wicked.

3 He that keepeth his mouth, keepeth his ſoul: but he that hath no guard on his ſpeech ſhall meet with evils.

4 The ſluggard willeth and willeth not: but the ſoul of them that work, ſhall be made fat.

5 The juſt ſhall hate a lying word: but the wicked confoundeth, and ſhall be confounded.

6 Juſtice keepeth the way of the innocent: but wickedneſs overthroweth the ſinner.

7 One is as it were rich, when he hath nothing: and another is as it were poor, when he hath great riches.

8 The ranſom of a man's life *are* his riches: but he that is poor, beareth not reprehenſion.

9 The light of the juſt giveth joy: but the lamp of the wicked ſhall be put out.

10 Among the proud there are always contentions: but they that do all things with counſel, are ruled by wiſdom.

11 Subſtance got in haſte ſhall be diminiſhed: but that which by little and little is gathered with the hand, ſhall increaſe.

12 Hope that is deferred afflicteth the ſoul: deſire when it cometh, is a tree of life.

13 Whoſoever ſpeaketh ill of any thing, bindeth himſelf for the time to come: but he that feareth the commandment, ſhall dwell in peace.

Deceitful ſouls go aſtray in ſins: the juſt are merciful, and ſhew mercy.

14 The law of the wiſe *is* a fountain of life, that he may decline from the ruin of death.

15 Good inſtruction ſhall give grace: in the way of ſcorners is a deep pit.

16 The prudent man doth all things with counſel: but he that is a fool, layeth open his folly.

17 The meſſenger of the wicked ſhall fall into miſchief: but a faithful ambaſſador is health.

18 Poverty and ſhame to him that refuſeth inſtruction: but he that yieldeth to reproof, ſhall be glorified.

19 The deſire that is accompliſhed, delighteth the ſoul: fools hate them that flee from evil things.

20 He that walketh with the wiſe, ſhall be wiſe: a friend of fools ſhall become like to them.

21 Evil purſueth ſinners: and to the juſt good ſhall be repaid.

22 The good man leaveth heirs, ſons, and grandſons: and the ſubſtance of the ſinner is kept for the juſt.

23 Much food is in the tillage of fathers: but for others it is gathered without judgment.

24 || He that spareth the rod hateth his son: but he that loveth him correcteth him betimes. || Infra 23. 15.

25 The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

CHAP. XIV.

A Wise woman buildeth her house: but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, || is despised by him that goeth by an infamous way. || Job 12. 4.

3 In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

4 Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the end of joy.

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth and declineth from evil: the fool leapeth over and is confident.

17 The impatient man shall work folly: and the crafty man is hateful.

18 The childish shall possess folly, and the prudent shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

21 He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed.

He that believeth in the Lord, loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there is oftentimes want.

24 The crown of the wise, *is* their riches: the folly of fools, imprudence.

25 A faithful witness delivereth souls: and the double dealer uttereth lies.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his children.

27 The fear of the Lord *is* a fountain of life, to decline from the ruin of death.

28 In the multitude of people *is* the dignity of the king: and in the small number of people the dishonour of the prince.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30 Soundness of heart *is* the life of the flesh: *but* envy *is* the rottenness of the bones.

31 || He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him. || Infra 17. 5.

32 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

33 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

34 Justice exalteth a nation: but sin maketh nations miserable.

35 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

CHAP. XV.

A Mild answer breaketh wrath: but a harsh word stirreth up fury. || Infra 25. 15.

2 The tongue of the wise adorneth knowledge: *but* the mouth of fools bubbleth out folly.

3 The eyes of the Lord in every place behold the good and the evil.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

5 A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent.

In abundant juſtice there is the greateſt ſtrength: but the devices of the wicked ſhall be rooted out.

6 The houſe of the juſt is very much ſtrength: and in the fruits of the wicked is trouble.

7 The lips of the wiſe ſhall diſperſe knowledge: the heart of fools ſhall be unlike.

8 ‖ The victims of the wicked are abominable to the Lord: the vows of the juſt are acceptable. ‖ Infra 21. 27. Eccli. 34. 21.

9 The way of the wicked is an abomination to the Lord: he that followeth juſtice is beloved by him.

10 Inſtruction is grievous to him that forſaketh the way of life: he that hateth reproof ſhall die.

11 Hell and deſtruction are before the Lord: how much more the hearts of the children of men?

12 A corrupt man loveth not one that reproveth him: nor will he go to the wiſe.

13 ‖ A glad heart maketh a cheerful countenance: but by grief of mind the ſpirit is caſt down. ‖ Infra 16. 24. & 17. 22.

14 The heart of the wiſe ſeeketh inſtruction: and the mouth of fools feedeth on fooliſhneſs.

15 All the days of the poor are evil: a ſecure mind is like a continual feaſt.

16 Better is a little with the fear of the Lord, than great treaſures without content.

17 It is better to be invited to herbs with love: than to a fatted calf with hatred.

18 A paſſionate man ſtirreth up ſtrifes: he that is patient appeaſeth thoſe that are ſtirred up.

19 The way of the ſlothful is as a hedge of thorns: the way of the juſt is without offence.

20 A wiſe ſon maketh a father joyful: but the fooliſh man deſpiſeth his mother.

21 Folly is joy to the fool: and the wiſe man maketh ſtraight his ſteps.

22 Deſigns are brought to nothing where there is no counſel: but where there are many counſellors, they are eſtabliſhed.

23 A man rejoiceth in the ſentence of his mouth: and a word in due time is beſt.

24 The path of life is above for the wiſe, that he may decline from the loweſt hell.

25 The Lord will deſtroy the houſe of the proud: and will ſtrengthen the borders of the widow.

26 Evil thoughts are an abomination to the Lord: and pure words moſt beautiful ſhall be confirmed by him.

27 He that is greedy of gain troubleth his own houſe: but he that hateth bribes ſhall live.

‖ By mercy and faith ſins are purged away: and by the fear of the Lord every one declineth from evil. ‖ Infra 16. 6.

28 The mind of the juſt ſtudieth obedience: the mouth of the wicked overfloweth with evils.

29 The Lord is far from the wicked: and he will hear the prayers of the juſt.

30 The light of the eyes rejoiceth the ſoul: a good name maketh the bones fat.

31 The ear that heareth the reproofs of life, ſhall abide in the midſt of the wiſe.

32 He that rejecteth inſtruction, deſpiſeth his own ſoul: but he that yielded to reproof poſſeſſeth underſtanding.

33 The fear of the Lord, *is* the leſſon of wiſdom: and humility goeth before glory.

CHAP. XVI.

‖ IT is the part of man to prepare the ſoul: and of the Lord to govern the tongue. ‖ Infra ver. 5.

2 ‖ All the ways of a man are open to his eyes: the Lord is the weigher of ſpirits. ‖ Infra 20. 24. & 21. 2.

3 Lay open thy works to the Lord: and thy thoughts ſhall be directed.

4 The Lord hath made all things for himſelf: the wicked alſo for the evil day.

5 Every proud man is an abomination to the Lord: though hand ſhould be joined to hand, he is not innocent.

The beginning of a good way, is to do juſtice: and this is more acceptable with God, than to offer ſacrifices.

6 ‖ By mercy and truth iniquity is redeemed: and by the fear of the Lord men depart from evil. ‖ Supra 15. 27.

7 When the ways of man ſhall pleaſe the Lord, he will convert even his enemies to peace.

8 Better is a little with juſtice, than great revenues with iniquity.

9 ‖ The heart of man diſpoſeth his way: but the Lord muſt direct his ſteps. ‖ Supra ver. 1.

10 Divination is in the lips of the king, his mouth ſhall not err in judgment.

11 Weight and balance are judgments of the Lord: and his work all the weights of the bag.

CHAP. XVI. VER. 1. *It is the part of man, &c.* That is, a man ſhould prepare in his heart and ſoul what he is to ſay: but after all it muſt be the Lord that muſt govern his tongue, to ſpeak to the purpoſe. Not that we can think any thing of good without God's grace: but that after we have (with God's grace) thought and prepared within our ſouls what we could ſpeak; if God does not govern our tongue, we ſhall not ſucceed in what we ſpeak.

12 They that act wickedly are abominable to the king: for the throne is eſtabliſhed by juſtice.

13 Juſt lips are the delight of kings: he that ſpeaketh right things ſhall be loved.

14 The wrath of a king *is as* meſſengers of death: and the wiſe man will pacify it.

15 In the cheerfulneſs of the king's countenance is life: and his clemency is like the latter rain.

16 Get wiſdom, becauſe it is better than gold: and purchaſe prudence, for it is more precious than ſilver.

17 The path of the juſt departeth from evils: he that keepeth his ſoul keepeth his way.

18 Pride goeth before deſtruction: and the ſpirit is lifted up before a fall.

19 It is better to be humbled with the meek, than to divide ſpoils with the proud.

20 The learned in word ſhall find good things: and he that truſteth in the Lord is bleſſed.

21 The wiſe in heart, ſhall be called prudent: and he that is ſweet in words ſhall attain to greater things.

22 Knowledge is a fountain of life to him that poſſeſſeth it: the inſtruction of fools *is* fooliſhneſs.

23 The heart of the wiſe ſhall inſtruct his mouth: and ſhall add grace to his lips.

§ Supra 15. 23. Infra 17. 22. 24 ‖ Well ordered words are *as* a honeycomb: ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth to a man right: and the ends thereof lead to death.

26 The ſoul of him that laboureth, laboureth for himſelf, becauſe his mouth hath obliged him to it.

27 The wicked man diggeth evil, and in his lips is a burning fire.

28 A perverſe man ſtirreth up quarrels: and one full of words ſeparateth princes.

29 An unjuſt man allureth his friend: and leadeth him into a way that is not good.

30 He that with fixed eyes deviſeth wicked things, biting his lips bringeth evil to paſs.

31 Old age is a crown of dignity, when it is found in the ways of juſtice.

32 The patient man is better than the valiant: and he that ruleth his ſpirit, than he that taketh cities.

33 Lots are caſt into the lap, but they are diſpoſed of by the Lord.

CHAP. XVII.

BETTER is a dry morſel with joy, than a houſe full of victims with ſtrife.

2 ‖ A wiſe ſervant ſhall rule over fooliſh ſons, and ſhall divide the inheritance among the brethren. ‖ Eccli. 10. 28.

3 As ſilver is tried by fire, and gold in the furnace: ſo the Lord trieth the hearts.

4 The evil man obeyeth an unjuſt tongue: and the deceitful hearkeneth to lying lips.

5 ‖ He that deſpiſeth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, ſhall not be unpuniſhed. ‖ Supra 14. 31.

6 Childrens children are the crown of old men: and the glory of children are their fathers.

7 Eloquent words do not become a fool, nor lying lips a prince.

8 The expectation of him that expecteth, *is* a moſt acceptable jewel: whitherſoever he turneth himſelf, he underſtandeth wiſely.

9 He that concealeth a tranſgreſſion, ſeeketh friendſhips: he that repeateth it again, ſeparateth friends.

10 A reproof availeth more with a wiſe man, than a hundred ſtripes with a fool.

11 An evil man always ſeeketh quarrels: but a cruel angel ſhall be ſent againſt him.

12 It is better to meet a bear robbed of her whelps, than a fool truſting in his own folly.

13 ‖ He that rendereth evil for good, evil ſhall not depart from his houſe. ‖ Rom. 12. 17. 1 Theſſ. 5. 15. 1 Peter 3. 9.

14 The beginning of quarrels is *as when one* letteth out water: before he ſuffereth reproach he forſaketh judgment.

15 ‖ He that juſtifieth the wicked, and he that condemneth the juſt, both are abominable before God. ‖ Iſai. 5. 23.

16 What doth it avail a fool to have riches, ſeeing he cannot buy wiſdom?

He that maketh his houſe high, ſeeketh a downfal: and he that refuſeth to learn, ſhall fall into evils.

17 He that is a friend loveth at all times: and a brother is proved in diſtreſs.

18 A fooliſh man will clap hands, when he is ſurety for his friend.

19 He that ſtudieth diſcords, loveth quarrels: and he that exalteth his door, ſeeketh ruin.

20 He that is of a perverſe heart, ſhall not find good: and he that perverteth his tongue, ſhall fall into evil.

21 A fool is born to his own diſgrace: and even his father ſhall not rejoice in a fool.

22 ‖ A joyful mind maketh age flouriſhing: a ſorrowful ſpirit drieth up the bones. ‖ Supra 15. 13. & 16. 24.

23 The wicked man taketh gifts out of the boſom, that he may pervert the paths of judgment.

24 ‖ Wiſdom ſhineth in the face of the ‖ Eccli. 2. 14. & 8. 1.

wise: the eyes of fools *are* in the ends of the earth.

25 A foolish son is the anger of the father: and the sorrow of the mother that bore him.

26 It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.

‖ James 1. 19. 27 ‖ He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.

28 Even a fool, if he will hold his peace shall be counted wise: and if he close his lips, a man of understanding.

CHAP. XVIII.

HE that hath a mind to depart from a friend seeketh occasions: he shall ever be subject to reproach.

2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart.

3 The wicked man when he is come into the depth of sins, contemneth: but ignominy and reproach follow him.

‖ Infra. 20. 5. 4 ‖ Words from the mouth of a man *are as* deep water: and the fountain of wisdom as an overflowing stream.

5 It is not good to accept the person of the wicked, to decline from the truth of judgment.

6 The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.

7 The mouth of a fool is his destruction: and his lips are the ruin of his soul.

8 The words of the double-tongued are as if they were harmless: and they reach even to the inner parts of the bowels.

Fear casteth down the slothful: and the souls of the effeminate shall be hungry.

9 He that is loose and slack in his work, is the brother of him that wasteth his own works.

10 The name of the Lord *is* a strong tower: the just runneth to it, and shall be exalted.

11 The substance of the rich man is the city of his strength, and as a strong wall compassing him about.

‖ Supra 11. 2. Eccli. 10. 15. 12 ‖ Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled.

‡ Eccli. 11. 8. 13 ‡ He that answereth before he heareth, sheweth himself to be a fool, and worthy of confusion.

14 The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear?

15 A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.

16 A man's gift enlargeth his way, and maketh him room before princes.

17 The just is first accuser of himself: his friend cometh, and shall search him.

18 The lot suppresseth contentions, and determineth even between the mighty.

19 A brother that is helped by his brother, is like a strong city: and judgments *are* like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

21 Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adultress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

24 A man amiable in society, shall be more friendly than a brother.

CHAP. XIX.

BETTER is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips, and unwise.

‖ Infra 21. 16. 2 ‖ Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanteth his steps: and he fretteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

‖ Dan. 13. 61. 5 ‖ A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many honour the person of him that is mighty, and are friends of him that give gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him.

He that followeth after words only, shall have nothing.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his glory is to pass over wrongs.

12 As the roaring of a lion, so also *is* the

anger of a king: and his cheerfulneſs as the dew upon the graſs.

13 A fooliſh ſon is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 Houſe and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulneſs caſteth into a deep ſleep, and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment, keepeth his own ſoul: but he that neglecteth his own way, ſhall die.

17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

18 Chaſtiſe thy ſon, deſpair not: but to the killing of him ſet not thy ſoul.

19 He that is impatient, ſhall ſuffer damage: and when he ſhall take away he ſhall add another thing.

20 Hear counſel, and receive inſtruction, that thou mayſt be wiſe in thy latter end.

21 There are many thoughts in the heart of a man: but the will of the Lord ſhall ſtand firm.

22 A needy man is merciful: and better is the poor than the lying man.

23 The fear of the Lord is unto life: and he ſhall abide in fulneſs without being viſited with evil.

24 ‖ The ſlothful hideth his hand under his arm-pit, and will not ſo much as bring it to his mouth. ‖ Infra 26. 15.

25 ‖ The wicked man being ſcourged, the fool ſhall be wiſer: but if thou rebuke a wiſe man he will underſtand diſcipline. ‖ Infra 21. 21.

26 He that afflicteth his father, and chaſeth away his mother, is infamous and unhappy.

27 Ceaſe not, O my ſon, to hear inſtruction, and be not ignorant of the words of knowledge.

28 An unjuſt witneſs ſcorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for ſcorners: and ſtriking hammers for the bodies of fools.

CHAP. XX.

WINE is a luxurious thing, and drunkenneſs riotous: whoſoever is delighted therewith ſhall not be wiſe.

2 As the roaring of a lion, ſo alſo is the dread of a king: he that provoketh him, ſinneth againſt his own ſoul.

3 It is an honour for a man, to ſeparate himſelf from quarrels: but all fools are meddling with reproaches.

4 Becauſe of the cold the ſluggard would not plough: he ſhall beg therefore in the ſummer, and it ſhall not be given him.

5 Counſel in the heart of a man is like deep water: but a wiſe man will draw it out. ‖ Supra 18. 4.

6 Many men are called merciful: but who ſhall find a faithful man?

7 The juſt that walketh in his ſimplicity, ſhall leave behind him bleſſed children.

8 The king, that ſitteth on the throne of judgment, ſcattereth away all evil with his look.

9 ‖ Who can ſay: My heart is clean, I am pure from ſin? ‖ 3 Kings 8. 46. 2 Par. 6. 36. Eccli. 7. 21. 1 John 1. 8.

10 ‡ Diverſe weights and diverſe meaſures, both are abominable before God. ‡ Supra 11. 1. Infra ver. 23.

11 By his inclinations a child is known, if his works be clean and right.

12 The hearing ear, and the ſeeing eye, the Lord hath made them both.

13 Love not ſleep, leſt poverty oppreſs thee: open thy eyes, and be filled with bread.

14 It is naught, it is naught, ſaith every buyer: and when he is gone away, then he will boaſt.

15 There is gold, and a multitude of jewels: but the lips of knowledge are a precious veſſel.

16 ‖ Take away the garment of him that is ſurety for a ſtranger, and take a pledge from him for ſtrangers. ‖ Infra 27. 13.

17 The bread of lying is ſweet to a man: but afterwards his mouth ſhall be filled with gravel.

18 Deſigns are ſtrengthened by counſels: and wars are to be managed by governments.

19 Meddle not with him that revealeth ſecrets, and walketh deceitfully, and openeth wide his lips.

20 ‖ He that curſeth his father, and mother, his lamp ſhall be put out in the midſt of darkneſs. ‖ Exod. 21. 16. Levit. 20. 9. Mat. 15. 4.

21 The inheritance gotten haſtily in the beginning, in the end ſhall be without a bleſſing.

22 ‖ Say not: I will return evil: wait for the Lord, and he will deliver thee. ‖ Rom. 12. 17. 1 Theſſ. 5. 15. 1 Peter 3. 9.

23 ‡ Diverſe weights are an abomination before the Lord: a deceitful balance is not good. ‡ Supra ver. 10.

24 ‖ The ſteps of man are guided by the Lord: but who is the man that can underſtand his own way? ‖ Supra 16. 2.

25 It is ruin to a man to devour holy ones, and after vows to retract.

26 A wiſe king ſcattereth the wicked, and bringeth over them the wheel.

27 The ſpirit of a man is the lamp of the Lord, which ſearcheth all the hidden things of the bowels.

28 Mercy and truth preſerve the king, and his throne is ſtrengthened by clemency.
29 The joy of young men, is their ſtrength: and the dignity of old men, their grey hairs.
30 The blueneſs of a wound ſhall wipe away evils: and ſtripes in the more inward parts of the belly.

CHAP. XXI.

AS the diviſions of waters, ſo the heart of the king is in the hand of the Lord: whitherſoever he will he ſhall turn it.
|| Supra 16. 2. & 20. 24. 2 || Every way of a man ſeemeth right to himſelf: but the Lord weigheth the hearts.
3 To do mercy and judgment, pleaſeth the Lord more than victims.
4 Haughtineſs of the eyes is the enlarging of the heart: the lamp of the wicked *is* ſin.
5 The thoughts of the induſtrious always bring forth abundance: but every ſluggard is always in want.
6 He that gathereth treaſures by a lying tongue, is vain and fooliſh, and ſhall ſtumble upon the ſnares of death.
7 The robberies of the wicked, ſhall be their downfal, becauſe they would not do judgment.
8 The perverſe way of a man is ſtrange: but as for him that is pure, his work is right.
|| Infra 25. 24. 9 || It is better to ſit in a corner of the houſe-top, than with a brawling woman, and in a common houſe.
10 The ſoul of the wicked deſireth evil, he will not have pity on his neighbour.
|| Supra 19. 25. 11 || When a peſtilent man is puniſhed, the little one will be wiſer: and if he follow the wiſe, he will receive knowledge.
12 The juſt conſidereth ſeriouſly the houſe of the wicked, that he may withdraw the wicked from evil.
13 He that ſtoppeth his ear againſt the cry of the poor, ſhall alſo cry himſelf and ſhall not be heard.
14 A ſecret preſent quencheth anger: and a gift in the boſom the greateſt wrath.
15 It is joy to the juſt to do judgment: and dread to them that work iniquity.
16 A man that ſhall wander out of the way of doctrine, ſhall abide in the company of the giants.
17 He that loveth good cheer, ſhall be in want: he that loveth wine, and fat things, ſhall not be rich.
18 The wicked is delivered up for the juſt: and the unjuſt for the righteous.
|| Supra ver. 9. Eccli. 25. 23. 19 || It is better to dwell in a wilderneſs, than with a quarrelſome and paſſionate woman.
20 There is a treaſure to be deſired, and oil in the dwelling of the juſt: and the fooliſh man ſhall ſpend it.
21 He that followeth juſtice and mercy, ſhall find life, juſtice, and glory.
22 The wiſe man hath ſcaled the city of the ſtrong, and hath caſt down the ſtrength of the confidence thereof.
23 He that keepeth his mouth and his tongue, keepeth his ſoul from diſtreſs.
24 The proud and the arrogant is called ignorant, who in anger worketh pride.
25 Deſires kill the ſlothful: for his hands have refuſed to work at all.
26 He longeth and deſireth all the day: but he that is juſt, will give, and will not ceaſe.
|| Supra 15. 8. Eccli. 34. 21. 27 || The ſacrifices of the wicked are abominable, becauſe they are offered of wickedneſs.
28 A lying witneſs ſhall periſh: an obedient man ſhall ſpeak of victory.
29 The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.
30 There is no wiſdom, there is no prudence, there is no counſel againſt the Lord.
31 The horſe is prepared for the day of battle: but the Lord giveth ſafety.

CHAP. XXII.

Eccli. 7. 2. A Good name is better than great riches: and good favour is above ſilver and gold.
|| Infra 29. 23. 2 || The rich and poor have met one another: the Lord is the maker of them both.
3 The prudent man ſaw the evil, and hid himſelf: the ſimple paſſed on, and ſuffered loſs.
4 The fruit of humility is the fear of the Lord, riches and glory and life.
5 Arms and ſwords are in the way of the perverſe: but he that keepeth his own ſoul departeth far from them.
6 It is a proverb: A young man according to his way, even when he is old, he will not depart from it.
7 The rich ruleth over the poor: and the borrower is ſervant to him that lendeth.
8 He that ſoweth iniquity, ſhall reap evils, and with the rod of his anger he ſhall be conſumed.
|| Eccli. 31. 28. 9 || He that is inclined to mercy, ſhall be bleſſed: for of his bread he hath given to the poor.

He that maketh presents shall purchase victory and honour: but he carrieth away the souls of the receivers.

10 Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

11 He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

12 The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

13 The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

14 The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

15 Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

16 He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need.

17 Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

18 Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

19 That thy trust may be in the Lord, wherefore I have also shewn it to thee this day.

20 Behold I have described it to thee three manner of ways, in thoughts and knowledge:

21 That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22 Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

23 Because the Lord will judge his cause, and will afflict them, that have afflicted his soul.

24 Be not a friend to an angry man, and do not walk with a furious man:

25 Lest perhaps thou learn his ways, and take scandal to thy soul.

26 Be not with them that fasten down their hands, and that offer themselves sureties for debts:

27 For if thou have not wherewith to restore, what cause is there, that he should take the covering from thy bed?

28 Pass not beyond the ancient bounds which thy fathers have set.

29 Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

CHAP. XXIII.

WHEN thou shalt sit to eat with a prince, consider diligently what is set before thy face:

2 And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

3 Be not desirous of his meats, in which is the bread of deceit.

4 Labour not to be rich: but set bounds to thy prudence.

5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meats:

7 Because like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

8 The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beautiful words.

9 Speak not in the ears of fools: because they will despise the instruction of thy speech.

10 Touch not the bounds of little ones: and enter not into the field of the fatherless:

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let thy heart apply itself to instruction: and thy ears to words of knowledge.

13 ‖ Withhold not correction from a child: for if thou strike him with the rod, he shall not die. ‖ Supra 13. 24. Eccli. 30. 1. Supra 29. 15.

14 Thou shalt beat him with the rod, and deliver his soul from hell.

15 My son, if thy mind be wise, my heart shall rejoice with thee:

16 And my reins shall rejoice, when thy lips shall speak what is right.

17 ‖ Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long: ‖ Infra 24. 1.

18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

19 Hear thou, my son, and be wise: and guide thy mind in the way.

20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

21 Because they that give themselves to drinking, and that club together, shall be consumed; and drousiness shall be clothed with rags.

22 Hearken to thy father, that begot thee: and despise not thy mother when she is old.

23 Buy truth, and do not ſell wiſdom, and inſtruction, and underſtanding.
24 The father of the juſt rejoiceth greatly: he that hath begotten a wiſe ſon, ſhall have joy in him.
25 Let thy father, and thy mother be joyful, and let her rejoice that bore thee.
26 My ſon, give me thy heart: and let thy eyes keep my ways.
27 For a harlot is a deep ditch: and a ſtrange woman is a narrow pit.
28 She lyeth in wait in the way as a robber, and him whom ſhe ſhall ſee unwary, ſhe will kill.
29 Who hath wo? whoſe father hath wo? who hath contentions? who falls into pits? who hath wounds without cauſe? who hath redneſs of eyes?
30 Surely they that paſs their time in wine, and ſtudy to drink off their cups.
31 Look not upon the wine when it is yellow, when the colour thereof ſhineth in the glaſs: it goeth in pleaſantly,
32 But in the end, it will bite like a ſnake, and will ſpread abroad poiſon like a baſiliſk.
33 Thy eyes ſhall behold ſtrange women, and thy heart ſhall utter perverſe things.
34 And thou ſhalt be as one ſleeping in the midſt of the ſea, and as a pilot faſt aſleep, when the ſtern is loſt.
35 And thou ſhalt ſay: They have beaten me, but I was not ſenſible of pain: they drew me, and I felt not: when ſhall I awake, and find wine again?

CHAP. XXIV.

Supra 23. 17. SEEK not to be like evil men, neither deſire to be with them:
2 Becauſe their mind ſtudieth robberies, and their lips ſpeak deceits.
3 By wiſdom the houſe ſhall be built, and by prudence it ſhall be ſtrengthened.
4 By inſtruction the ſtore-rooms ſhall be filled with all precious and moſt beautiful wealth.
5 A wiſe man is ſtrong: and a knowing man, ſtout and valiant.
6 Becauſe war is managed by due ordering: and there ſhall be ſafety where there are many counſels.
7 Wiſdom is too high for a fool, in the gate he ſhall not open his mouth.
8 He that deviſeth to do evils, ſhall be called a fool.
9 The thought of a fool is ſin: and the detracter is the abomination of men.
10 If thou loſe hope being weary in the day of diſtreſs, thy ſtrength ſhall be diminiſhed.
11 || Deliver them that are led to death: and thoſe that are drawn to death forbear not to deliver. || Pſ. 81. 4.
12 If thou ſay: I have not ſtrength enough: he that ſeeth into the heart, he underſtandeth, and nothing deceiveth the keeper of thy ſoul, and he ſhall render to a man according to his works.
13 || Eat honey, my ſon, becauſe it is good, and the honeycomb moſt ſweet to thy throat: || Infra 25. 16. & 27.
14 So alſo *is* the doctrine of wiſdom to thy ſoul: which when thou haſt found, thou ſhalt have hope in the end, and thy hope ſhall not periſh.
15 Lie not in wait, nor ſeek after wickedneſs in the houſe of the juſt, nor ſpoil his reſt.
16 For a juſt man ſhall fall ſeven times, and ſhall riſe again: but the wicked ſhall fall down into evil.
17 When thy enemy ſhall fall, be not glad, and in his ruin let not thy heart rejoice:
18 Leſt the Lord ſee, and it diſpleaſe him, and he turn away his wrath from him.
19 Contend not with the wicked, nor ſeek to be like the ungodly:
20 For evil men have no hope of things to come, and the lamp of the wicked ſhall be put out.
21 My ſon, fear the Lord, and the king: and have nothing to do with detracters.
22 For their deſtruction ſhall riſe ſuddenly: and who knoweth the ruin of both?
23 Theſe things alſo to the wiſe: || It is not good to have reſpect to perſons in judgment. || Lev. 19. 15. Deut. 1. 17. & 16. 19 Eccli. 42. 1.
24 They that ſay to the wicked man: Thou art juſt: ſhall be curſed by the people, and the tribes ſhall abhor them.
25 They that rebuke him, ſhall be praiſed: and a bleſſing ſhall come upon them.
26 He ſhall kiſs the lips, who anſwereth right words.
27 Prepare thy work without, and diligently till thy ground: that afterward thou mayſt build thy houſe.
28 Be not witneſs without cauſe againſt thy neighbour: and deceive not any man with thy lips.
29 || Say not: I will do to him as he hath done to me: I will render to every one according to his work. || Supra 20. 22.
30 I paſſed by the field of the ſlothful man, and by the vineyard of the fooliſh man:
31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the ſtone-wall was broken down.
32 Which when I had ſeen, I laid it up

in my heart, and by the example I received instruction.

33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest:

34 And poverty shall come to thee as a runner, and beggary as an armed man.

CHAP. XXV.

THESE are also parables of Solomon, which the men of Ezechias king of Juda copied out.

2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.

6 The heaven above, and the earth beneath, and the heart of kings is unsearchable.

4 Take away the rust from silver, and the there shall come forth a most pure vessel:

5 Take away wickedness from the face of the king, and his throne shall be established with justice.

6 Appear not glorious before the king, and stand not in the place of great men.

7 For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

8 The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend.

9 Treat thy cause with thy friend, and discover not the secret to a stranger:

10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee.

Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11 To speak a word in due time, *is like* apples of gold on beds of silver.

12 As an ear-ring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

13 ‖ As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, *for* he refresheth his soul. ‖ Infra 26. 6.

14 *As* clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

15 By patience a prince shall be appeased, ‖ and a soft tongue shall break hardness. ‖ Supra 15. 18.

16 Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

18 A man that beareth false witness against his neighbour, is *like* a dart and a sword and a sharp arrow.

19 To trust to an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

20 And one that loseth his garment in cold weather.

As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

21 ‖ If thy enemy be hungry, give him to eat: if he thirst, give him water to drink: ‖ Rom. 12. 20.

22 For thou shalt heap hot coals upon his head, and the Lord will reward thee.

23 The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

24 ‖ It is better to sit in a corner of the house-top, than with a brawling woman, and in a common house. ‖ Supra 21. 9.

25 *As* cold water to a thirsty soul, so *is* good tidings from a far country.

26 A just man falling down before the wicked, is as a fountain troubled with the foot, and a corrupted spring.

27 As it is not good for a man to eat much honey, ‖ so he that is a searcher of majesty, shall be overwhelmed by glory. ‖ Eccli. 3. 22.

28 As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

CHAP. XXVI.

AS snow in summer, and rain in harvest: so glory is not seemly for a fool.

2 As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

3 A whip for a horse, and a snaffle for an ass, ‖ and a rod for the back of fools. ‖ Supra 25. 13.

4 Answer not a fool according to his folly, lest thou be made like him.

5 Answer a fool according to his folly, lest he imagine himself to be wise.

CHAP. XXV. VER. 27. *Majesty*, viz. of God. For to search into that incomprehensible *Majesty*, and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of light and glory, which it cannot comprehend.

CHAP. XXVI. VER. 2. *As a bird, &c.* The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth, as whithersoever a bird flies, it returns to its own nest.

VER. 4. *Answer not a fool, &c.* Viz. so as to imitate him, but only so as to reprove his folly.

6 || He that ſendeth words by a fooliſh meſſenger, is lame of feet and drinketh iniquity. || Supra 25. 13.

7 As a lame man hath fair legs in vain: ſo a parable is unſeemly in the mouth of fools.

8 As he that caſteth a ſtone into the * heap of Mercury: ſo is he that giveth honour to a fool. * i. e. heap of ſtones at the foot of this idol.

9 As if a thorn ſhould grow in the hand of a drunkard: ſo is a parable in the mouth of fools.

10 Judgment determineth cauſes: and he that putteth a fool to ſilence, appeaſeth anger.

11 || As a dog that returneth to his vomit, ſo is the fool that repeateth his folly. || 2 Peter 2. 22.

12 Haſt thou ſeen a man wiſe in his own conceit? there ſhall be more hope of a fool than of him.

13 The ſlothful man ſaith: There is a lion in the way, and a lioneſs in the roads.

14 As the door turneth upon its hinges, ſo doth the ſlothful upon his bed.

15 || The ſlothful hideth his hand under his arm-pit, and it grieveth him to turn it to his mouth. || Supra 19. 24.

16 The ſluggard is wiſer in his own conceit, than ſeven men that ſpeak ſentences.

17 As he that taketh a dog by the ears, ſo *is* he that paſſeth by in anger, and meddleth with another man's quarrel.

18 As he is guilty that ſhooteth arrows, and lances unto death:

19 So is the man, that hurteth his friend deceitfully: and when he is taken, ſaith: I did it in jeſt.

20 When the wood faileth, the fire ſhall go out: and when the tale-bearer is taken away, contentions ſhall ceaſe.

21 As coals are to burning coals, and wood to fire, || ſo an angry man ſtirreth up ſtrife. || Supra 15. 18.

22 The words of a tale-bearer *are* as it were ſimple, but they reach to the innermoſt parts of the belly.

23 Swelling lips joined with a corrupt heart, are like an earthen veſſel adorned with ſilver droſs.

24 An enemy is known by his lips, when in his heart he entertaineth deceit.

25 When he ſhall ſpeak low, truſt him not: becauſe there are ſeven miſchiefs in his heart.

26 He that covereth hatred deceitfully, his malice ſhall be laid open in the public aſſembly.

27 He that diggeth a pit, ſhall fall into it: and he that rolleth a ſtone, it ſhall return to him.

28 A deceitful tongue loveth not truth: and a ſlippery mouth worketh ruin.

CHAP. XXVII.

BOAST not for to-morrow, for thou knoweſt not what the day to come may bring forth.

2 Let another praiſe thee, and not thy own mouth: a ſtranger and not thy own lips.

3 || A ſtone is heavy, and ſand weighty: but the anger of a fool is heavier than them both. || Eccli. 22. 18.

4 Anger hath no mercy, nor fury when it breaketh forth: and who can bear the violence of one provoked?

5 Open rebuke is better than hidden love.

6 Better are the wounds of a friend, than the deceitful kiſſes of an enemy.

7 || A ſoul that is full ſhall tread upon the honeycomb: and a ſoul that is hungry ſhall take even bitter for ſweet. || Job 6. 7.

8 As a bird that wandereth from her neſt, ſo is a man that leaveth his place.

9 Ointment and perfumes rejoice the heart: and the good counſels of a friend are ſweet to the ſoul.

10 Thy own friend, and thy father's friend forſake not: and go not into thy brother's houſe in the day of thy affliction.

Better is a neighbour that is near, than a brother afar off.

11 Study wiſdom, my ſon, and make my heart joyful, that thou mayſt give an anſwer to him that reproacheth.

12 The prudent man ſeeing evil hideth himſelf: little ones paſſing on have ſuffered loſſes.

13 || Take away his garment that hath been ſurety for a ſtranger: and take from him a pledge for ſtrangers. || Supra 20. 16.

14 He that bleſſeth his neighbour with a loud voice, riſing in the night, ſhall be like to him that curſeth.

15 || Roofs dropping through in a cold day, and a contentious woman are alike. || Supra 19. 13.

16 He that retaineth her, *is* as he that would hold the wind, and ſhall call in the oil of his right hand.

17 Iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his friend.

18 He that keepeth the fig-tree, ſhall eat the fruit thereof: and he that is the keeper of his maſter, ſhall be glorified.

19 As the faces of them that look therein, ſhine in the water, ſo the hearts of men are laid open to the wiſe.

20 Hell and deſtruction are never filled: || ſo the eyes of men are never ſatisfied. || Eccli. 14. 9.

21 ‡ As ſilver is tried in the fining-pot, and gold in the furnace: ſo a man is tried by the mouth of him that praiſeth. ‡ Supra 17. 3.

The heart of the wicked ſeeketh after

evils, but the righteous heart ſeeketh after knowledge.

22 Though thou ſhouldeſt bray a fool in the mortar, as when a peſtle ſtriketh upon ſodden barley, his folly would not be taken from him.

23 Be diligent to know the countenance of thy cattle, and conſider thy own flocks:

24 For thou ſhalt not always have power: but a crown ſhall be given to generation and generation.

25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

‖ 1 Tim. 6. 8. 26 ‖ Lambs *are* for thy clothing: and kids for the price of the field.

27 Let the milk of the goats be enough for thy food, and for the neceſſities of thy houſe, and for maintenance for thy handmaids.

CHAP. XXVIII.

THE wicked man fleeth, when no man purſueth: but the juſt, bold as a lion, ſhall be without dread.

2 For the ſins of the land many *are* the princes thereof: and for the wiſdom of a man, and the knowledge of thoſe things that are ſaid, the life of the prince ſhall be prolonged.

3 A poor man that oppreſſeth the poor, is like a violent ſhower, which bringeth a famine.

4 They that forſake the law, praiſe the wicked man: they that keep it, are incenſed againſt him.

5 Evil men think not on judgment: but they that ſeek after the Lord, take notice of all things.

‖ Supra 19. 1. 6 ‖ Better is the poor man walking in his ſimplicity, than the rich in crooked ways.

7 He that keepeth the law, is a wiſe ſon: but he that feedeth gluttons, ſhameth his father.

8 He that heapeth together riches by uſury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer ſhall be an abomination.

10 He that deceiveth the juſt in a wicked way, ſhall fall in his own deſtruction: and the upright ſhall poſſeſs his goods.

11 The rich man ſeemeth to himſelf wiſe: but the poor man that is prudent ſhall ſearch him out.

12 In the joy of the juſt there is great glory: when the wicked reign, men are ruined.

13 He that hideth his ſins, ſhall not proſper: but he that ſhall confeſs, and forſake them, ſhall obtain mercy.

14 Bleſſed is the man that is always fearful: but he that is hardened in mind, ſhall fall into evil.

15 *As* a roaring lion, and a hungry bear, *ſo is* a wicked prince over the poor people.

16 A prince void of prudence ſhall oppreſs many by calumny: but he that hateth covetouſneſs, ſhall prolong his days.

17 A man that doth violence to the blood of a perſon, if he flee even to the pit, no man will ſtay him.

18 He that walketh uprightly, ſhall be ſaved: he that is perverſe in his ways, ſhall fall at once.

‖ Supra 12. 11. Eccli. 20. 30. 19 ‖ He that tilleth his ground, ſhall be filled with bread: but he that followeth idleneſs, ſhall be filled with poverty.

‡ Supra 13. 11. & 20. 21. & Infra ver. 22. 20 A faithful man ſhall be much praiſed: ‡ but he that maketh haſt to be rich, ſhall not be innocent.

21 He that hath reſpect to a perſon in judgment, doth not well: ſuch a man even for a morſel of bread forſaketh the truth.

22 A man, that maketh haſte to be rich, and envieth others, is ignorant that poverty ſhall come upon him.

23 He that rebuketh a man, ſhall afterward find favour with him, more than he that by a flattering tongue deceiveth *him*.

24 He that ſtealeth any thing from his father, or from his mother: and ſaith, This is no ſin, is the partner of a murderer.

25 He that boaſteth, and puffeth up himſelf, ſtirreth up quarrels: but he that truſteth in the Lord, ſhall be healed.

26 He that truſteth in his own heart, is a fool: but he that walketh wiſely, he ſhall be ſaved.

27 He that giveth to the poor, ſhall not want: he that deſpiſeth his entreaty, ſhall ſuffer indigence.

28 When the wicked riſe up, men ſhall hide themſelves: when they periſh, the juſt ſhall be multiplied.

CHAP. XXIX.

THE man that with a ſtiff neck deſpiſeth him that reproveth him, ſhall ſuddenly be deſtroyed: and health ſhall not follow him.

2 When juſt men increaſe, the people ſhall rejoice: when the wicked ſhall bear rule, the people ſhall mourn.

3 A man that loveth wiſdom, rejoiceth his father: but he that maintaineth harlots, ſhall ſquander away his ſubſtance.

4 A juſt king ſetteth up the land: a covetous man ſhall deſtroy it.

5 A man that ſpeaketh to his friend

with flattering and diſſembling words, ſpreadeth a net for his feet.

6 A ſnare ſhall entangle the wicked man when he ſinneth: and the juſt ſhall praiſe and rejoice.

7 The juſt taketh notice of the cauſe of the poor: the wicked is void of knowledge.

8 Corrupt men bring a city to ruin: but wiſe men turn away wrath.

9 If a wiſe man contend with a fool, whether he be angry, or laugh, he ſhall find no reſt.

10 Blood-thirſty men hate the upright: but juſt men ſeek his ſoul.

11 A fool uttereth all his mind: a wiſe man deferreth, and keepeth it till afterwards.

12 A prince that gladly heareth lying words, hath all his ſervants wicked.

‖ Supra 22. 2. 13 ‖ The poor man and the creditor have met one another: the Lord is the enlightener of them both.

14 The king that judgeth the poor in truth, his throne ſhall be eſtabliſhed for ever.

‖ Supra 23. 13. & Infra ver. 17. 15 ‖ The rod and reproof give wiſdom: but the child that is left to his own will bringeth his mother to ſhame.

16 When the wicked are multiplied, crimes ſhall be multiplied: but the juſt ſhall ſee their downfal.

17 Inſtruct thy ſon, and he ſhall refreſh thee, and ſhall give delight to thy ſoul.

18 When prophecy ſhall fail, the people ſhall be ſcattered abroad: but he that keepeth the law, is bleſſed.

19 A ſlave will not be corrected by words: becauſe he underſtandeth what thou ſayeſt, and will not anſwer.

20 Haſt thou ſeen a man haſty to ſpeak? folly is rather to be looked for, than his amendment.

21 He that nouriſheth his ſervant delicately from his childhood, afterwards ſhall find him ſtubborn.

22 A paſſionate man provoketh quarrels: and he that is eaſily ſtirred up to wrath, ſhall be more prone to ſin.

‖ Job 22. 29. 23 ‖ Humiliation followeth the proud: and glory ſhall uphold the humble of ſpirit.

24 He that is partaker with a thief, hateth his own ſoul: he heareth one putting him to his oath, and diſcovereth not.

25 He that feareth man, ſhall quickly fall: he that truſteth in the Lord, ſhall be ſet on high.

26 Many ſeek the face of the prince: but the judgment of every one cometh forth from the Lord.

27 The juſt abhor a wicked man: and the wicked loath them that are in the right way.

The ſon that keepeth the word, ſhall be free from deſtruction.

CHAP. XXX.

The wiſe man thinketh humbly of himſelf. His prayer, and ſentiments upon certain virtues and vices.

THE words of Gatherer the ſon of Vomiter. The viſion which the man ſpoke, with whom God is, and who being ſtrengthened by God, abiding with him, ſaid:

2 I am the moſt fooliſh of men, and the wiſdom of men is not with me.

3 I have not learned wiſdom, and have not known the ſcience of ſaints.

4 Who hath aſcended up into heaven, and deſcended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raiſed up all the borders of the earth? what is his name, and what is the name of his ſon, if thou knoweſt?

‖ Pſ. 11. 7. 5 ‖ Every word of God is fire-tried: he is a buckler to them that hope in him.

‡ Deut. 4. 2. & 12. 32. 6 ‡ Add not any thing to his words, leſt thou be reproved and found a liar:

7 Two things I have aſked of thee, deny them not to me before I die.

8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the neceſſaries of life:

9 Leſt perhaps being filled, I ſhould be tempted to deny, and ſay: Who is the Lord? or being compelled by poverty, I ſhould ſteal, and forſwear the name of my God.

10 Accuſe not a ſervant to his maſter, leſt he curſe thee, and thou fall.

11 *There is* a generation that curſeth their father, and doth not bleſs their mother.

12 A generation, that are pure in their own eyes, and yet are not waſhed from their filthineſs.

13 A generation, whoſe eyes are lofty, and their eye-lids lifted up on high.

CHAP. XXX. VER. 1. *Gatherer, &c.* or, as it is in the Latin, *Congregans* the ſon of *Vomens*. The Latin interpreter has given us in this place the ſignification of the Hebrew names, inſtead of the names themſelves, which are in the Hebrew, *Agur the ſon of Jakeh*. But whether this *Agur* be the ſame perſon as *Solomon*, as many think, or a different perſon, whoſe doctrine was adopted by Solomon, and inſerted among his parables or proverbs, is uncertain.

VER. 5. *Is fire tried*: that is, moſt pure, like gold purified by fire.

14 A generation, that for teeth hath ſwords, and grindeth with their jaw-teeth, to devour the needy from off the earth, and the poor from among men.

15 The horſe-leech hath two daughters that ſay: Bring, bring.

There are three things that never are ſatisfied, and the fourth never ſaith: It is enough.

16 Hell, and the mouth of the womb, and the earth which is not ſatisfied with water: and the fire never ſaith: It is enough.

17 The eye that mocketh at his father, and that deſpiſeth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

18 Three things are hard to me, and the fourth I am utterly ignorant of.

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the midſt of the ſea, and the way of a man in youth.

20 Such is alſo the way of an adulterous woman, who eateth, and wipeth her mouth, and ſaith: I have done no evil.

21 By three things the earth is diſturbed, and the fourth it cannot bear:

22 By a ſlave when he reigneth: by a fool when he is filled with meat:

23 By an odious woman when ſhe is married: and by a bond-woman when ſhe is heir to her miſtreſs.

24 There are four very little things of the earth, and they are wiſer than the wiſe:

25 The ants, a feeble people, which provide themſelves food in the harveſt:

26 The rabbit, a weak people, which maketh its bed in the rock:

27 The locuſt hath no king, yet they all go out by their bands:

28 The ſtellio ſupporteth itſelf on hands, and dwelleth in kings houſes.

29 There are three things, which go well, and the fourth that walketh happily:

30 A lion, the ſtrongeſt of beaſts, who hath no fear of any thing he meeteth:

31 A cock girded about the loins: and a ram: and a king, whom none can reſiſt.

32 There is that hath appeared a fool after he was lifted up on high: for if he had underſtood, he would have laid his hand upon his mouth.

33 And he that ſtrongly ſqueezeth the paps to brings out milk, ſtraineth out butter: and he that violently bloweth his noſe, bringeth out blood: and he that provoketh wrath, bringeth forth ſtrife.

CHAP. XXXI.

An exhortation to chaſtity, temperance, and works of mercy; with the praiſe of a wiſe woman.

THE words of king Lamuel. The viſion wherewith his mother inſtructed him.

2 What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?

3 Give not thy ſubſtance to women, and thy riches to deſtroy kings.

4 Give not to kings, O Lamuel, give not wine to kings: becauſe there is no ſecret where drunkenneſs reigneth:

5 And leſt they drink and forget judgments, and pervert the cauſe of the children of the poor.

6 Give ſtrong drink to them that are ſad, and wine to them that are grieved in mind:

7 Let them drink, and forget their want, and remember their ſorrow no more.

8 Open thy mouth for the dumb, and for the cauſes of all the children that paſs.

9 Open thy mouth, decree that which is juſt, and do juſtice to the needy and poor.

10 Who ſhall find a valiant woman? far, and from the uttermoſt coaſts is the price of her.

11 The heart of her huſband truſteth in her, and he ſhall have no need of ſpoils.

12 She will render him good, and not evil, all the days of her life.

13 She hath ſought wool and flax, and hath wrought by the counſel of her hands.

14 She is like the merchant's ſhip, ſhe bringeth her bread from afar.

15 And ſhe hath riſen in the night, and given a prey to her houſhold, and victuals to her maidens.

16 She hath conſidered a field, and bought it: with the fruit of her hands ſhe hath planted a vineyard.

17 She hath girded her loins with ſtrength, and hath ſtrengthened her arm.

18 She hath taſted and ſeen that her traffic is good: her lamp ſhall not be put out in the night.

VER. 15. *The horſe-leech.* Concupiſcence, which hath two daughters that are never ſatisfied, viz. luſt and avarice.

VER. 28. *The ſtellio.* A kind of houſe-lizard marked with ſpots like ſtars, from whence it has its name.

CHAP. XXXI. VER. 1. *Lamuel.* This name ſignifies *God with him*, and is ſuppoſed to have been one of the names of Solomon.

19 She hath put out her hand to ſtrong things, and her fingers have taken hold of the ſpindle.

20 She hath opened her hand to the needy, and ſtretched out her hands to the poor.

21 She ſhall not fear for her houſe in the cold of ſnow: for all her domeſticks are clothed with double garments.

22 She hath made for herſelf clothing of tapeſtry: fine linen, and purple is her covering.

23 Her huſband is honourable in the gates, when he ſitteth among the ſenators of the land.

24 She made fine linen, and ſold it, and delivered a girdle to the Chananite.

25 Strength and beauty are her clothing, and ſhe ſhall laugh in the latter day.

26 She hath opened her mouth to wiſdom, and the law of clemency is on her tongue.

27 She hath looked well to the paths of her houſe, and hath not eaten her bread idle.

28 Her children roſe up, and called her bleſſed: her huſband, and he praiſed her.

29 Many daughters have gathered together riches: thou haſt ſurpaſſed them all.

30 Favour is deceitful, and beauty is vain: the woman that feareth the Lord, ſhe ſhall be praiſed.

31 Give her of the fruit of her hands: and let her works praiſe her in the gates.

ECCLESIASTES.

This book is called Eccleſiaſtes, *or* the preacher, *(in Hebrew* Coheleth) *becauſe in it, Solomon, as an excellent* preacher, *ſetteth forth the vanity of the things of this world: to withdraw the hearts and affections of men from ſuch empty toys.*

CHAP. I.

The vanity of all temporal things.

THE words of Eccleſiaſtes, the ſon of David, king of Jeruſalem.

2 Vanity of vanities, ſaid Eccleſiaſtes: vanity of vanities, and all is vanity.

3 What hath a man more of all his labour, that he taketh under the ſun?

4 *One* generation paſſeth away, and *another* generation cometh: but the earth ſtandeth for ever.

5 The ſun riſeth, and goeth down, and returneth to his place: and there riſing again,

6 Maketh his round by the South, and turneth again to the North: the ſpirit goeth forward ſurveying all places round about, and returneth to his circuits.

7 All the rivers run into the ſea, yet the ſea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

8 All things are hard: man cannot explain them by word. The eye is not filled with ſeeing, neither is the ear filled with hearing.

9 What is it that hath been? the ſame thing that ſhall be. What is it that hath been done? the ſame that ſhall be done.

10 Nothing under the ſun is new, neither is any man able to ſay: Behold, this is new: for it hath already gone before, in the ages that were before us.

11 There is no remembrance of former things: nor indeed of thoſe things which hereafter are to come, ſhall there be any remembrance with them that ſhall be in the latter end.

12 I Eccleſiaſtes was king over Iſrael in Jeruſalem,

13 And I propoſed in my mind to ſeek and ſearch out wiſely concerning all things that are done under the ſun. This painful occupation hath God given to the children of men, to be exerciſed therein.

VER. 24. *The Chananite*, the merchant: for *Chananite* in Hebrew ſignifies *a merchant*.

14 I have ſeen all things that are done under the ſun, and behold all is vanity, and vexation of ſpirit.

15 The perverſe are hard to be corrected, and the number of fools is infinite.

16 I have ſpoken in my heart, ſaying: Behold I am become great, and have gone beyond all in wiſdom, that were before me in Jeruſalem: and my mind hath contemplated many things wiſely, and I have learned.

17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in theſe alſo there was labour, and vexation of ſpirit,

18 Becauſe in much wiſdom there is much indignation: and he that addeth knowledge, addeth alſo labour.

CHAP. II.

The vanity of pleaſures, riches, and worldly labours.

I SAID in my heart: I will go, and abound with delights, and enjoy good things. And I ſaw that this alſo was vanity.

2 Laughter I counted error: and to mirth I ſaid: Why art thou vainly deceived?

3 I thought in my heart, to withdraw my fleſh from wine, that I might turn my mind to wiſdom, and might avoid folly, till I might ſee what was profitable for the children of men: and what they ought to do under the ſun, all the days of their life.

4 I made me great works, I built me houſes, and planted vineyards,

5 I made gardens, and orchards, and ſet them with trees of all kinds,

6 And I made me ponds of water, to water therewith the wood of the young trees,

7 I got me men ſervants, and maid-ſervants, and had a great family: and herds of oxen, and great flocks of ſheep, above all that were before me in Jeruſalem:

‖ 3 Kings 12. 4. 8 ‖ I heaped together for myſelf ſilver and gold, and the wealth of kings, and provinces: I made me ſinging men, and ſinging women, and the delights of the ſons of men, cups and veſſels to ſerve to pour out wine:

9 And I ſurpaſſed in riches all that were before me in Jeruſalem: my wiſdom alſo remained with me.

10 And whatſoever my eyes deſired, I refuſed them not: and I withheld not my heart from enjoying every pleaſure, and delighting itſelf in the things which I had prepared: and eſteemed this my portion, to make uſe of my own labour.

11 And when I turned myſelf to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I ſaw in all things vanity, and vexation of mind, and that nothing was laſting under the ſun.

12 I paſſed further to behold wiſdom, and errors and folly (What is man, ſaid I, that he can follow the king his maker?)

13 And I ſaw that wiſdom excelled folly, as much as light differeth from darkneſs.

14 ‖ The eyes of a wiſe man are in his head: the fool walketh in darkneſs: and I learned that they were to die both alike. ‖ Prov. 17. 24. Infra 8. 1.

15 And I ſaid in my heart: If the death of the fool and mine ſhall be one, what doth it avail me, that I have applied myſelf more to the ſtudy of wiſdom? And ſpeaking with my own mind, I perceived that this alſo was vanity.

16 For there ſhall be no remembrance of the wiſe no more than of the fool for ever, and the times to come ſhall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And therefore I was weary of my life, when I ſaw that all things under the ſun are evil, and all vanity and vexation of ſpirit.

18 Again I hated all my application wherewith I had earneſtly laboured under the ſun, being like to have an heir after me,

19 Whom I know not whether he will be a wiſe man or a fool, and he ſhall have rule over all my labours with which I have laboured and been ſolicitous: and is there any thing ſo vain?

20 Wherefore I left off and my heart renounced labouring any more under the ſun.

21 For when a man laboureth in wiſdom, and knowledge, and carefulneſs, he leaveth what he hath gotten to an idle man: ſo this alſo is vanity, and a great evil.

22 For what profit ſhall a man have of all his labour, and vexation of ſpirit, with which he hath been tormented under the ſun?

23 All his days are full of ſorrows and miſeries, even in the night he doth not reſt in mind: and is not this vanity?

24 Is it not better to eat and drink, and to ſhew his ſoul good things of his labours? and this is from the hand of God.

25 Who ſhall ſo feaſt and abound with delights as I?

26 God hath given to a man that is good in his ſight, wiſdom and knowledge, and joy: but to the ſinner he hath given vexation, and ſuperfluous care, to heap up and to gather together, and to give it to him that hath pleaſed God: but this alſo is vanity, and a fruitleſs ſolicitude of the mind.

CHAP. III.

All human things are liable to perpetual changes. We are to rest on God's providence and cast away fruitless cares.

ALL things have their season, and in their times all things pass under heaven.

2 A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal. A time to destroy, and a time to build.

4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

6 A time to get, and a time to lose. A time to keep, and a time to cast away.

7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 What hath man more of his labour?

10 I have seen the trouble, which God hath given the sons of men, to be exercised in it.

11 He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice, and to do well in his life.

13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

14 I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made that he may be feared.

15 That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.

17 And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

18 I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.

19 Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity,

20 And all things go to one place: of earth they were made, and into earth they return together.

21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

CHAP. IV.

Other instances of human miseries.

I TURNED myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.

2 And I praised the dead rather than the living:

3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.

5 The fool foldeth his hands together, and eateth his own flesh, saying:

6 Better is a handful with rest, than both hands full with labour, and vexation of mind.

7 Considering I found also another vanity under the sun:

8 There is but one, and he hath not a second, no child no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.

9 It is better therefore that two should be together, than one: for they have the advantage of their society:

CHAP. III. VER. 19. *Man hath nothing more, &c.* viz. as to the life of the body.

VER. 21. *Who knoweth, &c.* viz. *experimentally*; since no one in this life can see a spirit. But as to the spirit of the beasts which is merely *animal*, and becomes extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more.

10 If one fall he ſhall be ſupported by the other: wo to him that is alone, for when he falleth, he hath none to lift him up.

11 And if two lie together, they ſhall warm one another: how ſhall one alone be warmed?

12 And if a man prevail againſt one, two ſhall withſtand him: a threefold cord is not eaſily broken.

13 Better is a child that is poor and wiſe, than a king that is old and fooliſh, who knoweth not to foreſee for hereafter.

14 Becauſe out of priſon and chains ſometimes a man cometh forth to a kingdom: and another born king is conſumed with poverty.

15 I ſaw all men living, that walk under the ſun with the ſecond young man, who ſhall riſe up in his place.

16 The number of the people, of all that were before him is infinite: and they that ſhall come afterwards, ſhall not rejoice in him: but this alſo is vanity, and vexation of ſpirit.

17 Keep thy foot, when thou goeſt into the houſe of God, and draw nigh to hear. ‖ For much better is obedience, than the victims of fools, who know not what evil they do. ‖ 1 Kings 15. 22. Oſee 6. 6.

CHAP. V.

Caution in words. Vows are to be paid. Riches are often pernicious: the moderate uſe of them is the gift of God.

SPEAK not any thing raſhly, and let not thy heart be haſty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

2 Dreams follow many cares; and in many words ſhall be found folly.

3 If thou haſt vowed any thing to God, defer not to pay it: for an unfaithful and fooliſh promiſe diſpleaſeth him: but whatſoever thou haſt vowed, pay it:

4 And it is much better not to vow, than after a vow not to perform the things promiſed.

5 Give not thy mouth to cauſe thy fleſh to ſin: and ſay not before the angel: There is no providence: leſt God be angry at thy words, and deſtroy all the works of thy hands.

6 Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

7 If thou ſhalt ſee the oppreſſions of the poor, and violent judgments, and juſtice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others ſtill higher than theſe.

8 Moreover there is the king that reigneth over all the land ſubject to him.

9 A covetous man ſhall not be ſatisfied with money: and he that loveth riches ſhall reap no fruit from them: ſo this alſo is vanity.

10 Where there are great riches, there are alſo many to eat them. And what doth it profit the owner, but that he ſeeth the riches with his eyes?

11 Sleep is ſweet to a labouring man, whether he eat little or much: but the fulneſs of the rich will not ſuffer him to ſleep.

12 ‖ There is alſo another grievous evil which I have ſeen under the ſun: riches kept to the hurt of the owner. ‖ Job 20. 20.

13 For they are loſt with very great affliction: he hath begotten a ſon, who ſhall be in extremity of want.

14 ‖ As he came forth naked from his mother's womb, ſo ſhall he return, and ſhall take nothing away with him of his labour. ‖ Job 1. 21. 1 Tim. 6. 7.

15 A moſt deplorable evil: as he came, ſo ſhall he return. What then doth it profit him that he hath laboured for the wind?

16 All the days of his life he eateth in darkneſs, and in many cares, and in miſery, and ſorrow.

17 This therefore hath ſeemed good to me, that a man ſhould eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the ſun, all the days of his life, which God hath given him: and this is his portion.

18 And every man to whom God hath given riches, and ſubſtance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

19 For he ſhall not much remember the days of his life, becauſe God entertaineth his heart with delight.

CHAP. VI.

The miſery of the covetous man.

THERE is alſo another evil, which I have ſeen under the ſun, and that frequent among men:

2 A man to whom God hath given riches, and ſubſtance, and honour, and his ſoul wanteth nothing of all that he deſireth: yet God doth not give him power to eat thereof, but a ſtranger ſhall eat it up. This is vanity and a great miſery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his ſoul make no uſe of the goods of his ſubſtance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkneſs, and his name ſhall be wholly forgotten.
5 He hath not ſeen the ſun, nor known the diſtance of good and evil:
6 Although he lived two thouſand years, and hath not enjoyed good things: do not all make haſte to one place?
7 All the labour of man is for his mouth: but his ſoul ſhall not be filled.
8 What hath the wiſe man more than the fool? and what the poor man, but to go thither, where there is life?
9 Better it is to ſee what thou mayſt deſire, than to deſire that which thou canſt not know. But this alſo is vanity, and preſumption of ſpirit.
10 ‖ He that ſhall be, his name is already called: and it is known, that he is man, and cannot contend in judgment with him that is ſtronger than himſelf.
‖ 1 Kings 13. 14. & 3 Kings 13. 2.
11 There are many words that have much vanity in diſputing.

CHAP. VII.

Preſcriptions againſt worldly vanities: mortification, patience, and ſeeking wiſdom.

WHAT needeth a man to ſeek things that are above him, whereas he knoweth not, what is profitable for him in his life, in all the days of his pilgrimage, and the time that paſſeth like a ſhadow? Or who can tell him what ſhall be after him under the ſun?
‖ Prov. 22. 1.
2 ‖ A good name is better than precious ointments: and the day of death than the day of one's birth.
3 It is better to go to the houſe of mourning, than to the houſe of feaſting: for in that we are put in mind of the end of all, and the living thinketh what is to come.
4 Anger is better than laughter: becauſe by the ſadneſs of the countenance the mind of the offender is corrected.
5 The heart of the wiſe is where there is mourning, and the heart of fools where there is mirth.
6 It is better to be rebuked by a wiſe man, than to be deceived with the flattery of fools.
7 For as the crackling of thorns burning under a pot, ſo *is* the laughter of a fool: now this alſo is vanity.
8 Oppreſſion troubleth the wiſe, and ſhall deſtroy the ſtrength of his heart.
9 Better is the end of a ſpeech, than the beginning. Better is the patient man than the preſumptuous.
10 Be not quickly angry: for anger reſteth in the boſom of a fool.
11 Say not: What thinkeſt thou is the cauſe that former times were better than they are now? for this manner of queſtion is fooliſh.
12 Wiſdom with riches is more profitable, and bringeth more advantage to them that ſee the ſun.
13 For as wiſdom is a defence, ſo money is a defence: but learning and wiſdom excel in this, that they give life to him that poſſeſſeth them.
14 Conſider the works of God, that no man can correct whom he hath deſpiſed.
15 In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find againſt him any juſt complaint.
16 Theſe things alſo I ſaw in the days of my vanity: A juſt man periſheth in his juſtice, and a wicked man liveth a long time in his wickedneſs.
17 Be not over juſt: and be not more wiſe than is neceſſary, leſt thou become ſtupid.
18 Be not overmuch wicked: and be not fooliſh, leſt thou die before thy time.
19 It is good that thou ſhouldſt hold up the juſt, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.
20 Wiſdom hath ſtrengthened the wiſe more than ten princes of the city.
21 ‖ For there is no juſt man upon earth, that doth good, and ſinneth not.
‖ 3 Kings 8. 46. 2 Par. 6. 36.
22 But do not apply thy heart to all words that are ſpoken: leſt perhaps thou hear thy ſervant reviling thee.
Prov. 20. 9. 1 John 1. 8.
23 For thy conſcience knoweth, that thou alſo haſt often ſpoken evil of others.
24 I have tried all things in wiſdom. I have ſaid: I will be wiſe: and it departed farther from me.
25 Much more than it was: *it is* a great depth, who ſhall find it out?
26 I have ſurveyed all things with my mind, to know, and conſider, and ſeek out wiſdom, and reaſon: and to know the wickedneſs of the fool, and the error of the imprudent:
27 And I have found a woman more bitter than death, who is the hunter's ſnare, and her heart is a net, and her hands are bands. He that pleaſeth God ſhall eſcape from her: but he that is a ſinner, ſhall be caught by her.

CHAP. VII. VER. 4. *Anger.* That is, correction, or juſt wrath and zeal againſt evil.
VER. 17. *Over juſt*, viz. By an exceſſive rigour in cenſuring the ways of God in bearing with the wicked.
VER. 18. *Be not overmuch wicked*, That is, leſt by the greatneſs of your ſin you leave no room for mercy.

28 Lo this have I found, ſaid Eccleſiaſtes, weighing one thing after another, that I might find out the account,

29 Which yet my ſoul ſeeketh, and I have not found it. One man among a thouſand I have found, a woman among them all I have not found.

30 Only this I have found, that God made man right, and he hath intangled himſelf with an infinity of queſtions. Who is as the wiſe man? and who hath known the reſolution of the word?

CHAP. VIII.

True wiſdom is to obſerve God's commandments. The ways of God are unſearchable.

Supra 2. 14.

THE wiſdom of a man ſhineth in his countenance, and the moſt mighty will change his face.

2 I obſerve the mouth of the king, and the commandments of the oath of God.

3 Be not haſty to depart from his face, and do not continue in an evil work: for he will do all that pleaſeth him:

4 And his word is full of power: neither can any man ſay to him: Why doſt thou ſo?

5 He that keepeth the commandment, ſhall find no evil. The heart of a wiſe man underſtandeth time and anſwer.

6 There is a time and opportunity for every buſineſs, and great affliction for man:

7 Becauſe he is ignorant of things paſt, and things to come he cannot know by any meſſenger.

8 It is not in man's power to ſtop the ſpirit, neither hath he power in the day of death, neither is he ſuffered to reſt when war is at hand, neither ſhall wickedneſs ſave the wicked.

9 All theſe things I have conſidered, and applied my heart to all the works that are done under the ſun. Sometimes one man ruleth over another to his own hurt.

10 I ſaw the wicked buried: who alſo when they were yet living were in the holy place, and were praiſed in the city as men of juſt works: but this alſo is vanity.

11 For becauſe ſentence is not ſpeedily pronounced againſt the evil, the children of men commit evils without any fear.

12 But though a ſinner do evil a hundred times, and by patience be borne withal, I know from thence that it ſhall be well with them that fear God, who dread his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a ſhadow let them paſs away that fear not the face of the Lord.

14 There is alſo another vanity, which is done upon the earth. There are juſt men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as ſecure, as though they had the deeds of the juſt: but this alſo I judge moſt vain.

15 Therefore I commended mirth, becauſe there was no good for a man under the ſun, but to eat, and drink, and be merry: and that he ſhould take nothing elſe with him of his labour in the days of his life, which God hath given him under the ſun.

16 And I applied my heart to know wiſdom, and to underſtand the diſtraction that is upon earth: for there are ſome that day and night take no ſleep with their eyes.

17 And I underſtood that man can find no reaſon of all thoſe works of God that are done under the ſun: and the more he ſhall labour to ſeek, ſo much the leſs ſhall he find: yea though the wiſeman ſhould ſay, that he knoweth *it*, he ſhall not be able to find *it*.

CHAP. IX.

Man knows not certainly that he is in God's grace. After death no more work or merit.

ALL theſe things have I conſidered in my heart, that I might carefully underſtand them: There are juſt men and wiſe men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

2 But all things are kept uncertain for the time to come, becauſe all things equally happen to the juſt and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that deſpiſeth ſacrifices. As the good is, ſo alſo is the ſinner: as the perjured, ſo he alſo that ſweareth truth.

3 This is a very great evil among all things that are done under the ſun, that the ſame things happen to all men: whereby alſo the hearts of the children of men

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VER. 30. *Of the word.* That is, of this obſcure and difficult matter.

CHAP. VIII. VER. 15. *No good for a man, &c.* Some commentators think the wiſe man here ſpeaks in the perſon of the libertine: repreſenting the objections of theſe men againſt divine providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may alſo be ſaid, that his meaning is to commend the moderate uſe of the goods of this world, preferably to the cares and ſolicitudes of worldlings, their attachment to vanity and curioſity, and preſumptuouſly diving into the unſearchable ways of divine providence.

are filled with evil, and with contempt while they live, and afterwards they ſhall be brought down to hell.

4 There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

5 For the living know that they ſhall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

6 Their love alſo, and their hatred, and their envy are all periſhed, neither have they any part in this world, and in the work that is done under the ſun.

7 Go then, and eat thy bread with joy, and drink thy wine with gladneſs: becauſe thy works pleaſe God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully with the wife whom thou loveſt, all the days of thy unſteady life, which are given to thee under the ſun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou laboureſt under the ſun.

10 Whatſoever thy hand is able to do, do it earneſtly: for neither work, nor reaſon, nor wiſdom, nor knowledge ſhall be in hell, whither thou art haſtening.

11 I turned me to another thing, and I ſaw that under the ſun, the race is not to the ſwift, nor the battle to the ſtrong, nor bread to the wiſe, nor riches to the learned, nor favour to the ſkilful: but time and chance in all.

12 Man knoweth not his own end: but as fiſhes are taken with the hook, and as birds are caught with the ſnare, ſo men are taken in the evil time, when it ſhall ſuddenly come upon them.

13 This wiſdom alſo I have ſeen under the ſun, and it ſeemed to me to be very great:

14 A little city, and few men in it: there came againſt it a great king, and inveſted it, and built bulwarks round about it, and the ſiege was perfect.

15 Now there was found in it a man poor and wiſe, and he delivered the city by his wiſdom, and no man afterward remembered that poor man.

16 And I ſaid that wiſdom is better than ſtrength: how then is the wiſdom of the poor man ſlighted, and his words not heard?

17 The words of the wiſe are heard in ſilence, more than the cry of a prince among fools.

18 ‖ Better is wiſdom, than weapons of war: and he that ſhall offend in one, ſhall loſe many good things. ‖ Supra 7. 20.

CHAP. X.

Obſervations on wiſdom and folly, ambition and detraction.

DYING flies ſpoil the ſweetneſs of the ointment. Wiſdom and glory is more precious than a ſmall and ſhort-lived folly.

2 The heart of a wiſe man is in his right hand, and the heart of a fool is in his left hand.

3 Yea and the fool when he walketh in the way, whereas he himſelf is a fool, eſteemeth all men fools.

4 If the ſpirit of him that hath power, aſcend upon thee, leave not thy place: becauſe care will make the greateſt ſins to ceaſe.

5 There is an evil that I have ſeen under the ſun, as it were by an error proceeding from the face of the prince:

6 A fool ſet in high dignity, and the rich ſitting beneath.

7 I have ſeen ſervants upon horſes: and princes walking on the ground as ſervants.

8 ‖ He that diggeth a pit, ſhall fall into it: and he that breaketh a hedge, a ſerpent ſhall bite him. ‖ Prov. 26. 27. Eccli. 27. 29.

9 He that removeth ſtones, ſhall be hurt by them: and he that cutteth trees, ſhall be wounded by them.

10 If the iron be blunt, and be not as before, but be made blunt, with much labour it ſhall be ſharpened: and after induſtry ſhall follow wiſdom.

11 If a ſerpent bite in ſilence, he is nothing better that backbiteth ſecretly.

12 The words of the mouth of a wiſe man are grace: but the lips of a fool ſhall throw him down headlong.

13 The beginning of his words is folly, and the end of his talk is a miſchievous error.

14 A fool multiplieth words. A man cannot tell what hath been before him: and what ſhall be after him, who can tell him?

15 The labour of fools ſhall afflict them that know not how to go to the city.

16 Wo to thee, O land, when thy king is a child, and when thy princes eat in the morning.

CHAP. IX. VER. 5. *Know nothing more*, viz. As to the tranſactions of this world, in which they have now no part, unleſs it be revealed to them; neither have they any knowledge or power now of doing any thing to ſecure their eternal ſtate, (if they have not taken care of it in their life time); nor can they now procure themſelves any good, as the living always may do, by the grace of God.

17 Bleſſed is the land, whoſe king is noble, and whoſe princes eat in due ſeaſon for refreſhment, and not for riotouſneſs.

18 By ſlothfulneſs a building ſhall be brought down, and through the weakneſs of hands, the houſe ſhall drop through.

19 For laughter they make bread, and wine that the living may feaſt: and all things obey money.

20 Detract not the king, no not in thy thought; and ſpeak not evil of the rich man in thy private chamber: becauſe even the birds of the air will carry thy voice, and he that hath wings will tell what thou haſt ſaid.

CHAP. XI.

Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

CAST thy bread upon the running waters: for after a long time thou ſhalt find it again.

2 Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full, they will pour out rain upon the earth. If the tree fall to the ſouth, or to the north, in what place ſoever it ſhall fall, there ſhall it be.

4 He that obſerveth the wind, ſhall not ſow: and he that conſidereth the clouds, ſhall never reap.

5 As thou knoweſt not what is the way of the ſpirit, nor how the bones are joined together in the womb of her that is with child: ſo thou knoweſt not the works of God, who is the maker of all.

6 In the morning ſow thy ſeed, and in the evening let not thy hand ceaſe: for thou knoweſt not which may rather ſpring up, this or that: and if both together, it ſhall be the better.

7 The light is ſweet, and it is delightful for the eyes to ſee the ſun.

8 If a man live many years, and have rejoiced in them all, he muſt remember the darkſome time, and the many days: which when they ſhall come, the things paſſed ſhall be accuſed of vanity.

9 Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thy eyes: and know that for all theſe God will bring thee into judgment.

10 Remove anger from thy heart, and put away evil from thy fleſh. For youth and pleaſure are vain.

CHAP. XII.

The creator is to be remembered in the days of our youth: all worldly things are vain: we ſhould fear God and keep his commandments.

REMEMBER thy creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou ſhalt ſay: They pleaſe me not:

2 Before the ſun, and the light, and the moon, and the ſtars be darkened, and the clouds return after the rain:

3 When the keepers of the houſe ſhall tremble, and the ſtrong men ſhall ſtagger, and the grinders ſhall be idle in a ſmall number, and they that look through the holes ſhall be darkened:

4 And they ſhall ſhut the doors in the ſtreet, when the grinder's voice ſhall be low, and they ſhall riſe up at the voice of the bird, and all the daughters of muſic ſhall grow deaf.

5 And they ſhall fear high things, and they ſhall be afraid in the way, the almond tree ſhall flouriſh, the locuſt ſhall be made fat, and the caper-tree ſhall be deſtroyed: becauſe man ſhall go into the houſe of his eternity, and the mourners ſhall go round about in the ſtreet.

6 Before the ſilver cord be broken, and the golden fillet ſhrink back, and the pitcher be cruſhed at the fountain, and the wheel be broken upon the ciſtern,

7 And the duſt return into its earth, from whence it was, and the ſpirit return to God, who gave it.

8 Vanity of vanities, ſaid Eccleſiaſtes, and all things *are* vanity.

9 And whereas Eccleſiaſtes was very wiſe, he taught the people, and declared the things that he had done: and ſeeking out, he ſet forth many parables.

10 He ſought profitable words, and wrote words moſt right, and full of truth.

11 The words of the wiſe are as goads, and as nails deeply faſtened in, which by

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CHAP. XI. VER. 3. *If the tree fall, &c.* The ſtate of the ſoul is unchangeable when once ſhe comes to heaven or hell: and a ſoul that departs this life in the ſtate of grace, ſhall never fall from grace; as on the other ſide, a ſoul that dies out of the ſtate of grace, ſhall never come to it. But this does not exclude a place of temporal punihments for ſuch ſouls as die in the ſtate of grace; yet not ſo as to be entirely pure: and therefore they *ſhall be ſaved*, indeed, *yet ſo as by fire*. 1 *Cor.* iii. 13. 14. 15.

CHAP. XII. VER. 2. *Before the ſun, &c.* That is, before old age: the effects of which upon all the ſenſes and faculties are deſcribed in the following verſes, under a variety of figures.

the counſel of maſters are given from one ſhepherd.

12 More than theſe, my ſon, require not. Of making many books there is no end: and much ſtudy is an affliction of the fleſh.

13 Let us all hear together the concluſion of the diſcourſe. Fear God, and keep his commandments: for this is all man:

14 And all things that are done, God will bring into judgment for every error, whether it be good or evil.

VER. 13. *All man.* The whole buſineſs and duty of man.

VER. 14. *Error.* Or hidden and ſecret thing.

SOLOMON'S CANTICLE OF CANTICLES.

This book is called thé Canticle of Canticles, *that is to ſay, the moſt excellent of all canticles: becauſe it is full of high myſteries, relating to the happy union of Chriſt and his ſpouſe; which is here begun by love; and is to be eternal in heaven. The* ſpouſe *of Chriſt is the church: more eſpecially as to the happieſt part of it, viz. perfect ſouls, every one of which is his beloved; but, above all others, the immaculate and ever bleſſed virgin mother.*

CHAP. I.

The ſpouſe aſpires to an union with Chriſt, their mutual love for one another.

LET him kiſs me with the kiſs of his mouth: for thy breaſts are better than wine.

2 Smelling ſweet of the beſt ointments. Thy name *is as* oil poured out: therefore young maidens have loved thee.

3 Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his ſtore-rooms: we will be glad and rejoice in thee, remembering thy breaſts more than wine: the righteous love thee.

4 I am black but beautiful, O ye daughters of Jeruſalem, as the tents of Cedar, as the curtains of Solomon.

5 Do not conſider me that I am brown, becauſe the ſun hath altered my colour: the ſons of my mother have fought againſt me, they have made me the keeper in the vineyards: my vineyard I have not kept.

6 Shew me, O thou whom my ſoul loveth, where thou feedeſt, where thou lieſt in the

CHAP. I. VER. 1. *Let him kiſs me.* The Church the ſpouſe of Chriſt prays, that he may love and have peace with her, which the ſpouſe prefers to every thing howſoever delicious: and therefore expreſſes (ver. 2.) that *young maidens*, that is, the ſouls of the faithful, *have loved thee.*

VER. 3. *Draw me.* That is, with thy grace; otherwiſe I ſhould not be able to come to thee. This metaphor ſhews that we cannot of ourſelves come to Chriſt our Lord, unleſs he draws us by his grace, which is laid up in his *ſtore-rooms*: that is, in the myſteries of Faith, which God in his goodneſs and love for mankind hath revealed, firſt by his ſervant Moſes in the Old Law in figure only, and afterwards in reality by his only begotten Son Jeſus Chriſt.

VER. 4. *I am black but beautiful.* That is, the Church of Chriſt founded in humility, appearing outwardly afflicted and as it were black and contemptible; but inwardly, that is, in its doctrine and morality, fair and beautiful.

mid-day, leſt I begin to wander after the flocks of thy companions.

7 If thou know not thyſelf, O faireſt among women, go forth, and follow after the ſteps of the flocks, and feed thy kids beſide the tents of the ſhepherds.

8 To my company of horſemen, in Pharao's chariots, have I likened thee, O my love.

9 Thy cheeks are beautiful as the turtle dove's, thy neck as jewels.

10 We will make thee chains of gold, inlaid with ſilver.

11 While the king was at his repoſe, my ſpikenard ſent forth the odour thereof.

12 A bundle of myrrh *is* my beloved to me, he ſhall abide between my breaſts.

13 A cluſter of cyprus my love is to me, in the vineyards of Engaddi.

14 Behold thou art fair, O my love, behold thou art fair, thy eyes are as thoſe of doves.

15 Behold thou art fair, my beloved, and comely. Our bed is flouriſhing.

16 The beams of our houſes are of cedar, our rafters of cypreſs trees.

CHAP. II.

Chriſt careſſes his ſpouſe: he invites her to him.

I AM the flower of the field, and the lily of the vallies.

2 As the lily among thorns, ſo is my love among the daughters.

3 As the apple-tree among the trees of the woods, ſo is my beloved among the ſons. I ſat down under his ſhadow, whom I deſired: and his fruit was ſweet to my palate.

4 He brought me into the cellar of wine, he ſet in order charity in me.

5 Stay me up with flowers, compaſs me about with apples: becauſe I languiſh with love.

6 His left hand is under my head, and his right hand ſhall embrace me.

7 I adjure you, O ye daughters of Jeruſalem, by the roes, and the harts of the fields, that you ſtir not up, nor make the beloved to awake, till ſhe pleaſe.

8 The voice of my beloved, behold he cometh leaping upon the mountains, ſkipping over the hills.

9 My beloved is like a roe, or a young hart. Behold he ſtandeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved ſpeaketh to me: Ariſe, make haſte, my love, my dove, my beautiful one, and come.

11 For winter is now paſt, the rain is over and gone.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

13 The fig-tree hath put forth her green figs: the vines in flower yield their ſweet ſmell. Ariſe, my love, my beautiful one, and come:

14 My dove in the clifts of the rock, in the hollow places of the wall, ſhew me thy face, let thy voice ſound in my ears: for thy voice is ſweet, and thy face comely.

15 Catch us the little foxes that deſtroy the vines: for our vineyard hath flouriſhed.

16 My beloved to me, and I to him who feedeth among the lilies,

17 Till the day break, and the ſhadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

CHAP. III.

The ſpouſe ſeeks Chriſt. The glory of his humanity.

IN my bed by night I ſought him whom my ſoul loveth: I ſought him, and found him not.

2 I will riſe, and will go about the city: in the ſtreets and the broad ways I will ſeek him whom my ſoul loveth: I ſought him, and I found him not.

3 The watchmen who keep the city,

VER. 7. *If thou know not thyſelf, &c.* Chriſt encourages his ſpouſe to follow and watch her flock; and though ſhe know not entirely the power at hand to aſſiſt her, he tells her, ver. 8. *my company of horſemen*, that is, his Angels, are always watching and protecting her. And in the following verſes he reminds her of the virtues and gifts with which he has endowed her.

CHAP. II. VER. 1. *I am the flower of the field.* Chriſt profeſſes himſelf the flower of mankind, yea, the Lord of all creatures: and ver. 2. declares the excellence of his ſpouſe, the true Church above all other ſocieties, which are to be conſidered as thorns.

VER. 8. *The voice of my beloved:* that is, the preaching of the Goſpel ſurmounting difficulties, figuratively here expreſſed by *mountains* and *little hills*.

VER. 15. *Catch us the little foxes.* Chriſt commands his paſtors to catch falſe teachers, by holding forth their fallacy and erroneous doctrine, which like foxes would bite and deſtroy the vines.

CHAP. III. VER. 1. *In my bed by night, &c.* The Gentiles as in the dark, and ſeeking in heathen deluſion what they could not find, the true God, until Chriſt revealed his doctrine to them by his *watchmen* (ver. 3.), that is, by the Apoſtles, and teachers, by whom they were converted to the true faith; and holding that faith firmly, the ſpouſe (the Catholic Church) declares, ver. 4. That ſhe *will not let him go, till* ſhe *bring him into* her *mother's houſe, &c.* that is, till at laſt, the Jews alſo ſhall find him.

found me: Have you ſeen him, whom my ſoul loveth?

4 When I had a little paſſed by them, I found him whom my ſoul loveth: I held him: and I will not let him go, till I bring him into my mother's houſe, and into the chamber of her that bore me.

5 I adjure you, O daughters of Jeruſalem, by the roes and the harts of the fields, that you ſtir not up, nor awake my beloved, till ſhe pleaſe.

6 Who is ſhe that goeth up by the deſert, as a pillar of ſmoke of aromatical ſpices, of myrrh, and frankincenſe, and of all the powders of the perfumer?

7 Behold threeſcore valiant ones of the moſt valiant of Iſrael, ſurround the bed of Solomon:

8 All holding ſwords, and moſt expert in war: every man's ſword upon his thigh, becauſe of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made of ſilver, the ſeat of gold, the going up of purple: the midſt he covered with charity for the daughters of Jeruſalem.

11 Go forth, ye daughters of Sion, and ſee king Solomon in the diadem, wherewith his mother crowned him in the day of his eſpouſals, and in the day of the joy of his heart.

CHAP. IV.

Chriſt ſets forth the graces of his ſpouſe: and declares his love for her.

HOW beautiful art thou my love, how beautiful art thou! thy eyes are doves eyes, beſides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad.

2 Thy teeth as flocks of *ſheep*, that are ſhorn, which come up from the waſhing, all with twins, and there is none barren among them.

3 Thy lips are as a ſcarlet lace: and thy ſpeech ſweet. Thy cheeks are as a piece of a pomegranate, beſides that which lieth hid within.

4 Thy neck is as the tower of David, which is built with bulwarks: a thouſand bucklers hang upon it, all the armour of valiant men.

5 Thy two breaſts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the ſhadows retire, I will go to the mountain of myrrh, and to the hill of frankincenſe.

7 Thou art all fair, O my love, and there is not a ſpot in thee.

8 Come from Libanus, my ſpouſe, come from Libanus, come: thou ſhalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

9 Thou haſt wounded my heart, my ſiſter, *my* ſpouſe, thou haſt wounded my heart with one of thy eyes, and with one hair of thy neck.

10 How beautiful are thy breaſts, my ſiſter, *my* ſpouſe! thy breaſts are more beautiful than wine, and the ſweet ſmell of thy ointments above all aromatical ſpices.

11 Thy lips, my ſpouſe, are as a dropping honeycomb, honey and milk are under thy tongue: and the ſmell of thy garments, as the ſmell of frankincenſe.

12 My ſiſter *my* ſpouſe is a garden incloſed, a garden incloſed, a fountain ſealed up.

13 Thy plants are a paradiſe of pomegranates with the fruits of the orchard. Cyprus with ſpikenard,

14 Spikenard and ſaffron, ſweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

15 The fountain of gardens: the well of living waters, which run with a ſtrong ſtream from Libanus.

16 Ariſe, O north wind, and come, O ſouth wind, blow through my garden, and let the aromatical ſpices thereof flow.

CHAP. V.

Chriſt calls his ſpouſe: ſhe languiſhes with love: and deſcribes him by his graces.

LET my beloved come into his garden, and eat the fruit of his apple-trees. I

CHAP. IV. VER. 1. *How beautiful art thou.* Chriſt again praiſes the beauties of his Church, which through the whole of this chapter are exemplified by a variety of metaphors, ſetting forth her purity, her ſimplicity, and her ſtability.

VER. 5. *Thy two breaſts, &c.* Myſtically to be underſtood: the love of God and the love of our neighbour, which are ſo united as *twins which feed among the lilies;* that is, the love of God and of our neighbour, feeds on the divine myſteries and the holy ſacraments, left by Chriſt to his ſpouſe to feed and nouriſh her children.

VER. 12. *My ſiſter, &c. a garden incloſed.* Figuratively the Church is incloſed, containing only the faithful. *A fountain ſealed up.* That none can drink of its waters, that is, the graces and ſpiritual benefits of the holy ſacraments, but thoſe who are within its walls.

CHAP. V. VER. 1. *Let my beloved come into his garden, &c. Garden,* myſtically the Church of Chriſt, abounding with *fruit*, that is, the good works of the elect.

am come into my garden, O my ſiſter, *my* ſpouſe, I have gathered my myrrh, with my aromatical ſpices: I have eaten the honey-comb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

2 I ſleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my ſiſter, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

3 I have put off my garment, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?

4 My beloved put his hand through the *key*-hole, and my bowels were moved at his touch.

5 I aroſe up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choiceſt myrrh.

6 I opened the bolt of my door to my beloved: but he had turned aſide, and was gone. My ſoul melted, when he ſpoke: I ſought him, and found him not: I called, and he did not anſwer me.

7 The keepers that go about the city found me: they ſtruck me, and wounded me: the keepers of the walls took away my veil from me.

8 I adjure you, O daughters of Jeruſalem, if you find my beloved, that you tell him that I languiſh with love.

9 What manner of one is thy beloved of the beloved, O thou moſt beautiful among women? what manner of one is thy beloved of the beloved, that thou haſt ſo adjured us?

10 My beloved is white and ruddy, choſen out of thouſands.

11 His head *is as* the fineſt gold: his locks *as* branches of palm trees, black as a raven.

12 His eyes as doves upon brooks of waters, which are waſhed with milk, and ſit beſide the plentiful ſtreams.

13 His cheeks are as beds of aromatical ſpices ſet by the perfumers. His lips are as lilies dropping choice myrrh.

14 His hands *are* turned *and as* of gold, full of hyacinths. His belly *as* of ivory, ſet with ſapphires.

15 His legs as pillars of marble, that are ſet upon baſes of gold. His form as of Libanus, excellent as the cedars.

16 His throat moſt ſweet, and he is all lovely: ſuch is my beloved, and he is my friend, O ye daughters of Jeruſalem.

17 Whither is thy beloved gone, O thou moſt beautiful among women? whither is thy beloved turned aſide, and we will ſeek him with thee?

CHAP. VI.

The ſpouſe of Chriſt is but one: ſhe is fair and terrible.

MY beloved is gone down into his garden, to the bed of aromatical ſpices, to feed in the gardens, and to gather lilies.

2 I to my beloved, and my beloved to me, who feedeth among the lilies.

3 Thou art beautiful, O my love, ſweet and comely as Jeruſalem: terrible as an army ſet in array.

4 Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

5 Thy teeth as a flock of ſheep, which come up from the waſhing, all with twins, and there is none barren among them.

6 Thy cheeks *are* as the bark of a pomegranate, beſide what is hidden within thee.

7 There are threeſcore queens, and fourſcore concubines, and young maidens without number.

8 One is my dove, my perfect one is *but* one, ſhe is the only one of her mother, the choſen of her that bore her. The daughters ſaw her, and declared her moſt bleſſed: the queens and concubines, and they praiſed her.

9 Who is ſhe that cometh forth as the morning riſing, fair as the moon, bright as the ſun, terrible as an army ſet in array?

VER. 4. *My beloved put his hand through the key-hole, &c.* The ſpouſe of Chriſt, his Church, at times as it were penned up by its perſecutors, and in fears, expecting the divine aſſiſtance, here ſignified by *his hand:* and ver. 6. *but he had turned aſide and was gone,* that is, Chriſt permitting a further trial of ſuffering: And again, ver. 7. *The keepers, &c.* ſignifying the violent and cruel perſecutors of the Church taking her *veil,* deſpoiling the Church of its places of worſhip and ornaments for the divine ſervice.

VER. 10. *My beloved, &c.* In this and the following verſes the Church myſtically deſcribes Chriſt to thoſe who know him not, that is, to infidels, in order to convert them to the true faith.

CHAP. VI. VER. 1. *My beloved is gone down into his garden.* Chriſt pleaſed with the good works of his holy and devout ſervants labouring in his garden, is always preſent with them; but the words *is gone down* are to be underſtood that after trying his Church by permitting perſecution, he comes to her aſſiſtance and ſhe rejoiceth at his coming.

VER. 8. *One is my dove, &c.* That is, my Church is *one,* and ſhe only is *perfect* and *bleſſed.*

VER. 9. *Who is ſhe, &c.* Here is a beautiful metaphor deſcribing the Church from the beginning. As, *the morning riſing,* ſignifying the Church before the written Law: *fair as the moon,* ſhewing her under the written law of Moſes: *bright as the ſun:* under the light of the goſpel: and *terrible as an army:* the power of Chriſt's Church againſt its enemies.

10 I went down into the garden of nuts, to see the fruits of the vallies, and to look if the vineyard had flourished, and the pomegranates budded.

11 I knew not: my soul troubled me for the chariots of Aminadab.

12 Return, return, O Sulamites: return, return that we may behold thee.

CHAP. VII.

A further description of the graces of the church the spouse of Christ.

WHAT shalt thou see in the Sulamites but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

2 Thy navel is like a round bowl never wanting cups. Thy belly is like a heap of wheat, set about with lilies.

3 Thy two breasts *are* like two young roes that are twins.

4 Thy neck as a tower of ivory. Thy eyes like the fish-pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose *is* as the tower of Libanus, that looketh toward Damascus.

5 Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channel.

6 How beautiful art thou, and how comely, my dearest, in delights!

7 Thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said: I will go up into the palm-tree, and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

9 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminate.

10 I to my beloved, and his turning is towards me.

11 Come, my beloved, let us go forth into the field, let us abide in the villages.

12 Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

CHAP. VIII.

The love of the church to Christ: his love to her.

WHO shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: there thy mother was corrupted, there she was defloured that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death: jealousy is hard as hell, the lamps thereof *are* fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a

CHAP. VII. VER. 1. *How beautiful are thy steps, &c.* By these metaphors are signified the power and mission of the Church in propagating the true faith.

VER. 5. *Thy head is like Carmel.* Christ the invisible head of his Church is here signified.

CHAP. VIII. VER. 3. *His left hand, &c.* Words of the Church to Christ. *His left hand* signifying the Old Testament, and his *right hand* the New.

VER. 5. *Who is this, &c.* The Angels with admiration behold the Gentiles converted to the faith: *coming up from the desert*, that is, coming from Heathenism and false worship: *flowing with delights*, that is, abounding with good works which are pleasing to God: *leaning on her beloved*, on the promise of Christ to his Church, *that the gates of hell should not prevail against it*; and supported by his grace, conferred by the sacraments. *Under the apple-tree I raised thee up*: That is, that Christ redeemed the Gentiles at the foot of the cross, where the synagogue of the Jews (the mother Church) *was corrupted* by their denying him, and crucifying him.

VER. 8. *Our sister is little, &c.* Mystically signifies the Jews, who are to *be spoken to*: that is, converted towards the end of the world; and then shall become *a wall*, that is, a part of the building, the Church of Christ.

tower, ſince I am become in his preſence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the ſame to keepers, every man bringeth for the fruit thereof a thouſand pieces of ſilver.

12 My vineyard is before me. A thouſand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

13 Thou that dwelleſt in the gardens, the friends hearken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical ſpices.

THE BOOK OF WISDOM.

This book is ſo called, becauſe it treats of the excellence of WISDOM, *the means to obtain it, and the happy fruits it produces. It is written in the perſon of Solomon and contains his ſentiments. But it is uncertain who was the writer. It abounds with inſtructions and exhortations to kings and all magiſtrates to miniſter juſtice in the commonwealth, teaching all kinds of virtues under the general names of juſtice and wiſdom. It contains alſo many prophecies of Chriſt's coming, paſſion, reſurrection, and other chriſtian myſteries. The whole may be divided into three parts: In the ſix firſt chapters, the author admoniſhes all ſuperiors to love and exerciſe juſtice and wiſdom. In the next three, he teacheth that wiſdom proceedeth only from God, and is procured by prayer and a good life. In the other ten chapters, he ſheweth the excellent effects, and utility of wiſdom and juſtice.*

CHAP. I.

An exhortation to ſeek God ſincerely, who cannot be deceived, and deſireth not our death.

3 Kings 3. 9. Iſai. 56. 1. LOVE juſtice, you that are the judges of the earth. Think of the Lord in goodneſs, and ſeek him in ſimplicity of heart:

‡ 2 Par. 15. 2. 2 ‡ For he is found by them that tempt him not: and he ſheweth himſelf to them that have faith in him.

3 For perverſe thoughts ſeparate from God: and his power, when it is tried, reproveth the unwiſe:

4 For wiſdom will not enter into a malicious ſoul, nor dwell in a body ſubject to ſins.

5 For the Holy Spirit of diſcipline will flee from the deceitful, and will withdraw himſelf from thoughts that are without underſtanding, and he ſhall not abide when iniquity cometh in.

‖ Gal. 5. 22. 6 ‖ For the ſpirit of wiſdom is benevolent, and will not acquit the evil ſpeaker from his lips: ‖ for God is witneſs of his reins, and he is a true ſearcher of his heart, and a hearer of his tongue. ‖ Jerem. 17. 10.

7 ‖ For the Spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice. ‖ Iſai. 6. 3.

8 Therefore he that ſpeaketh unjuſt things, cannot be hid, neither ſhall the chaſtiſing judgment paſs him by.

9 For inquiſition ſhall be made into the thoughts of the ungodly: and the hearing of his words ſhall come to God, to the chaſtiſing of his iniquities.

10 For the ear of jealouſy heareth all things, and the tumult of murmuring ſhall not be hid.

11 Keep yourſelves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obſcure ſpeech ſhall not go for nought: and the mouth that belieth, killeth the ſoul.

12 Seek not death in the error of your life, neither procure ye deſtruction by the works of your hands.

‖ Ezec. 18. 32. & 33. 11.

13 ‖ For God made not death, neither hath he pleasure in the destruction of the living.

14 For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

15 For justice is perpetual and immortal.

16 But the wicked with works and words ‖ Isai. 28. 15. have called it ‖ to them: and esteeming it a friend, have fallen away, and have made a covenant with it: because they are worthy to be of the part thereof.

CHAP. II.

The vain reasonings of the wicked: their persecuting the just, especially the Son of God.

‖ Job 7. 1. & 14. 1.

FOR they have said, reasoning with themselves, *but* not right: ‖ The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell:

2 For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

‖ 1 Par. 29. 15. 5 ‖ For our time is *as* the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth.

‖ Isai. 22. 13. & 56. 12. 1 Cor. 15. 32. 6 ‖ Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

9 Let none of us go without his part in luxury: let us every where leave tokens of joy: for this is our portion, and this *our* lot.

10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

11 But let our strength be the law of justice: for that which is feeble, is found to be nothing worth.

12 Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.

13 ‖ He boasteth that he hath the know- ledge of God, and calleth himself the son of God. ‖ Matt. 27. 42.

14 ‡ He is become a censurer of our thoughts. ‡ John 7. 7.

15 He is grievous unto us, even to behold: for his life is not like other mens, and his ways are very different.

16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.

17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

18 ‖ For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. ‖ Ps. 21. 9.

19 Let us examine him by outrages and tortures, that we may know his meekness and try his patience.

20 ‖ Let us condemn him to a most shameful death: for there shall be respect had unto him by his words. ‖ Jerem. 11. 19.

21 These things they thought, and were deceived: for their own malice blinded them.

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 ‖ For God created man incorruptible, and to the image of his own likeness he made him. ‖ Gen. 1. 27. & 2. 7. & 5. 1. Eccli. 17. 1.

24 ‡ But by the envy of the devil, death came into the world: ‡ Gen. 3. 1.

25 And they follow him that are of his side.

CHAP. III.

The happiness of the just: and the unhappiness of the wicked.

BUT the souls of the just are in the hand of God, and the torment of death shall not touch them. Deut. 33. 3. Infra 5. 4.

2 In the sight of the unwise they seemed to die: and their departure was taken for misery:

3 And their going away from us, for utter destruction: but they are in peace.

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 Afflicted in few things, in many they

shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them.

|| Matt. 13. 41. 7 || The just shall shine, and shall run to and fro like sparks among the reeds.

‡ 1 Cor. 6. 2. 8 ‡ They shall judge nations, and rule over people, and their Lord shall reign for ever.

9 They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect.

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed: for happy is the barren: and the undefiled, that hath not known bed in sin: she shall have fruit in the visitation of holy souls.

|| Isai. 56. 3. 14 || And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

CHAP. IV.

The difference between the chaste and the adulterous generations: and between the death of the just, and the wicked.

O How beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

2 When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

|| Jer. 17. 6. Matt. 7. 27. 4 || And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs,

9 And a spotless life is old age.

|| Heb. 11. 5. 10 || He pleased God and was beloved, and living among sinners he was translated.

11 He was taken away lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time:

14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

18 They shall see him, and shall despise him: but the Lord shall laugh them to scorn,

19 And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

CHAP. V.

The fruitleſs repentance of the wicked in another world: the reward of the juſt.

THEN ſhall the juſt ſtand with great conſtancy againſt thoſe that have afflicted them, and taken away their labours.

2 Theſe ſeeing it, ſhall be troubled with terrible fear, and ſhall be amazed at the ſuddenneſs of their unexpected ſalvation,

3 Saying within themſelves, repenting, and groaning for anguiſh of ſpirit: Theſe are they, whom we had ſometime in deriſion, and for a parable of reproach.

[Supra 3. 2. 4 || We fools eſteemed their life madneſs, and their end without honour.

5 Behold, how they are numbered among the children of God, and their lot is among the ſaints.

6 Therefore we have erred from the way of truth, and the light of juſtice hath not ſhined unto us, and the ſun of underſtanding hath not riſen upon us.

7 We wearied ourſelves in the way of iniquity and deſtruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us? or what advantage hath the boaſting of riches brought us?

|| 1 Par. 29. 15. Supra 2. 5. 9 || All thoſe things are paſſed away like a ſhadow, and like a poſt that runneth on,

‡ Prov. 30. 19. 10 ‡ And as a ſhip, that paſſeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters:

11 Or as when a bird flieth through the air, of the paſſage of which no mark can be found, but only the ſound of the wings beating the light air, and parting it by the force of her flight; ſhe moved her wings, and hath flown through, and there is no mark found afterwards of her way:

12 Or as when an arrow is ſhot at a mark, the divided air preſently cometh together again, ſo that the paſſage thereof is not known:

13 So we alſo being born, forthwith ceaſed to be: and have been able to ſhew no mark of virtue: but are conſumed in our wickedneſs.

14 Such things as theſe the ſinners ſaid in hell:

† Pſ. 1. 4. Prov. 10. 28. & 11. 7. 15 || For the hope of the wicked is as duſt, which is blown away with the wind, and as a thin froth which is diſperſed by the ſtorm: and a ſmoke that is ſcattered abroad by the wind: and as the remembrance of a gueſt of one day that paſſeth by.

16 But the juſt ſhall live for evermore: and their reward is with the Lord, and the care of them with the moſt High.

17 Therefore ſhall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

|| Pſ. 17. 40. Epheſ. 6. 13. 18 || And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

19 He will put on juſtice as a breaſtplate, and will take true judgment inſtead of a helmet:

20 He will take equity for an invincible ſhield:

21 And he will ſharpen his ſevere wrath for a ſpear, and the whole world ſhall fight with him againſt the unwiſe.

22 Then ſhafts of lightning ſhall go directly from the clouds, as from a bow well bent, they ſhall be ſhot out, and ſhall fly to the mark.

23 And thick hail ſhall be caſt upon them from the ſtone-caſting wrath: the water of the ſea ſhall rage againſt them, and the rivers ſhall run together in a terrible manner.

24 A mighty wind ſhall ſtand up againſt them, and as a whirlwind ſhall divide them: and their iniquity ſhall bring all the earth to a deſert, and wickedneſs ſhall overthrow the thrones of the mighty.

CHAP. VI.

An addreſs to princes to ſeek after wiſdom: ſhe is eaſily found by thoſe that ſeek her.

WISDOM is better than ſtrength: and a wiſe man is better than a ſtrong man. Eccli. 9. 18.

2 Hear therefore ye kings, and underſtand, learn ye that are judges of the ends of the earth.

3 Give ear, you that rule the people, and that pleaſe yourſelves in multitudes of nations:

|| Rom. 13. 1. 4 || For power is given you by the Lord, and ſtrength by the moſt High, who will examine your works, and ſearch out your thoughts:

5 Becauſe being miniſters of his kingdom, you have not judged rightly, nor kept the law of juſtice, nor walked according to the will of God.

6 Horribly and ſpeedily will he appear to you: for a moſt ſevere judgment ſhall be for them that bear rule.

7 For to him that is little, mercy is granted: but the mighty ſhall be mightily tormented.

8 ‖ For God will not except any man's perſon, neither will he ſtand in awe of any man's greatneſs: for he made the little and the great, and he hath equally care of all.

‖ Deut. 10. 17. 2 Par. 19. 7. Eccli. 35. 15. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Epheſ. 6. 9. Coloſſ. 3. 25. 1 Pet. 1. 17.

9 But a greater puniſhment is ready for the more mighty.

10 To you therefore, O kings, are theſe my words, that you may learn wiſdom, and not fall from it.

11 For they that have kept juſt things juſtly, ſhall be juſtified: and they that have learned theſe things, ſhall find what to anſwer.

12 Covet ye therefore my words, and love them, and you ſhall have inſtruction.

13 Wiſdom is glorious, and never fadeth away, and is eaſily ſeen by them that love her, and is found by them that ſeek her.

14 She preventeth them that covet her, ſo that ſhe firſt ſheweth herſelf unto them.

15 He that awaketh early to ſeek her, ſhall not labour: for he ſhall find her ſitting at his door.

16 To think therefore upon her, is perfect underſtanding: and he that watcheth for her, ſhall quickly be ſecure.

17 For ſhe goeth about ſeeking ſuch as are worthy of her, and ſhe ſheweth herſelf to them cheerfully in the ways, and meeteth them with all providence.

18 For the beginning of her is the moſt true deſire of diſcipline.

19 And the care of diſcipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

20 And incorruption bringeth near to God.

21 Therefore the deſire of wiſdom bringeth to the everlaſting kingdom.

22 If then your delight be in thrones, and ſcepters, O ye kings of the people, love wiſdom, that you may reign for ever.

23 Love the light of wiſdom, all ye that bear rule over peoples.

24 Now what wiſdom is, and what was her origin, I will declare: and I will not hide from you the myſteries of God, but will ſeek her out from the beginning of her birth, and bring the knowledge of her to light, and will not paſs over the truth:

25 Neither will I go with conſuming envy: for ſuch a man ſhall not be partaker of wiſdom.

26 Now the multitude of the wiſe is the welfare of the whole world: and a wiſe king is the upholding of the people.

27 Receive therefore inſtruction by my words, and it ſhall be profitable to you.

CHAP. VII.

The excellence of wiſdom: how ſhe is to be found.

I Myſelf alſo am a mortal man, like all *others*, and of the race of him, that was firſt made of the earth, and in the womb of my mother I was faſhioned to be fleſh,

2 In the time of ten months I was compacted in blood, of the ſeed of man, ‖ and the pleaſure of ſleep concurring. ‖ Job 10. 10.

3 And being born I drew in the common air, and fell upon the earth, that is made alike, and the firſt voice which I uttered was crying, as all *others* do.

4 I was nurſed in ſwadling cloths, and with great cares.

5 For none of the kings had any other beginning of birth.

6 ‖ For all men have one entrance into life, and the like going out. ‖ Job 1. 21. 1 Tim. 6. 7.

7 Wherefore I wiſhed, and underſtanding was given me: and I called upon God, and the ſpirit of wiſdom came upon me:

8 And I preferred her before kingdoms and thrones, and eſteemed riches nothing in compariſon of her.

9 ‖ Neither did I compare unto her any precious ſtone: for all gold in compariſon of her, is as a little ſand, and ſilver in reſpect to her ſhall be counted as clay. ‖ Job 28. 15. Prov. 8. 11.

10 I loved her above health and beauty, and choſe to have her inſtead of light: for her light cannot be put out.

11 ‖ Now all good things came to me together with her, and innumerable riches through her hands, ‖ 3 Kings 3. 13. Matt. 6. 33.

12 And I rejoiced in all theſe: for this wiſdom went before me, and I knew not that ſhe was the mother of them all.

13 Which I have learned without guile, and communicate without envy, and her riches I hide not.

14 For ſhe is an infinite treaſure to men: which they that uſe, become the friends of God, being commended for the gift of diſcipline.

15 And God hath given to me to ſpeak as I would, and to conceive thoughts worthy of thoſe things that are given me: becauſe he is the guide of wiſdom, and the director of the wiſe:

16 For in his hand are both we, and our words, and all wiſdom, and the knowledge and ſkill of works.

17 For he hath given me the true knowledge of the things that are: to know the diſ-

position of the whole world, and the virtues of the elements,

18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

19 The revolutions of the year, and the dispositions of the stars,

20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

21 And all such things as are hid and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

22 For in her is the spirit of understanding: holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

23 Gentle, kind, stedfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile.

24 For wisdom is more active than all active things: and reacheth every where by reason of her purity.

25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her.

‖ Heb. 1. 3. 26 ‖ For she is the brightness of eternal light, and the unspotted mirrour of God's majesty, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

CHAP. VIII.

Further praises of wisdom: and her fruits.

SHE reacheth therefore from end to end mightily, and ordereth all things sweetly.

2 Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being versant with God: yea and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God, and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things?

6 And if sense do work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed therefore to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak, and if I talk much they shall lay their hands on their mouth.

13 Moreover by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing shall be afraid of me: among the multitude I shall be found good, and valiant in war.

16 When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

17 Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18 And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

19 And I was a witty child, and had received a good soul.

20 And whereas I was more good, I came to a body undefiled.

21 And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was: I went to the Lord, and besought him, and said with my whole heart:

CHAP. IX.

Solomon's prayer for wisdom.

1 Kings 3. 9. GOD of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

3 That he should order the world according to equity and justice, and execute justice with an upright heart:

4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

‖ Ps. 115. 16. 5 ‖ For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

‖ 1 Par. 28. 4. & 5. 2 Par. 1. 9. 7 ‖ Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling-place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

‖ Prov. 8. 22. & 27. John 1. 1. 9 ‖ And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee:

11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

13 ‖ For who among men is he that can know the counsel of God? or who can think what the will of God is? ‖ Isai. 40. 13. Rom. 11. 34.

14 For the thoughts of mortal men are fearful, and our counsels uncertain. 1 Cor. 2. 16.

15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

17 And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above:

18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

CHAP. X.

What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.

SHE preserved him, that was first formed by God the father of the world, when he was created alone, Gen. 1. 27.

2 ‖ And she brought him out of his sin, and gave him power to govern all things. ‖ Gen. 2. 7.

3 ‡ But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother. ‡ Gen. 4. 8.

4 ‖ For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood. ‖ Gen. 7. 6.

5 ‡ Moreover when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son. ‡ Gen. 11. 2.

6 ‖ She delivered the just man who fled from the wicked that were perishing, when the fire came down upon Pentapolis: ‖ Gen. 19. 17. & 22.

7 Whose land for a testimony of their wickedness is desolate, and smoketh to this

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CHAP. X. VER. 3. *The unjust.* Cain.

VER. 4. *For whose cause,* viz. For the wickedness of the race of Cain.

Ibid. *The just.* Noe.

VER. 5. *She knew the just.* She found out and approved Abraham.

Ibid. *And kept him strong, &c.* Gave him strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son.

VER. 6. *The just man.* Lot.

Ibid. *Pentapolis.* The land of the five cities, Sodom, Gomorrha, &c.

day, and the trees bear fruits that ripen not, and a ſtanding pillar of ſalt is a monument of an incredulous ſoul.

8 For regarding not wiſdom, they did not only ſlip in this, that they were ignorant of good things, but they left alſo unto men a memorial of their folly, ſo that in the things in which they ſinned, they could not ſo much as lie hid.

9 But wiſdom hath delivered from ſorrow them that attend upon her.

‖ Gen. 28. 5. & 10. 10 ‖ She conducted the juſt, when he fled from his brother's wrath, through the right ways, and ſhewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accompliſhed his labours.

11 In the deceit of them that over-reached him, ſhe ſtood by him, and made him honourable.

12 She kept him ſafe from his enemies, and ſhe defended him from ſeducers, and gave him a ſtrong conflict, that he might overcome, and know that wiſdom is mightier than all.

‖ Gen. 37. 28. 13 ‖ She forſook not the juſt when he was ſold, but delivered him from ſinners: ſhe went down with him into the pit.

‡ Gen. 41. 40. Acts 7. 9. 14 ‡ And in bands ſhe left him not, till ſhe brought him the ſcepter of the kingdom, and power againſt thoſe that oppreſſed him: and ſhewed them to be liars that had accuſed him, and gave him everlaſting glory.

‖ Exod. 1. 11. 15 ‖ She delivered the juſt people, and blameleſs ſeed from the nations that oppreſſed them.

16 She entered into the ſoul of the ſervant of God, and ſtood againſt dreadful kings in wonders and ſigns.

17 And ſhe rendered to the juſt the wages of their labours, and conducted them in a wonderful way: and ſhe was to them for a covert by day, and for the light of ſtars by night:

‖ Exod. 14. 22. Pſ. 77. 13. 18 ‖ And ſhe brought them through the Red ſea, and carried them over through a great water.

19 But their enemies ſhe drowned in the ſea, and from the depth of hell ſhe brought

‡ Exod. 12. 35. them out. ‡ Therefore the juſt took the ſpoils of the wicked.

‖ Exod. 15. 1. 20 ‖ And they ſung to thy holy name, O Lord, and they praiſed with one accord thy victorious hand.

21 For wiſdom opened the mouth of the dumb, and made the tongues of infants eloquent.

CHAP. XI.

Other benefits of wiſdom to the people of God.

SHE proſpered their works in the hands of the holy prophet. Exod. 16. 4

2 They went through wilderneſſes that were not inhabited, and in deſert places they pitched their tents.

3 ‖ They ſtood againſt their enemies, and revenged themſelves of their adverſaries. ‖ Exod. 17. 12.

4 ‡ They were thirſty, and they called upon thee, and water was given them out of the high rock, and a refreſhment of their thirſt out of the hard ſtone. ‡ Num. 20. 11.

5 For by what things their enemies were puniſhed, when their drink failed them, while the children of Iſrael abounded therewith and rejoiced:

6 By the ſame things they in their need were benefited.

7 For inſtead of a fountain of an ever-running river, thou gaveſt human blood to the unjuſt.

8 And whilſt they were diminiſhed for a manifeſt reproof of their murdering the infants, thou gaveſt to thine abundant water unlooked for:

9 Shewing by the thirſt that was then, how thou didſt exalt thine, and didſt kill their adverſaries.

10 For when they were tried, and chaſtiſed with mercy, they knew how the wicked were judged with wrath and tormented.

11 For thou didſt admoniſh and try them as a father: but the others, as a ſevere king, thou didſt examine and condemn.

12 For whether abſent or preſent, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things paſt.

14 For when they heard that by their puniſhments the others were beneſited, they remembered the Lord, wondering at the end of what was come to paſs.

15 For whom they ſcorned before, when he was thrown out at the time of his being wickedly expoſed to periſh, him they admired in the end, when they ſaw the

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VER. 10. *The juſt.* Jacob.
VER. 12. *Conflict*, viz. With the Angel.
VER. 13. *The juſt when he was ſold*, viz. Joſeph.
VER. 16. *The ſervant of God*, viz. Moſes.
CHAP. XI. VER. 1. *The holy prophet.* Moſes.
VER. 3. *Their enemies.* The Amalecites.
VER. 5. *By what things, &c.* The meaning is, that God, who wrought a miracle to puniſh the Egyptians by thirſt, when he turned all their waters into blood, (at which time the Iſraelites, who were exempt from thoſe plagues, had plenty of water) wrought another miracle in favour of his own people in their thirſt, by giving them water out of the rock.
VER. 14. *By their puniſhments, &c.* That is, that the Iſraelites had been benefited and miraculouſly favoured in the ſame kind, in which they had been puniſhed.

event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, ‖ because some being deceived worshipped dumb serpents, and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance: ‖ Infra 12. 24.

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage: either breathing out a fiery vapour, ‖ or sending forth a stinking smoke, or shooting horrible sparks out of their eyes: ‖ Lev. 26. 22. Infra 16. 1. Jerem. 8. 17.

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone: and who shall resist the strength of thy arm?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee?

27 But thou sparest all: because they are thine, O Lord, who lovest souls.

CHAP. XII.

God's wisdom and mercy in his proceedings with the Chananites.

O How good and sweet is thy Spirit, O Lord, in all things!

2 And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

3 ‖ For, those ancient inhabitants of thy holy land, whom thou didst abhor, ‖ Deut. 9. 3. & 12. 29. & 18. 12.

4 Because they did works hateful to thee by their sorceries, and wicked sacrifices,

5 And *those* merciless murderers of their own children, and eaters of mens bowels, and devourers of blood from the midst of thy consecration,

6 And *those* parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

7 That the land which of all is most dear to thee might receive a worthy colony of the children of God.

8 Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 ‖ But executing thy judgments by degrees thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed. ‖ Exod. 23. 30. Deut. 7. 22.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee *to be* a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, ‖ who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly. ‖ 1 Peter 5. 7.

14 Neither shall king, nor tyrant in thy sight enquire about them whom thou hast destroyed.

15 For so much then as thou art just, thou ordereſt all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.

16 For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not.

18 But thou being master of power, judgest with tranquillity, and with great favour

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VER. 16. *Dumb beasts*, viz. Frogs, sciniphs, flies, and locusts.

CHAP. XII. VER. 5. *From the midst of thy consecration.* Literally, *sacrament.* That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought.

disposest of us: for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them who in their life have lived foolishly and unjustly, by the same things which they worshipped.

24 ‖ For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

‖ Supra 11. 16. Rom. 1. 23.

25 Therefore thou hast sent a judgment upon them as senseless children to mock them.

26 But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.

27 For seeing with indignation that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

CHAP. XIII.

Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.

Rom. 1. 18. BUT all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

‖ Deut. 4. 19. & 17. 3. 2 ‖ But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

3 With whose beauty if they being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

4 Or if they admired their power and their effects, let them understand by them, that he that made them, is mightier than they:

5 For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

6 But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

7 ‖ For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

‖ Rom. 1. 21.

8 But then again they are not to be pardoned.

9 For if they were able to know so much, as to make a judgment of the world: how did they not more easily find out the Lord thereof?

10 But unhappy are they, and their hope is among the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

11 ‖ Or if an artist a carpenter hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

‖ Isai. 44. 12. Jerem. 10. 3.

12 And useth the chips of his work to dress his meat:

13 And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it and maketh it like the image of a man.

14 Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

15 And maketh a convenient dwelling-place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17 And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

18 And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

19 And for a good journey he petitioneth him that cannot walk: and for getting,

and for working, and for the event of all things he asketh him that is unable to do any thing.

CHAP. XIV.

The beginning of worshipping idols: and the effects thereof.

AGAIN, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, gov-
‖ Exod. 14. 22. erneth it: ‖ for thou hast made a way even in the sea, and a most sure path among the waves,

4 Shewing that thou art able to save out of all things, yea though a man went to sea without art.

5 But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship are saved.

‖ Gen. 6. 4. & 7. 7. 6 ‖ And from the beginning also when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

7 For blessed is the wood, by which justice cometh.

‖ Ps. 113. 4. Baruch 6. 3. 8 ‖ But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

11 Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

15 For a father being afflicted with bitter grief, made to himself the image of his son who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

18 And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the beauty of the work, took him now for a god that a little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

‖ Deut. 18. 10. Jerem. 7. 6. 23 ‖ For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood, murder, theft and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness.

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by

whom they ſwear, but the juſt vengeance of ſinners always puniſheth the tranſgreſſion of the unjuſt.

CHAP. XV.

The ſervants of God praiſe him who hath delivered them from idolatry; condemning both the makers and the worſhippers of idols.

BUT thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we ſin, we are thine, knowing thy greatneſs: and if we ſin not, we know that we are counted with thee.

3 For to know thee, is perfect juſtice: and to know thy juſtice, and thy power, is the root of immortality.

4 For the invention of miſchievous men hath not deceived us, nor the ſhadow of a picture, a fruitleſs labour, a graven figure with divers colours,

5 The ſight whereof enticeth the fool to luſt after it, and he loveth the lifeleſs figure of a dead image.

6 The lovers of evil things deſerve to have no better things to truſt in, both they that make them, and they that love them, and they that worſhip them.

‖ Rom. 9. 21. 7 ‖ The potter alſo tempering ſoft earth, with labour faſhioneth every veſſel for our ſervice, and of the ſame clay he maketh both veſſels that are for clean uſes, and likewiſe ſuch as ſerve to the contrary: but what is the uſe of theſe veſſels, the potter is the judge.

8 And of the ſame clay by a vain labour he maketh a god: he who a little before was made of earth himſelf, and a little after returneth to the ſame out of which he was taken, when his life which was lent him ſhall be called for again.

9 But his care is, not that he ſhall labour, nor that his life is ſhort, but he ſtriveth with the goldſmiths and ſilverſmiths: and he endeavoureth to do like the workers in braſs, and counteth it a glory to make vain things.

10 For his heart is aſhes, and his hope vain earth, and his life more baſe than clay:

11 Foraſmuch as he knew not his maker, and him that inſpired into him the ſoul that worketh, and that breathed into him a living ſpirit.

12 Yea and they have counted our life a paſtime, and the buſineſs of life to be gain, and that we muſt be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle veſſels, and graven *gods*.

14 But all the enemies of thy people that hold them in ſubjection, are fooliſh, and unhappy, and proud beyond meaſure:

‖ Pſal. 113. 5. & 134. 16. 15 ‖ For they have eſteemed all the idols of the heathens for gods, which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are ſlow to walk.

16 For man made them: and he that borroweth his own breath, faſhioned them. For no man can make a god like to himſelf.

17 For being mortal himſelf, he formeth a dead thing with his wicked hands. For he is better than they whom he worſhippeth, becauſe he indeed hath lived, though he were mortal, but they never.

18 Moreover they worſhip alſo the vileſt creatures: but things without ſenſe compared to theſe, are worſe than they.

19 Yea neither by ſight can any man ſee good of theſe beaſts. But they have fled from the praiſe of God, and from his bleſſing.

CHAP. XVI.

God's different dealings with the Egyptians and with his own people.

FOR theſe things, and by the like things to theſe, they were worthily puniſhed, and were deſtroyed by a multitude of beaſts.

‖ Num. 11. 31. 2 Inſtead of which puniſhment, dealing well with thy people, ‖ thou gaveſt them their deſire of delicious food, of a new taſte, preparing for them quails for their meat:

3 To the end that they indeed deſiring food, by means of thoſe things that were ſhewn and ſent among them, might loath even that which was neceſſary to ſatisfy their deſire. But theſe, after ſuffering want for a ſhort time, taſted a new meat.

4 For it was requiſite that inevitable deſtruction ſhould come upon them that exerciſed tyranny: but to theſe it ſhould only be ſhewn how their enemies were deſtroyed.

‖ Num. 21. 6. 5 ‖ For when the fierce rage of beaſts came upon theſe, they were deſtroyed with the bitings of crooked ſerpents.

CHAP. XVI. VER. 3. *They indeed deſiring food, &c.* He means the Egyptians: who were reſtrained even from that food which was neceſſary, by the frogs and the flies that were ſent amongſt them, and ſpoiled all their meats.

Ibid. *But theſe*, viz. The Iſraelites.

6 But thy wrath endured not for ever, but they were troubled for a ſhort time for their correction, having a ſign of ſalvation to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he ſaw, but by thee the Saviour of all.

8 And in this thou didſt ſhew to our enemies, that thou art he who delivereſt from all evil.

‖ Exod. 8. 24. & 10. 4. Apoc. 9. 7.

9 ‖ For the bitings of locuſts, and of flies killed them, and there was found no remedy for their life: becauſe they were worthy to be deſtroyed by ſuch things.

10 But not even the teeth of venemous ſerpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, leſt falling into deep forgetfulneſs, they might not be able to uſe thy help.

12 For it was neither herb, nor mollifying plaſter that healed them, but thy word, O Lord, which healeth all things.

‖ Deut. 32. 39. 1 Kings 2. 6. Tobias 13. 2.

13 ‖ For it is thou, O Lord, that haſt power of life and death, and leadeſt down to the gates of death, and bringeſt back again:

14 A man indeed killeth through malice, and when the ſpirit is gone forth, it ſhall not return, neither ſhall he call back the ſoul that is received:

15 But it is impoſſible to eſcape thy hand.

‖ Exod. 9. 23.

16 ‖ For the wicked that denied to know thee, were ſcourged by the ſtrength of thy arm, being perſecuted by ſtrange waters, and hail, and rain, and conſumed by fire.

17 And which was wonderful, in water, which extinguiſheth all things, the fire had more force: for the world fighteth for the juſt.

18 For at one time, the fire was mitigated, that the beaſts which were ſent againſt the wicked might not be burnt, but that they might ſee and perceive that they were perſecuted by the judgment of God.

19 And at another time the fire, above its own power, burnt in the midſt of water, to deſtroy the fruits of a wicked land.

‖ Exod. 16. 14. Num. 11. 7. Pſal. 77. 25. John 6. 31.

20 ‖ Inſtead of which things thou didſt feed thy people with the food of Angels, and gaveſt them bread from heaven prepared without labour; having in it all that is delicious, and the ſweetneſs of every taſte.

21 For thy ſuſtenance ſhewed thy ſweetneſs to thy children, and ſerving every man's will, it was turned to what every man liked.

22 ‖ But ſnow and ice endured the force of fire, and melted not: that they might know that fire burning in the hail and flaſhing in the rain deſtroyed the fruits of the enemies. ‖ Exod. 9. 24.

23 But this ſame again, that the juſt might be nouriſhed, did even forget its own ſtrength.

24 For the creature ſerving thee the Creator, is made fierce againſt the unjuſt for their puniſhment: and abateth its ſtrength for the benefit of them that truſt in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace that nouriſheth all, according to the will of them that deſired it of thee:

‖ Deut. 8. 3. Mat. 4. 4.

26 That thy children, O Lord, ‖ whom thou lovedſt, might know that it is not the growing of fruits that nouriſheth men, but thy word preſerveth them that believe in thee.

27 For that which could not be deſtroyed by fire, being warmed with a little ſun-beam preſently melted away:

28 That it might be known to all, that we ought to prevent the ſun to bleſs thee, and adore thee at the dawning of the light.

29 For the hope of the unthankful ſhall melt away as the winter's ice, and ſhall run off as unprofitable water.

CHAP. XVII.

The Egyptian darkneſs.

FOR thy judgments, O Lord, are great, and thy words cannot be expreſſed: therefore undiſciplined ſouls have erred.

‖ Exod. 10. 23.

2 ‖ For while the wicked thought to be able to have dominion over the holy nation, *they themſelves being* fettered with the bonds of darkneſs, and a long night, ſhut up in their houſes, lay *there* exiled from the eternal providence.

3 And while they thought to lie hid in their obſcure ſins, they were ſcattered under a dark veil of forgetfulneſs, being horribly afraid and troubled with exceeding great aſtoniſhment.

4 For neither did the den that held them, keep them from fear: for noiſes coming down troubled them, and ſad viſions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the ſtars enlighten that horrible night.

6 But there appeared to them a ſudden fire, very dreadful: and being ſtruck with the fear of that face, which was not ſeen,

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VER. 6. *Sign of ſalvation.* The brazen ſerpent, an emblem of Chriſt our Saviour.

VER. 17. *The fire had more force,* viz. When the fire and hail mingled together laid waſte the land of Egypt. *Exod.* ix.

they thought the things which they saw to be worse:

‖ Exod. 7. 22. & 8. 7. 7 ‖ And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear: and denying that they saw the air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

15 Moreover if any of them had fallen down, he was kept shut up in prison without irons.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

19 For the whole world was enlightened with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

CHAP. XVIII.

The slaughter of the first born in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.

BUT thy saints had a very great light, ‖ Exod. 10. 23. and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

3 ‖ Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment. ‖ Exod. 14. 24. Psal. 77. 14. & 104. 39.

4 The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 ‖ And whereas they thought to kill the babes of the just: one child being cast forth, and saved, to reprove them, thou tookest away a multitude of their children, † and destroyedst them all together in a mighty water. ‖ Exod. 1. 16. & 2. 3. † Exod. 14. 27.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

8 For as thou didst punish the adversaries: so thou didst also encourage and glorify us.

9 For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill-according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 ‖ And the servant suffered the same ‖ Exod. 12. 30.

CHAP. XVIII. VER. 3. *A harmless sun.* A light that should not hurt or molest them; but that should be an agreeable guest to them.

VER. 5. *One child,* viz. Moses.

VER. 9. *Of good men,* viz. of the patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies.

punishment as the master, and a common man suffered in like manner as the king.

12 So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the first-born, they acknowledged the people to be of God.

14 For while all things were in quiet silence, and the night was in the midst of her course,

15 Thy almighty word leapt down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16 *With* a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, shewed the cause of his death.

19 For the visions that troubled them foreshewed these things, lest they should perish and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue.

‖ Num. 16. 46. 21 ‖ For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, shewing that he was thy servant.

22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oaths and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

‖ Exod. 28. 6. 24 ‖ For in the priestly robe which he wore, was the whole world: and in the four rows of the stones the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

CHAP. XIX.

Why God shewed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.

BUT as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart, and had sent them away with great care, they repented, and pursued after them.

‖ Exod. 14. 5. 3 ‖ For whilst they were yet mourning; and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass through, but they might find a new death.

6 For every creature according to its kind was fashioned again *as* from the beginning, obeying thy commandments, that thy children might be kept without hurt.

7 For a cloud overshadowed their camp, and where water was before, dry land appeared, and in the Red sea a way without hinderance, and out of the great deep a springing field:

8 Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

‖ Exod. 16 13. Num. 11. 31. Supra 16 2. 11 ‖ And at length they saw a new generation of birds, when being led by their appetite they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable

VER. 12. *The noblest offspring.* That is, the first-born.

inhospitality *than any*: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others against their will received the strangers.

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

‖ Gen. 19. 11. 16 But they were struck with blindness: ‖ as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

17 For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

18 For the things of the land were turned into things of the water: and the things before swam in the water passed upon the land.

19 The fire had power in water above its own virtue, and the water forgot its quenching nature.

20 On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.

CHAP. XIX. VER. 17. *Elements are changed, &c.* The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will.

VER. 20. *That good food.* The manna.

ECCLESIASTICUS.

This book is so called from a Greek word that signifies a preacher: *because, like an excellent preacher, it gives admirable lessons of all virtues. The author was Jesus the son of Sirach of Jerusalem, who flourished about two hundred years before Christ. As it was written after the time of Esdras, it is not in the Jewish canon: but is received as canonical and divine by the catholic church, instructed by apostolical tradition, and directed by the Spirit of God. It was first wrote in the Hebrew, but afterwards translated into Greek by another Jesus the grandson of the author: whose prologue to this book is the following:*

THE PROLOGUE.

THE knowledge of many and great things hath been shewn us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom: because not only they that speak must needs be skilful, but strangers also both speaking and writing, may *by their means* become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom: that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words: for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eighth and thirtieth year coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book: and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

CHAP. I.

All Wisdom is from God, and is given to them that fear and love God.

3 Kings 3. 9. & 4. 29. ALL wisdom is from the Lord God, and hath been always with him, and is before all time.

2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

3 Who hath searched out the wisdom of God that goeth before all things?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God on high is the fountain of wiſdom, and her ways are everlaſting commandments.

6 To whom hath the root of wiſdom been revealed, and who hath known her wiſe counſels?

7 To whom hath the diſcipline of wiſdom been revealed and made manifeſt? and who hath underſtood the multiplicity of her ſteps?

8 There is one moſt high Creator Almighty, and a powerful King, and greatly to be feared, who ſitteth upon his throne, and is the God of dominion.

9 He created her in the Holy Ghoſt, and ſaw her, and numbered her, and meaſured her.

10 And he poured her out upon all his works, and upon all fleſh according to his gift, and hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of joy.

12 The fear of the Lord ſhall delight the heart, and ſhall give joy, and gladneſs, and length of days.

13 With him that feareth the Lord, it ſhall go well in the latter end, and in the day of his death he ſhall be bleſſed.

14 The love of God is honourable wiſdom.

15 And they to whom ſhe ſhall ſhew herſelf, love her by the ſight, and by the knowledge of her great works.

|| Pſal. 110. 10. Prov. 1. 7. & 9. 10.

16 || The fear of the Lord is the beginning of wiſdom, and was created with the faithful in the womb, it walketh with choſen women, and is known with the juſt and faithful.

17 The fear of the Lord is the religiouſneſs of knowledge.

18 Religiouſneſs ſhall keep and juſtify the heart, it ſhall give joy and gladneſs.

19 It ſhall go well with him that feareth the Lord, and in the days of his end he ſhall be bleſſed.

20 To fear God is the fulneſs of wiſdom, and fulneſs is from the fruits thereof.

21 She ſhall fill all her houſe with her increaſe, and the ſtorehouſes with her treaſures.

22 The fear of the Lord is a crown of wiſdom, filling up peace and the fruit of ſalvation:

23 And it hath ſeen, and numbered her: but both are the gifts of God.

24 Wiſdom ſhall diſtribute knowledge, and underſtanding of prudence: and exalteth the glory of them that hold her.

25 The root of wiſdom is to fear the Lord: and the branches thereof are long lived.

26 In the treaſures of wiſdom is underſtanding, and religiouſneſs of knowledge: but to ſinners wiſdom is an abomination.

27 The fear of the Lord driveth out ſin:

28 For he that is without fear, cannot be juſtified: for the wrath of his high ſpirits is his ruin.

29 A patient man ſhall bear for a time, and afterwards joy ſhall be reſtored to him.

30 A good underſtanding will hide his words for a time, and the lips of many ſhall declare his wiſdom.

31 In the treaſures of wiſdom is the ſignification of diſcipline:

32 But the worſhip of God is an abomination to a ſinner.

33 Son, if thou deſire wiſdom, keep juſtice, and God will give her to thee.

34 For the fear of the Lord is wiſdom and diſcipline: and that which is agreeable to him,

35 Is faith, and meekneſs: and he will fill up his treaſures.

36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.

37 Be not a hypocrite in the ſight of men, and let not thy lips be a ſtumbling-block to thee.

38 Watch over them, leſt thou fall, and bring diſhonour upon thy ſoul,

39 And God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation.

40 Becauſe thou cameſt to the Lord wickedly, and thy heart is full of guile and deceit.

CHAP. II.

God's ſervants muſt look for temptations: and muſt arm themſelves with patience and confidence in God.

SON, when thou comeſt to the ſervice of God, ſtand in juſtice and in fear, and prepare thy ſoul for temptation. Mat. 4. 1. 2 Tim. 3. 12.

2 Humble thy heart, and endure: incline thy ear, and receive the words of underſtanding: and make not haſte in the time of clouds.

3 Wait on God with patience: join thyſelf to God, and endure, that thy life may be increaſed in the latter end.

4 Take all that ſhall be brought upon thee: and in thy ſorrow endure, and in thy humiliation keep patience:

5 || For gold and ſilver are tried in the fire, but acceptable men in the furnace of humiliation. || Wiſ. 3. 6.

6 Believe God, and he will recover thee: and direct thy way, and truſt in him. Keep his fear, and grow old therein.

7 Ye that fear the Lord, wait for his mercy: and go not aſide from him, leſt ye fall.

8 Ye that fear the Lord believe him: and your reward ſhall not be made void.

9 Ye that fear the Lord, hope in him: and mercy ſhall come to you for your delight.

10 Ye that fear the Lord love him, and your hearts ſhall be enlightened.

11 My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

‖ Pſal. 30. 1. 12 ‖ For who hath continued in his commandment, and hath been forſaken? or who hath called upon him, and he deſpiſed him?

13 For God is compaſſionate and merciful, and will forgive ſins in the day of tribulation: and he is a protector to all that ſeek him in truth.

‖ 3 Kings 18. 21. 14 Wo to them that are of a double heart, and to wicked lips, and to the hands that do evil, ‖ and to the ſinner that goeth on the earth two ways.

15 Wo to them that are faint-hearted, who believe not God: and therefore they ſhall not be protected by him.

16 Wo to them that have loſt patience, and that have forſaken the right ways, and have gone aſide into crooked ways.

17 And what will they do, when the Lord ſhall begin to examine?

‖ John 14. 23. 18 They that fear the Lord, will not be incredulous to his word: ‖ and they that love him will keep his way.

19 They that fear the Lord, will ſeek after the things that are well pleaſing to him: and they that love him, ſhall be filled with his law.

20 They that fear the Lord, will prepare their hearts, and in his ſight will ſanctify their ſouls.

21 They that fear the Lord, keep his commandments, and will have patience even until his viſitation,

22 Saying: If we do not penance, we ſhall fall into the hands of the Lord, and not into the hands of men.

23 For according to his greatneſs, ſo alſo is his mercy with him.

CHAP. III.

Leſſons concerning the honour of parents, and humility, and avoiding curioſity.

THE ſons of wiſdom *are* the church of the juſt: and their generation, obedience and love.

2 Children, hear the judgment of your father, and ſo do that you may be ſaved.

3 For God hath made the father honourable to the children: and ſeeking the judgment of the mothers, hath confirmed *it* upon the children.

4 He that loveth God, ſhall obtain pardon for *his* ſins by prayer, and ſhall refrain himſelf from them, and ſhall be heard in the prayer of days.

5 And he that honoureth his mother is as one that layeth up a treaſure.

6 He that honoureth his father ſhall have joy in *his own* children, and in the day of his prayer he ſhall be heard.

7 He that honoureth his father ſhall enjoy a long life: and he that obeyeth the father, ſhall be a comfort to his mother.

8 He that feareth the Lord, honoureth his parents, and will ſerve them as his maſters that brought him into the world.

‖ Exod. 20. 12. Deut. 5. 16. Mat. 15. 4. Mark 7. 10. Epheſ. 6. 2. 9 ‖ Honour thy father, in work and word, and all patience,

10 That a bleſſing may come upon thee from him, and his bleſſing may remain in the latter end.

‡ Gen. 27. 27. & 49. 28. 11 ‡ The father's bleſſing eſtabliſheth the houſes of the children: but the mother's curſe rooteth up the foundation.

12 Glory not in the diſhonour of thy father: for his ſhame is no glory to thee.

13 For the glory of a man is from the honour of his father, and a father without honour is the diſgrace of the ſon.

14 Son ſupport the old age of thy father, and grieve him not in his life:

15 And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy ſtrength: for the relieving of the father ſhall not be forgotten.

16 For good ſhall be repaid to thee for the ſin of thy mother,

17 And in juſtice thou ſhalt be built up, and in the day of affliction thou ſhalt be remembered: and thy ſins ſhall melt away as the ice in the fair warm weather.

18 Of what an evil fame is he that forſaketh his father: and he is curſed of God that angereth his mother.

19 My ſon, do thy works in meekneſs, and thou ſhalt be beloved above the glory of men.

‖ Phil. 2. 3. 20 ‖ The greater thou art, the more humble thyſelf in all things, and thou ſhalt find grace before God:

21 For great is the power of God alone, and he is honoured by the humble.

‖ Prov. 25. 27. 22 ‖ Seek not the things that are too high for thee, and ſearch not into things above thy ability: but the things that God hath

commanded thee, think on them always, and in many of his works be not curious.

23 For it is not neceſſary for thee to ſee with thy eyes thoſe things that are hid.

24 In unneceſſary matters be not over-curious, and in many of his works thou ſhalt not be inquiſitive.

25 For many things are ſhewn to thee above the underſtanding of men.

26 And the ſuſpicion of them hath deceived many, and hath detained their minds in vanity.

27 A hard heart ſhall fare evil at the laſt: and he that loveth danger ſhall periſh in it.

28 A heart that goeth two ways ſhall not have ſucceſs, and the perverſe of heart ſhall be ſcandelized therein.

29 A wicked heart ſhall be laden with ſorrows, and the ſinner will add ſin to ſin.

30 The congregation of the proud ſhall not be healed: for the plant of wickedneſs ſhall take root in them, and it ſhall not be perceived.

31 The heart of the wiſe is underſtood in wiſdom, and a good ear will hear wiſdom with all deſire.

32 A wiſe heart, and which hath underſtanding, will abſtain from ſins, and in the works of juſtice ſhall have ſucceſs.

‖ Dan. 4. 24. 33 ‖ Water quencheth a flaming fire, and alms reſiſteth ſins:

34 And God provideth for him that ſheweth favour: he remembereth him afterwards, and in the time of his fall he ſhall find a ſure ſtay.

CHAP. IV.

An exhortation to works of mercy, and to the love of wiſdom.

Tobias 4. 7. SON, defraud not the poor of alms, and turn not away thy eyes from the poor.

2 Deſpiſe not the hungry ſoul: and provoke not the poor in his want.

3 Afflict not the heart of the needy, and defer not to give to him that is in diſtreſs.

4 Reject not the petition of the afflicted: and turn not away thy face from the needy.

5 Turn not away thy eyes from the poor for fear of anger: and leave not to them that aſk of thee to curſe thee behind thy back.

6 For the prayer of him that curſeth thee in the bitterneſs of *his* ſoul, ſhall be heard: for he that made him will hear him.

7 Make thyſelf affable to the congregation of the poor, and humble thy ſoul to the ancient, and bow thy head to a great man.

8 Bow down thy ear cheerfully to the poor, and pay what thou oweſt, and anſwer him peaceable words with mildneſs.

9 Deliver him that ſuffereth wrong out of the hand of the proud: and be not faint-hearted in thy ſoul.

10 In judging be merciful to the fatherleſs as a father, and as a huſband to their mother:

11 And thou ſhalt be as the obedient ſon of the moſt High, and he will have mercy on thee more than a mother.

12 Wiſdom inſpireth life into her children, and protecteth them that ſeek after her, and will go before *them* in the way of juſtice.

13 And he that loveth her, loveth life: and they that watch for her, ſhall embrace her ſweetneſs.

14 They that hold her faſt, ſhall inherit life: and whitherſoever ſhe entereth, God will give a bleſſing.

15 They that ſerve her, ſhall be ſervants to the holy one: and God loveth them that love her.

16 He that hearkeneth to her, ſhall judge nations: and he that looketh upon her, ſhall remain ſecure.

17 If he truſt to her, he ſhall inherit her, and his generation ſhall be in aſſurance.

18 For ſhe walketh with him in temptation, and at the firſt ſhe chooſeth him.

19 She will bring upon him fear, and dread and trial: and ſhe will ſcourge him with the affliction of her diſcipline, till ſhe try him by her laws, and truſt his ſoul.

20 Then ſhe will ſtrengthen him, and make a ſtraight way to him, and give him joy,

21 And will diſcloſe her ſecrets to him, and will heap upon him treaſures of knowledge and underſtanding of juſtice.

22 But if he go aſtray, ſhe will forſake him, and deliver him into the hands of his enemy.

23 Son, obſerve the time, and fly from evil.

24 For thy ſoul be not aſhamed to ſay the truth.

25 For there is a ſhame that bringeth ſin, and there is a ſhame that bringeth glory and grace.

26 Accept no perſon againſt thy own perſon, nor againſt thy ſoul a lie.

27 Reverence not thy neighbour in his fall:

28 And refrain not to ſpeak in the time

CHAP. IV. VER. 18. *In temptation, &c.* The meaning is, that before wiſdom will chooſe any for her favourite, ſhe will try them by leading them through contradictions, afflictions and temptations, the uſual noviceſhip of the children of God.

of ſalvation. Hide not thy wiſdom in her beauty.

29 For by the tongue wiſdom is diſcerned: and underſtanding, and knowledge, and learning by the word of the wiſe, and ſteadfaſtneſs in the works of juſtice.

30 In no wiſe ſpeak againſt the truth, but be aſhamed of the lie of thy ignorance.

31 Be not aſhamed to confeſs thy ſins, ‖ Infra 6. 6. ‖ but ſubmit not thyſelf to every man for ſin.

32 Reſiſt not againſt the face of the mighty, and do not ſtrive againſt the ſtream of the river.

33 Strive for juſtice for thy ſoul, and even unto death fight for juſtice, and God will overthrow thy enemies for thee.

34 Be not haſty in thy tongue: and ſlack, and remiſs in thy works.

35 Be not as a lion in thy houſe, terrifying them of thy houſhold, and oppreſſing them that are under thee.

36 Let not thy hand be ſtretched out to receive, and ſhut when thou ſhouldſt give.

CHAP. V.

We muſt not preſume of our wealth or ſtrength: nor of the mercy of God, to go on in ſin: we muſt be ſteadfaſt in virtue and truth.

SET not thy heart upon unjuſt poſſeſſions, and ſay not: I have enough to live on: for it ſhall be of no ſervice in the time of vengeance and darkneſs.

2 Follow not in thy ſtrength the deſires of thy heart:

3 And ſay not: How mighty am I? and who ſhall bring me under for my deeds? for God will ſurely take revenge.

4 Say not: I have ſinned, and what harm hath befallen me? for the moſt High is a patient rewarder.

5 Be not without fear about ſin forgiven, and add not ſin upon ſin:

6 And ſay not: The mercy of the Lord is great, he will have mercy on the multitude of my ſins.

‖ Prov. 10. 6. 7 ‖ For mercy and wrath quickly come from him, and his wrath looketh upon ſinners.

8 Delay not to be converted to the Lord, and defer it not from day to day.

9 For his wrath ſhall come on a ſudden, and in the time of vengeance he will deſtroy thee.

‖ Prov. 11. 4. & 28. 10 ‖ Be not anxious for goods unjuſtly gotten: for they ſhall not profit thee in the day of calamity and revenge.

11 Winnow not with every wind, and go not into every way: for ſo is every ſinner proved by a double tongue.

12 Be ſteadfaſt in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and juſtice keep with thee.

13 Be meek to hear the word, that thou mayeſt underſtand: and return a true anſwer with wiſdom.

14 If thou have underſtanding, anſwer *thy* neighbour: but if not, let thy hand be upon thy mouth, leſt thou be ſurprized in an unſkilful word, and be confounded.

15 Honour and glory is in the word of the wiſe, but the tongue of the fool is his ruin.

16 Be not called a whiſperer, and be not taken in thy tongue, and confounded.

17 For confuſion and repentance is upon a thief, and an evil mark of diſgrace upon the double-tongued, but to the whiſperer hatred, and enmity, and reproach.

18 Juſtify alike the ſmall, and the great.

CHAP. VI.

Of true and falſe friends: and of the fruits of wiſdom.

INSTEAD of a friend become not an enemy to thy neighbour: for an evil man ſhall inherit reproach and ſhame, ſo ſhall every ſinner that is envious and double-tongued.

‖ Rom. 12. 6. Phil. 2. 3. 2 ‖ Extol not thyſelf in the thoughts of thy ſoul like a bull: leſt thy ſtrength be quaſhed by folly,

3 And it eat up thy leaves, and deſtroy thy fruit, and thou be left as a dry tree in the wilderneſs.

4 For a wicked ſoul ſhall deſtroy him that hath it, and maketh him to be a joy to his enemies, and ſhall lead him into the lot of the wicked.

5 A ſweet word multiplieth friends, and appeaſeth enemies, and a gracious tongue in a good man aboundeth.

6 Be in peace with many, but let one of a thouſand be thy counſellor.

7 If thou wouldſt get a friend, try him before thou takeſt him, and do not credit him eaſily.

8 For there is a friend for his own occaſion, and he will not abide in the day of thy trouble.

9 And there is a friend that turneth to enmity: and there is a friend that will diſcloſe hatred and ſtrife and reproaches.

10 And there is a friend a companion at the table, and he will not abide in the day of diſtreſs.

11 A friend if he continue ſteadfaſt, ſhall be to thee as thyſelf, and ſhall act with confidence among them of thy houſhold.

12 If he humble himſelf before thee, and hide himſelf from thy face, thou ſhalt have unanimous friendſhip for good.

13 Separate thyſelf from thy enemies, and take heed of thy friends.

14 A faithful friend is a ſtrong defence: and he that hath found him, hath found a treaſure.

15 Nothing can be compared to a faithful friend, and no weight of gold and ſilver is able to countervail the goodneſs of his fidelity.

16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, ſhall find him.

17 He that feareth God, ſhall likewiſe have good friendſhip: becauſe according to him ſhall his friend be.

18 My ſon, from thy youth up receive inſtruction, and even to thy grey hairs thou ſhalt find wiſdom.

19 Come to her as one that plougheth, and ſoweth, and wait for her good fruits.

20 For in working about her thou ſhalt labour a little, and ſhall quickly eat of her fruits.

21 How very unpleaſant is wiſdom to the unlearned, and the unwiſe will not continue with her.

22 She ſhall be to them as a mighty ſtone of trial, and they will caſt her from them before it be long.

23 For the wiſdom of doctrine is according to her name, and ſhe is not manifeſt unto many, but with them to whom ſhe is known, ſhe continueth even to the ſight of God.

24 Give ear, my ſon, and take wiſe counſel, and caſt not away my advice.

25 Put thy feet into her fetters, and thy neck into her chains:

26 Bow down thy ſhoulder, and bear her, and be not grieved with her bands.

27 Come to her with all thy mind, and keep her ways with all thy power.

28 Search for her, and ſhe ſhall be made known to thee, and when thou haſt gotten her, let her not go:

29 For in the latter end thou ſhalt find reſt in her, and ſhe ſhall be turned to thy joy.

30 Then ſhall her fetters be a ſtrong defence for thee, and a firm foundation, and her chain a robe of glory:

31 For in her is the beauty of life, and her bands are a healthful binding.

32 Thou ſhalt put her on as a robe of glory, and thou ſhalt ſet her upon thee as a crown of joy.

33 My ſon, if thou wilt attend to me, thou ſhalt learn: and if thou wilt apply thy mind, thou ſhalt be wiſe.

34 If thou wilt incline thy ear, thou ſhalt receive inſtruction: and if thou love to hear, thou ſhalt be wiſe.

35 ‖ Stand in the multitude of ancients that are wiſe, and join thyſelf from thy heart to their wiſdom, that thou mayeſt hear every diſcourſe of God, and the ſayings of praiſe may not eſcape thee. ‖ Infra 8. 9.

36 And if thou ſee a man of underſtanding, go to him early in the morning, and let thy foot wear the ſteps of his doors.

37 ‖ Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the deſire of wiſdom ſhall be given to thee. ‖ Pſal. 1. 2.

CHAP. VII.

Religious and moral duties.

DO no evils, and no evils ſhall lay hold of thee.

2 Depart from the unjuſt, and evils ſhall depart from thee.

3 My ſon, ſow not evils in the furrows of injuſtice, and thou ſhalt not reap them ſevenfold.

4 Seek not of the Lord a pre-eminence, nor of the king the ſeat of honour.

5 ‖ Juſtify not thyſelf before God, for he knoweth the heart: and deſire not to appear wiſe before the king. ‖ Job 9. 2. Pſal. 142. 2. Eccle. 7. 7. Luke 18. 11.

6 Seek not to be made a judge, unleſs thou have ſtrength enough to extirpate iniquities: leſt thou fear the perſon of the powerful, and lay a ſtumbling-block for thy integrity.

7 Offend not againſt the multitude of a city, neither caſt thyſelf in upon the people,

8 ‖ Nor bind ſin to ſin: for even in one thou ſhalt not be unpuniſhed. ‖ Infra 12. 7.

9 Be not faint-hearted in thy mind:

10 Neglect not to pray, and to give alms.

11 Say not: God will have reſpect to the multitude of my gifts, and when I offer to the moſt high God, he will accept my offerings.

12 Laugh no man to ſcorn in the bitterneſs of his ſoul: ‖ for there is one that humbleth and exalteth, God who ſeeth all. ‖ 1 Kings 2. 7.

13 Deviſe not a lie againſt thy brother: neither do the like againſt thy friend.

14 Be not willing to make any manner of lie: for the cuſtom thereof is not good.

15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.

16 Hate not laborious works, nor husbandry ordained by the most High.

17 Number not thyself among the multitude of the disorderly.

18 Remember wrath, for it will not tarry long.

19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

20 Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.

21 Depart not from a wife and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

‖ Lev. 19. 13. 22 ‖ Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.

23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

25 Hast thou children? instruct them, and bow down their neck from their childhood.

26 Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.

27 Marry thy daughter *well*, and thou shalt do a great work, and give her to a wise man.

28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,

‖ Tobias 4. 3. 29 ‖ Honour thy father, and forget not the groanings of thy mother:

30 Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.

31 With all thy soul fear the Lord, and reverence his priests.

32 With all thy strength love him that made thee: and forsake not his ministers.

‖ Deut. 12. 18. 33 ‖ Honour God with all thy soul, and give honour to the priests, and purify thyself with thy arms.

34 Give them their portion, ‖ as it is commanded thee, of the first fruits and of purifications: and for thy negligences purify thyself with a few. ‖ Lev. 2. 3. Num. 18. 15.

35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things:

36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

37 A gift hath grace in the sight of all the living, and restrain not grace from the dead.

38 ‖ Be not wanting in comforting them that weep, and walk with them that mourn. ‖ Rom. 12. 15.

39 ‡ Be not slow to visit the sick: for by these things thou shalt be confirmed in love. ‡ Mat. 25. 36.

40 In all thy works remember thy last end, and thou shalt never sin.

CHAP. VIII.

Other lessons of wisdom and virtue.

STRIVE not with a powerful man, lest thou fall into his hands.

2 ‖ Contend not with a rich man, lest he bring an action against thee. ‖ Mat. 25. 25.

3 ‡ For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. ‡ Infra 31. 6.

4 Strive not with a man that is full of tongue, and heap not wood upon his fire.

5 Communicate not with an ignorant man, lest he speak ill of thy family.

6 Despise not a man that turneth away from sin, ‖ nor reproach him therewith: remember that we are all worthy of reproof. ‖ 2 Cor. 2. 6. Gal. 6. 1.

7 ‡ Despise not a man in his old age: for we also shall become old. ‡ Lev. 19. 32.

8 Rejoice not at the death of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death.

9 ‖ Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs. ‖ Supra 6. 35.

10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

11 Let not the discourse of the ancients escape thee, for they have learned of their fathers:

CHAP. VII. VER. 15. *Repeat not, &c.* Make not much babbling by repetition of words: but aim more at fervour of heart.

VER. 33. *Thy arms.* That is, with all thy power: or else by *arms (brachiis)* are here signified the *right shoulders* of the victims, which by the law fell to the share of the priests. See ver. 35.

VER. 37. *And restrain not grace from the dead.* That is, withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the church of God even in the time of the old testament. And the same has always been continued from the days of the apostles in the church of the new testament.

12 For of them thou ſhalt learn underſtanding, and to give an anſwer in time of need.

13 Kindle not the coals of ſinners by rebuking them, leſt thou be burnt with the flame of the fire of their ſins.

14 Stand not againſt the face of an injurious perſon, leſt he ſit as a ſpy to entrap thee in thy words.

Infra 29. 4. 15 || Lend not to a man that is mightier than thyſelf: and if thou lendeſt, count it as loſt.

16 Be not ſurety above thy power: and if thou be ſurety, think as if thou wert to pay it.

17 Judge not againſt a judge: for he judgeth according to that which is juſt.

|| Gen. 4. 8. 18 || Go not on the way with a bold man, leſt he burden thee with his evils: for he goeth according to his own will, and thou ſhalt periſh together with his folly.

|| Prov. 22. 24. 19 || Quarrel not with a paſſionate man, and go not into the deſert with a bold man: for blood is as nothing in his ſight, and where there is no help he will overthrow thee.

20 Adviſe not with fools, for they cannot love but ſuch things as pleaſe them.

21 Before a ſtranger do no matter of counſel: for thou knoweſt not what he will bring forth.

22 Open not thy heart to every man: leſt he repay thee with an evil turn, and ſpeak reproachfully to thee.

CHAP. IX.

Cautions with regard to women, and dangerous converſations.

BE not jealous over the wife of thy boſom, leſt ſhe ſhew in thy regard the malice of a wicked leſſon.

2 Give not the power of thy ſoul to a woman, leſt ſhe enter upon thy ſtrength, and thou be confounded.

3 Look not upon a woman that hath a mind for many: leſt thou fall into her ſnares.

4 Uſe not much the company of her that is a dancer, and hearken not to her, leſt thou periſh by the force of her charms.

|| Gen. 6. 2. 5 || Gaze not upon a maiden, leſt her beauty be a ſtumbling-block to thee.

† Prov. 5. 2. 6 † Give not thy ſoul to harlots in any point: leſt thou deſtroy thyſelf and thy inheritance.

7 Look not round about thee in the ways of the city, nor wander up and down in the ſtreets thereof.

8 || Turn away thy face from a woman dreſſed up, and gaze not about upon another's beauty. || Gen. 34. 2. 2 Kings 11. 4. & 13. 1. Mat. 5. 28.

9 For many have periſhed by the beauty of a woman, and hereby luſt is enkindled as a fire.

10 Every woman that is a harlot, ſhall be trodden upon as dung in the way.

11 Many by admiring the beauty of another man's wife, have become reprobate, for her converſation burneth as fire.

12 Sit not at all with another man's wife, nor repoſe upon the bed with her:

13 And ſtrive not with her over wine, leſt thy heart decline towards her, and by thy blood thou fall into deſtruction.

14 Forſake not an old friend, for the new will not be like to him.

15 A new friend is as new wine: it ſhall grow old, and thou ſhalt drink it with pleaſure.

16 || Envy not the glory and riches of a ſinner: for thou knoweſt not what his ruin ſhall be. || Judges 9. 4. 2 Kings 15. 10.

17 Be not pleaſed with the wrong done by the unjuſt, knowing that even to hell the wicked ſhall not pleaſe.

18 Keep thee far from the man that hath power to kill, ſo thou ſhalt not ſuſpect the fear of death.

19 And if thou come to him, commit no fault, leſt he take away thy life.

20 Know it to be a communication with death: for thou art going in the midſt of ſnares, and walking upon the arms of them that are grieved.

21 According to thy power beware of thy neighbour: and treat with the wiſe and prudent.

22 Let juſt men be thy gueſts, and let thy glory be in the fear of God.

23 And let the thought of God be in thy mind, and all thy diſcourſe on the commandments of the Higheſt.

24 Works ſhall be praiſed for the hand of the artificers, and the prince of the people for the wiſdom of his ſpeech, but the word of the ancients for the ſenſe.

25 A man full of tongue is terrible in his city, and he that is raſh in his word ſhall be hateful.

CHAP. X.

The virtues and vices of men in power: the great evil of pride.

A WISE judge ſhall judge his people, and the government of a prudent man ſhall be ſteady.

CHAP. X. VER. 1. *Judge his people.* In the Greek it is, *inſtruct* his people.

2 ‖ As the judge of the people is himself, so also are his ministers: and what manner ‖ Prov. 29. 12. of man the ruler of a city is, such also are they that dwell therein.

‖ 3 Kings 12. 13. 3 ‖ An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

6 Remember not any injury done thee by ‖ Lev. 19. 13. thy neighbour, ‖ and do thou nothing by deeds of injury.

7 Pride is hateful before God and men: and all iniquity of nations is execrable.

‖ Dan. 4. 34. 8 ‖ A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

9 But nothing is more wicked than the covetous man. Why is earth and ashes proud?

10 There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

11 All power is of short life. A long sickness is troublesome to the physician.

12 The physician cutteth off a short sickness: so also a king is to-day, and to-morrow he shall die.

13 For when a man shall die, he shall inherit serpents, and beasts, and worms.

14 The beginning of the pride of man, is to fall off from God:

15 Because his heart is departed from him ‖ Prov. 18. 11. that made him: ‖ for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

18 God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

19 The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

22 Pride was not made for men: nor wrath for the race of women.

23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

24 In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes.

25 The fear of God is the glory of the rich, *and* of the honourable, and of the poor:

26 Despise not a just man that is poor, and do not magnify a sinful man that is rich.

27 The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God.

28 ‖ They that are free shall serve a ser- ‖ Prov. 17. 2. vant that is wise: † and a man that is pru- † 2 Kings 12. dent and well instructed will not murmur 13. when he is reproved; and he that is ignorant, shall not be honoured.

29 Extol not thyself in doing thy work, and linger not in the time of distress:

30 ‖ Better is he that laboureth, and ‖ Prov. 12. aboundeth in all things, than he that boasteth 9. himself and wanteth bread.

31 My son, keep thy soul in meekness, and give it honour according to its desert.

32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?

33 The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth.

34 But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

CHAP. XI.

Lessons of humility and moderation in all things.

THE wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men. Gen 41. 4. Dan. 6. 3. John 7. 18.

‖ 1 Kings 16. 7. 2 Cor. 10. 10. James 2. 1. & 9. 2 ‖ Praise not a man for his beauty, neither despise a man for his look.

3 The bee is small among flying things, but her fruit hath the chiefest sweetness.

† Acts 12. 12. & 22. 4 † Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

VER. 5. *The scribe.* That is, the man that is wise and learned in the law.

5 Many tyrants have ſat on the throne, and he whom no man would think on, hath worn the crown.

‖ 1 Kings 15. 28. Eſther 6. 7.

6 ‖ Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

7 Before thou enquire, blame no man: and when thou haſt enquired, reprove juſtly.

¶ Prov. 18. 13.

8 ‖ Before thou hear, anſwer not a word: and interrupt not others in the midſt of their diſcourſe.

9 Strive not in a matter which doth not concern thee, and ſit not in judgment with ſinners.

10 My ſon, meddle not with many matters: ‖ and if thou be rich, thou ſhalt not be free from ſin: for if thou purſue after, thou ſhalt not overtake: and if thou run before, thou ſhalt not eſcape.

¶ 1 Tim. 6. 9.

‖ Eccle. 4. 8.

11 ‖ There is an ungodly man that labours, and maketh haſte, and is in ſorrow, and is ſo much the more in want.

12 Again, there is an unactive man that wanteth help, is very weak in ability, and full of poverty:

¶ Job 42. 10.

13 ‖ Yet the eye of God hath looked upon him for good, and hath lifted him up from his low eſtate, and hath exalted his head: and many have wondered at him, and have glorified God.

‖ Job 2. 10.

14 ‖ Good things and evil, life and death, poverty and riches, are from God.

15 Wiſdom and diſcipline, and the knowledge of the law are with God. Love and the ways of good things are with him.

16 Error and darkneſs are created with ſinners: and they that glory in evil things, grow old in evil.

17 The gift of God abideth with the juſt, and his advancement ſhall have ſucceſs for ever.

18 There is one that is enriched by living ſparingly, and this is the portion of his reward,

¶ Luke 12. 19.

19 In that he ſaith: ‖ I have found me reſt, and now I will eat of my goods alone:

20 And he knoweth not what time ſhall paſs, and that death approacheth, and that he muſt leave all to others, and ſhall die.

21 Be ſtedfaſt in thy covenant, and be converſant therein, and grow old in the work of thy commandments.

22 Abide not in the works of ſinners. But truſt in God, and ſtay in thy place.

23 For it is eaſy in the eyes of God on a ſudden to make the poor man rich.

24 The bleſſing of God maketh haſte to reward the juſt, and in a ſwift hour his bleſſing beareth fruit.

25 Say not: What need I, and what good ſhall I have by this?

26 Say not: I am ſufficient for myſelf: and what ſhall I be made worſe by this?

‖ Infra 18. 25.

27 ‖ In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

28 For it is eaſy before God in the day of death to reward every one according to his ways.

29 The affliction of an hour maketh one forget great delights, and in the end of a man is the diſcloſing of his works.

30 Praiſe not any man before death, for a man is known by his children.

31 Bring not every man into thy houſe: for many are the ſnares of the deceitful.

32 For as corrupted bowels ſend forth ſtinking breath, and as the partridge is brought into the cage, and as the roe into the ſnare: ſo alſo is the heart of the proud, and as a ſpy that looketh on the fall of his neighbour.

33 For he lieth in wait and turned good into evil, and on the elect he will lay a blot.

34 Of one ſpark cometh a great fire, and of one deceitful man much blood: and a ſinful man lieth in wait for blood.

35 Take heed to thyſelf of a miſchievous man, for he worketh evils: leſt he bring upon thee reproach for ever.

36 Receive a ſtranger in, and he ſhall overthrow thee with a whirlwind, and ſhall turn thee out of thy own.

CHAP. XII.

We are to be liberal to the juſt: and not to truſt the wicked.

IF thou do good, know to whom thou doſt it, and there ſhall be much thanks for thy good deeds.

2 Do good to the juſt, and thou ſhalt find great recompence: and if not of him, aſſuredly of the Lord.

3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Higheſt hateth ſinners, and hath mercy on the penitent.

‖ Gal. 6. 7.

4 ‖ Give to the merciful, and uphold not the ſinner: God will repay vengeance to the ungodly and to ſinners, and keep them againſt the day of vengeance.

5 Give to the good, and receive not a ſinner.

6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, leſt thereby he overmaſter thee.

7 For thou ſhalt receive twice as much evil for all the good thou ſhalt have done to him: for the Higheſt alſo hateth ſinners, and will repay vengeance to the ungodly.

8 A friend ſhall not be known in proſperity, and an enemy ſhall not be hidden in adverſity.

9 In the proſperity of a man, his enemies are grieved: and a friend is known in his adverſity.

10 Never truſt thy enemy: for as a braſs pot his wickedneſs ruſteth:

11 Though he humble himſelf and go crouching, yet take good heed and beware of him.

12 Set him not by thee, neither let him ſit on thy right hand, leſt he turn into thy place, and ſeek to take thy ſeat: and at the laſt thou acknowledge my words, and be pricked with my ſayings.

13 Who will pity an inchanter ſtruck by a ſerpent, or any that come near wild beaſts? ſo is it with him that keepeth company with a wicked man, and is involved in his ſins.

14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

15 ‖ An enemy ſpeaketh ſweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit. ‖ Jerem. 41. 6.

16 An enemy weepeth with his eyes: but if he find an opportunity he will not be ſatisfied with blood:

17 And if evils come upon thee, thou ſhalt find him there firſt.

18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

19 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

CHAP. XIII.

Cautions in the choice of company.

‖ Deut. 7. 2. HE that toucheth pitch, ſhall be defiled with it: and he that hath fellowſhip with the proud, ſhall put on pride.

2 He ſhall take a burden upon him that hath fellowſhip with one more honourable than himſelf. And have no fellowſhip with one that is richer than thyſelf.

3 What agreement ſhall the earthen pot have with the kettle? for if they knock one againſt the other, it ſhall be broken.

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged and muſt hold his peace.

5 If thou give, he will make uſe of thee: and if thou have nothing, he will forſake thee.

6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be ſorry for thee.

7 If he have need of thee, he will deceive thee, and ſmiling upon thee will put thee in hope, he will ſpeak thee fair, and will ſay: What wanteſt thou?

8 And he will ſhame thee by his meats, till he have drawn thee dry twice or thrice, and at laſt he will laugh at thee: and afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

9 Humble thyſelf to God, and wait for his hands.

10 Beware that thou be not deceived into folly, and be humbled.

11 Be not lowly in thy wiſdom, leſt being humbled thou be deceived into folly.

12 If thou be invited by one that is mightier, withdraw thyſelf: for ſo he will invite thee the more.

13 Be not troubleſome *to him*, leſt thou be put back: and keep not far from him, leſt thou be forgotten.

14 Affect not to ſpeak with him as an equal: and believe not his many words: for by much talk he will ſift thee, and ſmiling will examine thee concerning thy ſecrets.

15 His cruel mind will lay up thy words: and he will not ſpare to do thee hurt, and to caſt thee into priſon.

16 Take heed to thyſelf, and attend diligently to what thou heareſt: for thou walkeſt in danger of thy ruin.

17 When thou heareſt thoſe things ſee as it were in ſleep, and thou ſhalt awake.

18 Love God all thy life, and call upon him for thy ſalvation.

19 Every beaſt loveth its like: ſo alſo every man him that is neareſt to himſelf.

20 All fleſh ſhall confort with the like to itſelf, and every man ſhall aſſociate himſelf to his like.

21 If the wolf ſhall at any time have fellowſhip with the lamb, ſo the ſinner with the juſt.

22 ‖ What fellowſhip hath a holy man with a dog, or what part hath the rich with the poor? ‖ 2 Cor. 6. 14.

23 The wild aſs is the lion's prey in the deſert: ſo alſo the poor are devoured by the rich.

24 And as humility is an abomination to the proud: ſo alſo the rich man abhorreth the poor.

25 When a rich man is ſhaken, he is kept up by his friends: but when a poor man is fallen down, he is thruſt away even by his acquaintance.

26 When a rich man hath been deceived, he hath many helpers: he hath ſpoken proud things, and they have juſtified him.

27 The poor man was deceived, and he is rebuked alſo: he hath ſpoken wiſely, and could have no place.

28 The rich man ſpoke, and all held their peace, and what he ſaid they extol even to the clouds.

29 The poor man ſpoke, and they ſay: Who is this? and if he ſtumble, they will overthrow him.

30 Riches are good to him that hath no ſin in his conſcience: and poverty is very wicked in the mouth of the ungodly.

31 The heart of a man changeth his countenance, either for good, or for evil.

32 The token of a good heart, and a good countenance thou ſhalt hardly find, and with labour.

CHAP. XIV.

The evil of avarice: works of mercy are recommended, and the love of wiſdom.

Infra 19. 17. BLESSED is the man that hath not ſlipt by a word out of his mouth, and is not pricked with the remorſe of ſin.

2 Happy is he that hath had no ſadneſs of his mind, and who is not fallen from his hope.

3 Riches are not comely for a covetous man and a niggard, and what ſhould an envious man do with gold?

4 He that gathereth together by wronging his own ſoul, gathereth for others, and another will ſquander away his goods in rioting.

5 He that is evil to himſelf, to whom will he be good? and he ſhall not take pleaſure in his goods.

6 There is none worſe than he that enviteth himſelf, and this is the reward of his wickedneſs:

7 And if he do good, he doth it ignorantly, and unwillingly: and at the laſt he diſcovereth his wickedneſs.

8 The eye of the envious is wicked: and he turneth away his face, and deſpiſeth his own ſoul.

9 The eye of the covetous man *is* inſatiable in his portion of iniquity: he will not be ſatisfied till he conſume his own ſoul, drying it up.

10 An evil eye is towards evil things: and he ſhall not have his fill of bread, but ſhall be needy and penſive at his own table.

11 My ſon, if thou have any thing, do good to thyſelf, and offer to God worthy offerings.

12 Remember that death is not ſlow, and that the covenant of hell hath been ſhewn to thee: for the covenant of this world ſhall ſurely die.

13 || Do good to thy friend before thou die, and according to thy ability ſtretching out thy hand give to the poor. || Supra 4. 1. Tobias 4. 7. Luke 16. 9.

14 Defraud not thyſelf of the good day, and let not the part of a good gift overpaſs thee.

15 Shalt thou not leave to others to divide by lot thy ſorrows and labours?

16 Give and take, and juſtify thy ſoul.

17 Before thy death work juſtice: for in hell there is no finding food.

18 || All fleſh ſhall fade as graſs, and as the leaf that ſpringeth out on a green tree. || Iſai. 40. 6. James 1. 10. 1 Peter 1. 24.

19 Some grow, and ſome fall off: ſo is the generation of fleſh and blood, one cometh to an end, and another is born.

20 Every work that is corruptible ſhall fail in the end: and the worker thereof ſhall go with it.

21 And every excellent work ſhall be juſtified: and the worker thereof ſhall be honoured therein.

22 || Bleſſed is the man that ſhall continue in wiſdom, and that ſhall meditate in his juſtice, and in his mind ſhall think of the all-ſeeing eye of God. || Pſal. 1. 2.

23 He that conſidereth her ways in his heart, and hath underſtanding in her ſecrets, who goeth after her as one that traceth, and ſtayeth in her ways:

24 He who looketh in at her windows, and hearkeneth at her door:

25 He that lodgeth near her houſe, and faſtening a pin in her walls ſhall ſet up his tent nigh unto her, where good things ſhall reſt in his lodging for ever:

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches:

27 He ſhall be protected under her covering from the heat, and ſhall reſt in her glory.

CHAP. XV.

Wiſdom embraceth them that fear God. God is not the author of ſin.

HE that feareth God, will do good: and he that poſſeſſeth juſtice, ſhall lay hold on her,

2 And ſhe will meet him as an honourable

CHAP. XIV. VER. 12. *The covenant of hell.* The decree by which all are to go down to the regions of death.

mother, and will receive him as a wife married of a virgin.

3 With the bread of life and understanding, she shall feed him, ‖ and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved:

‖ John 4. 10.

4 And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours,

5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

7 But foolish men shall not obtain her: and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.

8 Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

9 Praise is not seemly in the mouth of a sinner:

10 For wisdom came forth from God: For praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.

11 Say not: It is through God, that she is not with me: for do not thou the things that he hateth.

12 Say not: He hath caused me to err: for he hath no need of wicked men.

13 The Lord hateth all abomination of error, and they that fear him shall not love it.

14 God made man from the beginning, and left him in the hand of his own counsel.

15 He added his commandments and precepts.

‖ Mat. 19. 17. John 8. 31. & 52.

16 ‖ If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.

17 He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

‡ Jerem. 21. 8.

18 ‡ Before man is life and death, good and evil, that which he shall choose shall be given him:

19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

‖ Psal. 33. 17. Heb. 4. 13.

20 ‖ The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

21 He hath commanded no man to do wickedly, and he hath given no man licence to sin:

22 For he desireth not a multitude of faithless and unprofitable children.

CHAP. XVI.

It is better to have none than many wicked children. Of the justice and mercy of God. His ways are unsearchable.

REJOICE not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.

2 Trust not to their life, and respect not their labours.

3 For better is one that feareth God, than a thousand ungodly children.

4 And it is better to die without children, than to leave ungodly children.

5 By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.

6 Many such things hath my eye seen, and greater things than these my ear hath heard.

‖ Infra 21. 10.

7 ‖ In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

‡ Gen. 6. 4.

8 ‡ The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:

9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

10 He had not pity on them, destroying the whole nation, that extolled themselves in their sins.

‖ Num. 14. 20. & 26. 51.

11 ‖ So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:

12 For mercy and wrath are with him. *He is* mighty to forgive, and to pour out indignation:

13 According as his mercy is, so his correction judgeth a man according to his works.

14 The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.

‖ Rom. 2. 6.

15 ‖ All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16 Say not: I shall be hidden from God, and who shall remember me from on high?

CHAP. XVI. VER. 11. *Six hundred thousand footmen, &c.* viz. the children of Israel, whom he sentenced to die in the wilderness. *Numb.* xiv.

17 In such a multitude I shall not be known: for what is my soul in such an immense creation?

18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,

19 The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood by him:

21 And his ways who shall understand, and the storm, which no eye of man shall see?

22 For many of his works are hidden: but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

23 He that wanteth understanding, thinketh vain things: and the foolish, and erring man, thinketh foolish things.

24 Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

25 And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.

26 The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

27 He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.

28 Nor shall any of them straiten his neighbour at any time.

29 Be not thou incredulous to his word.

30 After this God looked upon the earth, and filled it with his goods.

31 The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

CHAP. XVII.

The creation and favour of God to man. An exhortation to turn to God.

Gen. 1. 27. & 5. 1. GOD created man of the earth, and made him after his own image.

2 And he turned him into it again, and clothed him with strength according to himself.

3 He gave him the number of his days and time, and gave him power over all things that are upon the earth.

4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

5 ‖ He created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding. ‖ Gen. 2. 18.

6 He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil.

7 He set his eye upon their hearts to shew them the greatness of his works:

8 That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works.

9 Moreover he gave them instructions, and the law of life for an inheritance.

10 He made an everlasting covenant with them, and he shewed them his justice and judgments.

11 And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

12 And he gave to every one of them commandment concerning his neighbour.

13 Their ways are always before him, they are not hidden from his eyes.

14 ‖ Over every nation he set a ruler. ‖ Rom. 13. 1.

15 And Israel was made the manifest portion of God.

16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

17 Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

18 ‖ The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye: ‖ Infra 29. 6.

19 † And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn *them* down into the bowels of the earth. † Mat. 25. 35.

20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

21 Turn to the Lord, and forsake thy sins:

VER. 31. *Shewn forth*, viz. the glory and power of God upon the earth.

CHAP. XVII. VER. 11. *Their eye saw*, &c. viz. when he gave the law on mount Sinai.

22 Make thy prayer before the face of the Lord, and offend leſs.

23 Return to the Lord, and turn away from thy injuſtice, and greatly hate abomination.

24 And know the juſtices and judgments of God, and ſtand firm in the lot ſet before thee, and in prayer to the moſt high God.

25 Go to the ſide of the holy age, ‖ with them that live and give praiſe to God. ‖ Pſal. 6. 6. Iſai. 38. 19.

26 Tarry not in the error of the ungodly, give glory before death. Praiſe periſheth from the dead as nothing.

27 Give thanks whilſt thou art living, whilſt thou art alive and in health thou ſhalt give thanks, and ſhalt praiſe God, and ſhalt glory in his mercies.

28 How great is the mercy of the Lord, and his forgiveneſs to them that turn to him!

29 For all things cannot be in men, becauſe the ſon of man is not immortal, and they are delighted with the vanity of evil.

30 What is brighter than the ſun? yet it ſhall be eclipſed. Or what is more wicked than that which fleſh and blood hath invented? and this ſhall be reproved.

31 He beholdeth the power of the height of heaven: and all men are earth and aſhes.

CHAP. XVIII.

God's works are wonderful: we muſt ſerve him, and not our luſts.

Gen. 1. 1. HE that liveth for ever created all things together. God only ſhall be juſtified, and he remaineth an invincible king for ever.

2 Who is able to declare his works?

3 For who ſhall ſearch out his glorious acts?

4 And who ſhall ſhew forth the power of his majeſty? or who ſhall be able to declare his mercy?

5 Nothing may be taken away, nor added, neither is it poſſible to find out the glorious works of God:

6 When a man hath done then ſhall he begin: and when he leaveth off, he ſhall be at a loſs.

7 What is man, and what is his grace? and what is his good, or what is his evil?

‖ Pſal. 89. 10. 8 ‖ The number of the days of men at the moſt are a hundred years: as a drop of water of the ſea are they eſteemed: and as a pebble of the ſand, ſo are a few years compared to eternity.

9 Therefore God is patient in them, and poureth forth his mercy upon them.

10 He hath ſeen the preſumption of their heart that it is wicked and hath known their end that it is evil.

11 Therefore hath he filled up his mercy in their favour, and hath ſhewn them the way of juſtice.

12 The compaſſion of man is toward his neighbour: but the mercy of God is upon all fleſh.

13 He hath mercy, and teacheth, and correcteth, as a ſhepherd doth his flock.

14 He hath mercy on him that receiveth the diſcipline of mercy, and that maketh haſte in his judgments.

15 My ſon, in thy good deeds, make no complaint, and when thou giveſt any thing, add not grief by an evil word.

16 Shall not the dew aſſuage the heat? ſo alſo the good word is better than the gift.

17 Lo is not a word better than a gift? but both *are* with a juſtified man.

18 A fool will upbraid bitterly: and a gift of one ill taught conſumeth the eyes.

19 Before judgment prepare thee juſtice, and learn before thou ſpeak.

20 Before ſickneſs take a medicine, ‖ and before judgment examine thyſelf, and thou ſhalt find mercy in the ſight of God. ‖ 1 Cor. 11. 28.

21 Humble thyſelf before thou art ſick, and in the time of ſickneſs ſhew thy converſation.

22 Let nothing hinder thee from praying always, and be not afraid to be juſtified even to death: for the reward of God continueth for ever. ‖ Luke 18. 1. 1 Theſ. 5. 17.

23 Before prayer prepare thy ſoul: and be not as a man that tempteth God.

24 ‖ Remember the wrath that ſhall be at the laſt day, and the time of repaying when he ſhall turn away his face. ‖ Supra 5. 8.

25 ‖ Remember poverty in the time of abundance, and the neceſſities of poverty in the day of riches. ‖ Supra 11. 27.

26 From the morning until the evening the time ſhall be changed, and all theſe are ſwift in the eyes of God,

27 A wiſe man will fear in every thing, and in the days of ſins will beware of ſloth.

28 Every man of underſtanding knoweth

VER. 22. *Offend leſs: minue offendicula.* That is, remove ſins and the occaſions of ſins.

VER. 25. *Go to the ſide, &c.* Fly from the ſide of Satan and ſin, and join with the holy ones, that follow God and godlineſs.

CHAP. XVIII. VER. 6. *Then ſhall he begin.* God is ſo great and incomprehenſible, that when man has done all that he can to find out his greatneſs and boundleſs perfections, he is ſtill to begin: for what he has found out, is but a mere nothing in compariſon with his infinity.

wisdom, and will give praise to him that findeth her.

29 They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

|| Rom. 6. 12. 13. & 13. 14.

30 || Go not after thy lusts, but turn away from thy own will.

31 If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32 Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

33 Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

CHAP. XIX.

Admonitions against sundry vices.

A WORKMAN that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

|| Gen. 19. 33. 3 Kings 11. 1.

2 || Wine and women make wise men fall off, and shall rebuke the prudent:

3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

|| Josue 9. 15. & 22. 11.

4 || He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised.

5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

6 He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

8 Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

9 For he will hearken to thee, and will watch thee, and as it were defending *thy* sin he will hate thee, and so will he be with thee always.

10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

11 At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child.

|| Lev. 19. 17. Mat. 18. 15. Luke 17. 3.

12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

13 || Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

15 Admonish thy friend: for there is often a fault committed.

16 And believe not every word. There is one, that slippeth with the tongue, but not from his heart.

|| James 3. 8.

17 || For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

18 And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

19 But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

20 There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

21 Better is a man that hath less wisdom, and wanteth understanding, with the fear *of God*, than he that aboundeth in understanding, and transgresseth the law of the most High.

22 There is an exquisite subtilty, and the same is unjust.

23 And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit:

24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

27 The attire of the body, and the laughter of the teeth, and the gate of the man, shew what he is.

28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

CHAP. XX.

Rules with regard to correction, discretion, and avoiding lies.

HOW much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer!

‖ Infra 30. 21.

2 ‖ The luſt of an eunuch ſhall deflower a young maiden:

3 So is he that by violence executeth unjuſt judgment.

4 How good is it, when thou art reproved, to ſhew repentance! for ſo thou ſhalt eſcape wilful ſin.

5 There is one that holdeth his peace, that is found wiſe: and there is another that is hateful, that is bold in ſpeech.

6 There is one that holdeth his peace, becauſe he knoweth not what to ſay: and there is another that holdeth his peace, knowing the proper time.

7 A wiſe man will hold his peace till he ſee opportunity: but a babbler, and a fool, will regard no time.

8 He that uſeth many words ſhall hurt his own ſoul: and he that taketh authority to himſelf unjuſtly, ſhall be hated.

9 There is ſucceſs in evil things to a man without diſcipline, and there is a finding that turneth to loſs.

10 There is a gift that is not profitable: and there is a gift, the recompence of which is double.

11 There is an abaſement becauſe of glory: and there is one that ſhall lift up his head from a low eſtate.

12 There is that buyeth much for a ſmall price, and reſtoreth the ſame ſevenfold.

13 A man wiſe in words ſhall make himſelf beloved: but the graces of fools ſhall be poured out.

14 The gift of the fool ſhall do thee no good: for his eyes are ſevenfold.

15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

16 To-day a man lendeth, and to-morrow he aſketh it again: ſuch a man as this is hateful.

17 A fool ſhall have no friend, and there ſhall be no thanks for his good deeds.

18 For they that eat his bread, are of a falſe tongue. How often, and how many will laugh him to ſcorn?

19 For he doth not diſtribute with right underſtanding that which was to be had: in like manner alſo that which was not to be had.

20 The ſlipping of a falſe tongue *is* as one that falleth on the pavement: ſo the fall of the wicked ſhall come ſpeedily.

21 A man without grace is as a vain fable, it ſhall be continually in the mouth of the unwiſe.

22 A parable coming out of a fool's mouth ſhall be rejected: for he doth not ſpeak it in due ſeaſon.

23 There is that is hindered from ſinning through want, and in his reſt he ſhall be pricked.

24 There is that will deſtroy his own ſoul through ſhamefacedneſs, and by occaſion of an unwiſe perſon he will deſtroy it: and by reſpect of perſon he will deſtroy himſelf.

25 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing.

26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without diſcipline.

27 A thief is better than a man that is always lying: but both of them ſhall inherit deſtruction.

28 The manners of lying men are without honour: and their confuſion is with them without ceaſing.

29 A wiſe man ſhall advance himſelf with his words, and a prudent man ſhall pleaſe the great ones.

30 He that tilleth his land ſhall make a high heap of corn: and he that worketh juſtice ſhall be exalted: and he that pleaſeth great men ſhall eſcape iniquity.

‖ Exod. 23. 8. Deut. 16. 19.

31 ‖ Preſents and gifts blind the eyes of judges, and make them dumb in the mouth, ſo that they cannot correct.

‡ Infra 41. 17.

32 ‡ Wiſdom that is hid, and treaſure that is not ſeen: what profit is there in them both?

33 Better is he that hideth his folly, than the man that hideth his wiſdom.

CHAP. XXI.

Cautions againſt ſin in general, and ſome ſins in particular.

MY ſon, haſt thou ſinned? do ſo no more: but for thy former ſins alſo pray that they may be forgiven thee.

2 Flee from ſins as from the face of a ſerpent: for if thou comeſt near them, they will take hold of thee.

3 The teeth thereof are the teeth of a lion, killing the ſouls of men.

4 All iniquity is like a two-edged ſword, there is no remedy for the wound thereof.

5 Injuries and wrongs will waſte riches: and the houſe that is very rich ſhall be brought to nothing by pride: ſo the ſubſtance of the proud ſhall be rooted out.

6 The prayer out of the mouth of the poor ſhall reach the ears *of God*, and judgment ſhall come for him ſpeedily.

7 He that hateth to be reproved *walketh in* the trace of a ſinner: and he that feareth God will turn to his own heart.

8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

9 He that buildeth his house at other mens charges, is as he that gathereth himself stones *to build* in the winter.

|| Supra 16. 7. 10 || The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

12 He that keepeth justice shall get the understanding thereof.

13 The perfection of the fear of God is wisdom and understanding.

14 He that is not wise in good, will not be taught.

15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.

20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.

26 A fool will peep through the window into the house: but he that is well taught, will stand without.

27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.

28 The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.

29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.

30 While the ungodly curseth the devil, he curseth his own soul.

31 The tale-bearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

CHAP. XXII.

Wise sayings on divers subjects.

THE sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.

3 A son ill taught is the confusion of the father: and a *foolish* daughter shall be to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.

6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that glueth a potsherd together.

8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

|| Infra 38. 16. 10 || Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

11 Weep but a little for the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

|| Gen. 50. 10. 13 || The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

CHAP. XXI. VER. 30. *While the ungodly, &c.* He condemneth and curseth himself; in as much as by sin he takes part with the devil, and is, as it were, his member and subject.

CHAP. XXII. VER. 10. *For the fool.* In the language of the Holy Ghost, he is stiled *a fool*, that turns away from God to follow vanity and sin. And what is said by the wise man against *fools* is meant of such fools as these.

14 Talk not much with a fool, and go not with him that hath no ſenſe.

15 Keep thyſelf from him, that thou mayſt not have trouble, and thou ſhalt not be defiled with his ſin.

16 Turn away from him, and thou ſhalt find reſt, and ſhalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

‖ Prov. 27. 3. 18 ‖ Sand and ſalt, and a maſs of iron is eaſier to bear, than a man without ſenſe, that is both fooliſh and wicked.

19 A frame of wood bound together in the foundation of a building, ſhall not be looſed: ſo neither ſhall the heart that is eſtabliſhed by adviſed counſel.

20 The thought of him that is wiſe at all times, ſhall not be depraved by fear.

21 As pales ſet in high places, and plaſterings made without coſt, will not ſtand againſt the face of the wind:

22 So alſo a fearful heart in the imagination of a fool ſhall not reſiſt againſt the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, ſo neither ſhall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart bringeth forth reſentment.

25 He that flingeth a ſtone at birds, ſhall drive them away: ſo he that upbraideth his friend, breaketh friendſhip.

26 Although thou haſt drawn a ſword at a friend, deſpair not: for there may be a returning. To a friend

27 If thou haſt opened a ſad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and diſcloſing of ſecrets, or a treacherous wound: for in all theſe caſes a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his proſperity alſo thou mayſt rejoice.

29 In the time of his trouble continue faithful to him, that thou mayſt alſo be heir with him in his inheritance.

30 As the vapour of a chimney, and the ſmoke of the fire goeth up before the fire: ſo alſo injurious words, and reproaches, and threats, before blood.

31 I will not be aſhamed to ſalute a friend, neither will I hide myſelf from his face: and if any evil happen to me by him, I will bear it.

32 But every one that ſhall hear it, will beware of him.

33 ‖ Who will ſet a guard before my mouth, and a ſure ſeal upon my lips, that I fall not by them, and that my tongue deſtroy me not? ‖ Pſal. 140. 3.

CHAP. XXIII.

A prayer for grace to flee ſin: cautions againſt profane ſwearing and other vices.

O LORD father, and ſovereign ruler of my life, leave me not to their counſel: nor ſuffer me to fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over my heart, that they ſpare me not in their ignorances, and that their ſins may not appear:

3 Leſt my ignorances increaſe, and my offences be multiplied, and my ſins abound, and I fall before my adverſaries, and my enemy rejoice over me?

4 O Lord father, and God of my life, leave me not to their devices.

5 Give me not haughtineſs of my eyes, and turn away from me all coveting.

6 Take from me the greedineſs of the belly, and let not the luſts of the fleſh take hold of me, and give me not over to a ſhameleſs and fooliſh mind.

7 Hear, O ye children, the diſcipline of the mouth: and he that will keep it, ſhall not periſh by his lips, nor be brought to fall into moſt wicked works.

8 A ſinner is caught in his own vanity, and the proud and the evil ſpeakers ſhall fall thereby.

9 ‖ Let not thy mouth be accuſtomed to ſwearing: for in it there are many falls. ‖ Exod. 20. 7. Mat. 5. 33.

10 And let not the naming of God be uſual in thy mouth, and meddle not with the names of ſaints, for thou ſhalt not eſcape free from them.

11 For as a ſlave daily put to the queſtion, is never without a blue mark: ſo every one that ſweareth, and nameth, ſhall not be wholly pure from ſin.

12 A man that ſweareth much, ſhall be filled with iniquity, and a ſcourge ſhall not depart from his houſe.

13 And if he make it void, his ſin ſhall be

CHAP. XXIII. VER. 1. *By them*, viz. The tongue and the lips, mentioned in the laſt verſe of the foregoing chapter.

VER. 2. *That they ſpare me not in their ignorances, &c.* That is, that the ſcourges and diſcipline of wiſdom may reſtrain the *ignorances*, that is, the ſlips and offences which are uſually committed by the tongue and the lips.

upon him: and if he diſſemble it, he offendeth double:

14 And if he ſwear in vain, he ſhall not be juſtified: for his houſe ſhall be filled with his puniſhment.

15 There is alſo another ſpeech oppoſite to death, let it not be found in the inheritance of Jacob.

16 For from the merciful all theſe things ſhall be taken away, and they ſhall not wallow in ſins.

17 Let not thy mouth be accuſtomed to indiſcreet ſpeech: for therein is the word of ſin.

18 Remember thy father and thy mother, for thou ſitteſt in the midſt of great men:

19 Leſt God forget thee in their ſight, and thou, by thy daily cuſtom, be infatuated and ſuffer reproach: and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

20 ‖ The man that is accuſtomed to opprobrious words, will never be corrected all the days of his life. ‖ 2 Kings 16. 7.

21 Two ſorts of men multiply ſins, and the third bringeth wrath and deſtruction.

22 A hot ſoul is a burning fire, *it* will never be quenched, till it devour ſomething.

23 And a man that is wicked in the mouth of his fleſh, will not leave off till he hath kindled a fire.

24 To a man that is a fornicator all bread is ſweet, he will not be weary of ſinning unto the end.

25 Every man that paſſeth beyond his own bed, deſpiſing his own ſoul, and ſaying: ‖ Who ſeeth me? ‖ Iſai. 29. 15.

26 Darkneſs compaſſeth me about, and the walls cover me, and no man ſeeth me: whom do I fear? the moſt High will not remember my ſins.

27 And he underſtandeth not that his eye ſeeth all things, for ſuch a man's fear driveth from him the fear of God, and the eyes of men fearing him:

28 And he knoweth not that the eyes of the Lord are far brighter than the ſun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the moſt hidden parts.

29 For all things were known to the Lord God, before they were created: ſo alſo after they were perfected he beholdeth all things.

30 This man ſhall be puniſhed in the ſtreets of the city, and he ſhall be chaſed as a colt: and where he ſuſpected not, he ſhall be taken.

31 And he ſhall be in diſgrace with all men, becauſe he underſtood not the fear of the Lord.

32 ‖ So every woman alſo that leaveth her huſband, and bringeth in an heir by another: ‖ Lev. 20. 10. Deut. 22. 21.

33 For firſt ſhe hath been unfaithful to the law of the moſt High: and ſecondly, ſhe hath offended againſt her huſband: thirdly, ſhe hath fornicated in adultery, and hath gotten her children of another man.

34 This woman ſhall be brought into the aſſembly, and inquiſition ſhall be made of her children.

35 Her children ſhall not take root, and her branches ſhall bring forth no fruit.

36 She ſhall leave her memory to be curſed, and her infamy ſhall not be blotted out.

37 And they that remain ſhall know, that there is nothing better than the fear of God: and that there is nothing ſweeter than to have regard to the commandments of the Lord.

38 It is great glory to follow the Lord: for length of days ſhall be received from him.

CHAP. XXIV.

Wiſdom praiſeth herſelf: her origin, her dwelling, her dignity, and her fruits.

WISDOM ſhall praiſe her own ſelf, and ſhall be honoured in God, and ſhall glory in the midſt of her people,

2 And ſhall open her mouth in the churches of the moſt High, and ſhall glorify herſelf in the ſight of his power,

3 And in the midſt of her own people ſhe ſhall be exalted, and ſhall be admired in the holy aſſembly,

4 And in the multitude of the elect ſhe ſhall have praiſe, and among the bleſſed, ſhe ſhall be bleſſed, ſaying:

5 I came out of the mouth of the moſt High, the firſt-born before all creatures:

6 I made that in the heavens there ſhould riſe light that never faileth, and as a cloud I covered all the earth:

7 I dwelt in the higheſt places, and my throne is in a pillar of a cloud.

8 I alone have compaſſed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the ſea,

9 And have ſtood in all the earth: and in every people,

10 And in every nation I have had the chief rule:

11 And by my power I have trodden under my feet the hearts of all the high and low: and in all theſe I ſought reſt, and I ſhall abide in the inheritance of the Lord.

12 Then the creator of all things commanded, and ſaid to me: and he that made me, reſted in my tabernacle,

13 And he ſaid to me: Let thy dwelling be in Jacob, and thy inheritance in Iſrael, and take root in my elect.

14 ‖ From the beginning, and before the world, was I created, and unto the world to come I ſhall not ceaſe to be, and in the holy dwelling-place I have miniſtered before him. ‖ Prov. 8. 22.

15 And ſo was I eſtabliſhed in Sion, and in the holy city likewiſe I reſted, and my power *was* in Jeruſalem.

16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full aſſembly of ſaints.

17 I was exalted like a cedar in Libanus, and as a cypreſs-tree on mount Sion.

18 I was exalted like a palm-tree in Cades, and as a roſe-plant in Jericho:

19 As a fair olive-tree in the plains, and as a plane-tree by the water in the ſtreets, was I exalted.

20 I gave a ſweet ſmell like cinnamon, and aromatical balm: I yielded a ſweet odour like the beſt myrrh:

21 And I perfumed my dwelling as ſtorax, and galbanum, and onyx, and aloes, and as the frankincenſe not cut, and my odour is as the pureſt balm.

22 I have ſtretched out my branches as the turpentine-tree, and my branches are of honour and grace.

23 As the vine I have brought forth a pleaſant odour: and my flowers are the fruit of honour and riches.

24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of the way and of the truth, in me is all hope of life and of virtue.

26 Come over to me, all ye that deſire me, and be filled with my fruits.

27 For my ſpirit is ſweet above honey, and my inheritance above honey and the honeycomb.

28 My memory is unto everlaſting generations.

29 ‖ They that eat me, ſhall yet hunger: and they that drink me ſhall yet thirſt. ‖ John 6. 35.

30 He that hearkeneth to me, ſhall not be confounded: and they that work by me, ſhall not ſin.

31 They that explain me, ſhall have life everlaſting.

32 All theſe things are the book of life, and the covenant of the moſt High, and the knowledge of truth.

33 Moſes commanded a law in the precepts of juſtices, and an inheritance to the houſe of Jacob, and the promiſes to Iſrael.

34 He appointed to David his ſervant to raiſe up of him a moſt mighty king, and ſitting on the throne of glory for ever.

35 ‖ Who filleth up wiſdom as the Phiſon, and as the Tigris in the days of the new fruits. ‖ Gen. 2. 11.

36 Who maketh underſtanding to abound as the Euphrates, ‖ who multiplieth it as the Jordan in the time of harveſt. ‖ Joſ. 3. 15.

37 Who ſendeth knowledge as the light, and riſeth up as Gehon in the time of the vintage.

38 Who firſt hath perfect knowledge of her, and a weaker ſhall not ſearch her out.

39 For her thoughts are more vaſt than the ſea, and her counſels more deep than the great ocean.

40 I wiſdom have poured out rivers.

41 I like a brook out of a river of a mighty water, I like a channel of a river, and like an aqueduct, came out of paradiſe.

42 I ſaid: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

43 And behold my brook became a great river, and my river came near to a ſea:

44 For I make doctrine to ſhine forth to all as the morning light, and I will declare it afar off.

45 I will penetrate to all the lower parts of the earth, and will behold all that ſleep, and will enlighten all that hope in the Lord.

46 I will yet pour out doctrine as prophecy, and will leave it to them that ſeek wiſdom, and will not ceaſe to inſtruct their offspring even to the holy age.

47 ‖ See ye that I have not laboured for myſelf only, but for all that ſeek out the truth. ‖ Ifra 33. 18.

CHAP. XXV.

Documents of wiſdom on ſeveral ſubjects.

WITH three things my ſpirit is pleaſed, which are approved before God, and men:

2 The concord of brethren, and the love of neighbours, and man and wife that agree well together.

3 Three ſorts my ſoul hateth, and I am greatly grieved at their life:

CHAP. XXIV. VER. 34. *A moſt mighty king*, viz. Chriſt, who by his goſpel, like an overflowing river, has enriched the earth with heavenly wiſdom.

VER. 38. *Who firſt hath perfect knowledge of her.* Chriſt was the firſt that had perfect knowledge of heavenly wiſdom.

4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.

5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

6 O how comely is judgment for a grey head, and for ancients to know counsel!

7 O how comely is wisdom for the aged, and understanding and counsel to men of honour!

8 Much experience is the crown of old men, and the fear of God is their glory.

9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.

10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.

‖ Infra 26. 1. ‡ Supra 14. 1. & 19. 16. James 3 2.

11 ‖ Blessed is he that dwelleth with a wise woman, ‡ and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

12 Blessed is he that findeth a true friend: and that declareth justice to an ear that heareth.

13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.

14 The fear of God hath set itself above all things:

15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

17 The sadness of the heart is every plague: and the wickedness of a woman is all evil.

18 And a man will choose any plague, but the plague of the heart:

19 And any wickedness, but the wickedness of a woman:

20 And any affliction, but the affliction from them that hate him:

21 And any revenge, but the revenge of enemies.

22 There is no head worse than the head of a serpent:

23 And there is no anger above the anger of a woman. ‖ It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.

‖ Prov. 21. 19.

24 The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sack-cloth. In the midst of her neighbours,

25 Her husband groaned, and hearing he sighed a little.

26 All malice is short to the malice of a woman, let the lot of sinners fall upon her.

27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

28 Look not upon a woman's beauty, and desire not a woman for beauty.

29 ‖ A woman's anger, and impudence, and confusion is great. ‖ Infra 42. 6.

30 A woman, if she have superiority, is contrary to her husband.

31 A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart.

32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy.

33 ‖ From the woman came the beginning of sin, and by her we all die. ‖ Gen. 3. 6.

34 Give no issue to thy water, no not a little: nor to a wicked woman liberty to gad abroad.

35 If she walk not at thy hand, she will confound thee in the sight of thy enemies.

36 Cut her off from thy flesh, lest she always abuse thee.

CHAP. XXVI.

Of good and bad women.

HAPPY is the husband of a good wife: for the number of his years is double.

2 A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace.

3 A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for *his* good deeds:

4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

5 Of three things my heart hath been afraid, and at the fourth my face hath trembled:

6 The accusation of a city, and the gathering together of the people:

7 And a false calumny, all *are* more grievous than death.

8 A jealous woman is the grief and mourning of the heart.

9 With a jealous woman is a scourge of the tongue which communicateth with all.

10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

11 A drunken woman is a great wrath: and her reproach and shame shall not be hid.

12 The fornication of a woman shall be

known by the haughtineſs of her eyes, and by her eye-lids.

‖ Infra 42. 11. 13 ‖ On a daughter that turneth not away herſelf, ſet a ſtrict watch: leſt finding an opportunity ſhe abuſe herſelf.

14 Take heed of the impudence of her eyes, and wonder not if ſhe ſlight thee.

15 She will open her mouth as a thirſty traveller to the fountain, and will drink of every water near her, and will ſit down by every hedge, and open her quiver againſt every arrow, until ſhe fail.

16 The grace of a diligent woman ſhall delight her huſband, and ſhall fat his bones.

17 Her diſcipline is the gift of God.

18 *Such is* a wiſe and ſilent woman, *and* there is nothing ſo much worth as a well inſtructed ſoul.

19 A holy and ſhamefaced woman is grace upon grace.

20 And no price is worthy of a continent ſoul.

21 As the ſun when it riſeth to the world in the high places of God, ſo is the beauty of a good wife for the ornament of her houſe.

22 As the lamp ſhining upon the holy candleſtick, ſo is the beauty of the face in a ripe age.

23 As golden pillars upon baſes of ſilver, ſo are the firm feet upon the ſoles of a ſteady woman.

24 As everlaſting foundations upon a ſolid rock, ſo the commandments of God in the heart of a holy woman.

25 At two things my heart is grieved, and the third bringeth anger upon me:

26 A man of war fainting through poverty: and a man of ſenſe deſpiſed:

27 And he that paſſeth over from juſtice to ſin, God hath prepared ſuch an one for the ſword.

28 Two ſorts *of callings* have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckſter ſhall not be juſtified from the ſins of the lips.

CHAP. XXVII.

Dangers of ſin from ſeveral heads: the fear of God is the beſt preſervative. He that diggeth a pit, ſhall fall into it.

THROUGH poverty many have ſinned: and he that ſeeketh to be enriched, turneth away his eye.

2 As a ſtake ſticketh faſt in the midſt of the joining of ſtones, ſo alſo in the midſt of ſelling and buying, ſin ſhall ſtick faſt.

3 Sin ſhall be deſtroyed with the ſinner.

4 Unleſs thou hold thyſelf diligently in the fear of the Lord, thy houſe ſhall quickly be overthrown.

5 As when one ſifteth with a ſieve, the duſt will remain: ſo will the perplexity of a man in his thoughts.

6 The furnace trieth the potter's veſſels, and the trial of affliction juſt men.

7 As the dreſſing of a tree ſheweth the fruit thereof, ſo a word out of the thought of the heart of man.

8 Praiſe not a man before he ſpeaketh, for this is the trial of men.

9 If thou followeſt juſtice, thou ſhalt obtain her: and ſhalt put her on as a long robe of honour, and thou ſhalt dwell with her: and ſhe ſhall protect thee for ever, and in the day of acknowledgment thou ſhalt find a ſtrong foundation.

10 Birds reſort unto their like: ſo truth will return to them that practiſe her.

11 The lion always lieth in wait for prey: ſo do ſins for them that work iniquities.

12 A holy man continueth in wiſdom as the ſun: but a fool is changed as the moon.

13 In the midſt of the unwiſe keep in the word till its time: but be continually among men that think.

14 The diſcourſe of ſinners is hateful, and their laughter is at the pleaſures of ſin.

15 The ſpeech that ſweareth much ſhall make the hair of the head ſtand upright: and its irreverence ſhall make one ſtop his ears.

16 In the quarrels of the proud is the ſhedding of blood: and their curſing is a grievous hearing.

17 He that diſcloſeth the ſecret of a friend, loſeth his credit, and ſhall never find a friend to his mind.

18 Love thy neighbour, and be joined to him with fidelity.

19 But if thou diſcover his ſecrets, follow no more after him.

20 For as a man that deſtroyeth his friend, ſo alſo *is* he that deſtroyeth the friendſhip of his neighbour.

21 And as one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and thou ſhalt not get him again.

22 Follow after him no more, for he is

CHAP. XXVI. VER. 28. *From negligence.* That is, from the neglect of the ſervice of God: becauſe the eager purſuit of the mammon of this world, is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themſelves.

Ibid. *A huckſter*; or a retailer of wine. Men of that profeſſion are both greatly expoſed to danger of ſin themſelves, and are too often acceſſary to the ſins of others.

gone afar off, he is fled, as a roe eſcaped out of the ſnare: becauſe his ſoul is wounded.

23 Thou canſt no more bind him up. And of a curſe there is reconciliation:

24 But to diſcloſe the ſecrets of a friend, leaveth no hope to an unhappy ſoul.

25 He that winketh with the eye, forgeth wicked things, and no man will caſt him off:

26 In the ſight of thy eyes he will ſweeten his mouth, and will admire thy words: but at the laſt he will writhe his mouth, and on thy words he will lay a ſtumbling-block.

27 I have hated many things, but not like him, and the Lord will hate him.

28 If one caſt a ſtone on high, it will fall upon his own head: and the deceitful ſtroke will wound the deceitful.

29 He that diggeth a pit, ſhall fall into it: and he that ſetteth a ſtone for his neighbour, ſhall ſtumble upon it: and he that layeth a ſnare for another, ſhall periſh in it.

30 A miſchievous counſel ſhall be rolled back upon the author, and he ſhall not know from whence it cometh to him.

31 Mockery and reproach are of the proud, and vengeance as a lion ſhall lie in wait for him.

32 They ſhall periſh in a ſnare that are delighted with the fall of the juſt: and ſorrow ſhall conſume them before they die.

33 Anger and fury are both of them abominable, and the ſinful man ſhall be ſubject to them.

CHAP. XXVIII.

Leſſons againſt revenge and quarrels. The evils of the tongue.

Deut. 32. 35. Matt. 6. 14. Mark 11. 25. Rom. 12. 19.

HE that ſeeketh to revenge himſelf, ſhall find vengeance from the Lord, and he will ſurely keep his ſins *in remembrance*.

2 Forgive thy neighbour if he hath hurt thee: and then ſhall thy ſins be forgiven to thee when thou prayeſt.

3 Man to man reſerveth anger, and doth he ſeek remedy of God?

4 He hath no mercy on a man like himſelf, and doth he intreat for his own ſins?

5 He that is but fleſh, nouriſheth anger, and doth he aſk forgiveneſs of God? who ſhall obtain pardon for his ſins?

6 Remember thy laſt things, and let enmity ceaſe:

7 For corruption and death hang over in his commandments.

8 Remember the fear of God, and be not angry with thy neighbour.

9 Remember the covenant of the moſt High, and overlook the ignorance of thy neighbour.

10 Refrain from ſtrife, and thou ſhalt diminiſh *thy* ſins:

11 For a paſſionate man kindleth ſtrife, and a ſinful man will trouble his friends, and bring in debate in the midſt of them that are at peace.

12 For as the wood of the foreſt is, ſo the fire burneth: and as a man's ſtrength is, ſo ſhall his anger be, and according to his riches he ſhall increaſe his anger.

13 A haſty contention kindleth a fire: and a haſty quarrel ſheddeth blood: and a tongue that beareth witneſs bringeth death.

14 If thou blow the ſpark, it ſhall burn as a fire: and if thou ſpit upon it, it ſhall be quenched: both come out of the mouth.

15 The whiſperer and the double-tongued is accurſed: for he hath troubled many that were at peace.

16 The tongue of a third perſon hath diſquieted many, and ſcattered them from nation to nation.

17 It hath deſtroyed the ſtrong cities of the rich, and hath overthrown the houſes of great men.

18 It hath cut in pieces the forces of people, and undone ſtrong nations.

19 The tongue of a third perſon hath caſt out valiant women, and deprived them of their labours.

20 He that hearkeneth to it, ſhall never have reſt, neither ſhall he have a friend in whom he may repoſe.

21 The ſtroke of a whip maketh a blue mark: but the ſtroke of the tongue will break the bones.

22 Many have fallen by the edge of the ſword, but not ſo many as have periſhed by their own tongue.

23 Bleſſed is he that is defended from a wicked tongue, that hath not paſſed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands:

24 For its yoke is a yoke of iron: and its bands are bands of braſs.

25 The death thereof is a moſt evil death: and hell is preferable to it.

26 Its continuance ſhall not be for a long time, but it ſhall poſſeſs the ways of the

CHAP. XXVII. VER. 23. *And of a curſe there is reconciliation.* That is, it is eaſier to obtain a reconciliation after a curſe, than after diſcloſing a ſecret.

CHAP. XXVIII. VER. 7. *In his commandments.* Supply the ſentence out of the Greek thus: Remember corruption and death, and *abide in the commandments.*

unjuſt: and the juſt ſhall not be burnt with its flame.

27 They that forſake God ſhall fall into it, and it ſhall burn in them, and ſhall not be quenched, and it ſhall be ſent upon them as a lion, and as a leopard it ſhall tear them.

28 Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth.

29 Melt down thy gold and ſilver, and make a balance for thy words and a juſt bridle for thy mouth:

30 And take heed leſt thou ſlip with thy tongue, and fall in the ſight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

CHAP. XXIX.

Of charity in lending money, and juſtice in repaying. Of alms, and of being ſurety.

HE that ſheweth mercy, lendeth to his neighbour: and he that is ſtronger in hand, keepeth the commandments.

2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

3 Keep thy word, and deal faithfully with him: and thou ſhalt always find that which is neceſſary for thee.

4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

5 Till they receive, they kiſs the hands of the lender, and in promiſes they humble their voice:

6 But when they ſhould repay, they will aſk time, and will return tedious and murmuring words, and will complain of the time:

7 And if he be able to pay, he will ſtand off, he will ſcarce pay one half, and will count it as if he had found it:

8 But if not, he will defraud him of his money, and he ſhall get him for an enemy without cauſe:

9 And he will pay him with reproaches and curſes, and inſtead of honour and good turn will repay him injuries.

10 Many have refuſed to lend, not out of wickedneſs, but they were afraid to be defrauded without cauſe.

11 But yet towards the poor be thou more hearty, and delay not to ſhew him mercy.

12 Help the poor becauſe of the commandment: and ſend him not away empty-handed becauſe of his poverty.

13 Loſe thy money for thy brother and thy friend: and hide it not under a ſtone to be loſt.

14 ‖ Place thy treaſure in the commandments of the moſt High, and it ſhall bring thee more profit than gold. ‖ Tobias 4. 10. Supra 17. 18.

15 Shut up alms in the heart of the poor, and it ſhall obtain help for thee againſt all evil.

16 Better than the ſhield of the mighty, and better than the ſpear:

17 It ſhall fight for thee againſt thy enemy.

18 A good man is ſurety for his neighbour: and he that hath loſt ſhame, will leave *him* to himſelf.

19 Forget not the kindneſs of thy ſurety: for he hath given his life for thee.

20 The ſinner and the unclean fleeth from his ſurety.

21 A ſinner attributeth to himſelf the goods of his ſurety: and he that is of an unthankful mind will leave him that delivered him.

22 A man is ſurety for his neighbour: and when he hath loſt all ſhame, he ſhall forſake him.

23 Evil ſuretyſhip hath undone many of good eſtate, and hath toſſed them as a wave of the ſea.

24 It hath made powerful men to go from place to place round about, and they have wandered in ſtrange countries.

25 A ſinner that tranſgreſſeth the commandment of the Lord, ſhall fall into an evil ſuretyſhip: and he that undertaketh many things, ſhall fall into judgment.

26 Recover thy neighbour according to thy power, and take heed to thyſelf that thou fall not.

27 The chief thing for man's life is water and bread, and clothing, and a houſe to cover ſhame.

28 ‖ Better is the poor man's fare under a roof of boards, than ſumptuous cheer abroad in another man's houſe. ‖ Infra 39. 31.

29 Be contented with little inſtead of much, and thou ſhalt not hear the reproach of going abroad.

30 It is a miſerable life to go as a gueſt from houſe to houſe: for where a man is a ſtranger, he ſhall not deal confidently, nor open his mouth.

31 He ſhall entertain and feed, and give drink to the unthankful, and moreover he ſhall hear bitter words.

32 Go, ſtranger, and furniſh the table, and give others to eat what thou haſt in thy hand.

CHAP. XXIX. VER. 1. *And he that is ſtronger in hand.* That is, he that is hearty and bountiful in lending to his neighbour in his neceſſity.

33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

34 These things are grievous to a man of understanding: the upbraiding of house-room, and the reproaching of the lender.

CHAP. XXX.

Of correction of children. Health is better than wealth. Excessive grief is hurtful.

Prov. 13. 24. & 23. 13. HE that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

2 He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

‖ Deut. 6. 7. 3 ‖ He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

8 A horse not broken becometh stubborn, and a child left to himself will become headstrong.

9 Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11 Give him not liberty in his youth, and wink not at his devices.

‖ Supra 7. 25. 12 ‖ Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

15 Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.

16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

17 Better is death than a bitter life: and everlasting rest, than continual sickness.

18 Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

‖ Dan. 1. 6. 19 ‖ What good shall an offering do to an idol? for it can neither eat, nor smell:

20 So is he that is persecuted by the Lord, bearing the reward of his iniquity:

‖ Supra 2. 21 ‖ He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

‖ Prov. 25. 15. & 13. 17. & 22. 22 ‖ Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.

24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.

‖ 2 Cor. 7. 10. 25 ‖ For sadness hath killed many, and there is no profit in it.

26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

27 A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

CHAP. XXXI.

Of the desire of riches, and of moderation in eating and drinking.

WATCHING for riches consumeth the flesh, and the thought thereof driveth away sleep.

2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

4 The poor man hath laboured in his low way of life, and in the end he is still poor.

5 He that loveth gold, shall not be justified: and he that followed after corruption, shall be filled with it.

‖ Supra 8. 3. 6 ‖ Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

7 Gold is a stumbling-block to them that sacrifice to it: wo to them that eagerly follow after it, and every fool shall perish by it.

8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

9 Who is he, and we will praiſe him? for he hath done wonderful things in his life.

10 Who hath been tried thereby, and made perfect, he ſhall have glory everlaſting. He that could have tranſgreſſed, and hath not tranſgreſſed: and could do evil things, and hath not done them:

11 Therefore are his goods eſtabliſhed in the Lord, and all the church of the ſaints ſhall declare his alms.

12 Art thou ſet at a great table? be not the firſt to open thy mouth upon it.

13 Say not: There are many things which are upon it.

14 Remember that a wicked eye is evil.

15 What is created more wicked than an eye? therefore ſhall it weep over all the face when it ſhall ſee.

16 Stretch not out thy hand firſt, leſt being diſgraced with envy thou be put to confuſion.

17 Be not haſty in a feaſt.

18 Judge of the diſpoſition of thy neighbour by thyſelf.

19 Uſe as a frugal man the things that are ſet before thee: leſt if thou eateſt much, thou be hated.

20 Leave off firſt, for manners ſake: and exceed not, leſt thou offend.

21 And if thou ſitteſt amongſt many, reach not thy hand out firſt of all: and be not the firſt to aſk for drink.

22 How ſufficient is a little wine for a man well taught, and in ſleeping thou ſhalt not be uneaſy with it, and thou ſhalt feel no pain.

23 Watching, and choler, and gripes, are with an intemperate man:

24 Sound and wholeſome ſleep with a moderate man: he ſhall ſleep till morning, and his ſoul ſhall be delighted with him.

25 And if thou haſt been forced to eat much, ariſe, go out, and vomit: and it ſhall refreſh thee, and thou ſhalt not bring ſickneſs upon thy body.

26 Hear me, my ſon, and deſpiſe me not: and in the end thou ſhalt find my words.

27 In all thy works be quick, and no infirmity ſhall come to thee.

28 The lips of many ſhall bleſs him that is liberal of his bread, and the teſtimony of his truth is faithful.

29 Againſt him that is niggardly of his bread, the city will murmur, and the teſtimony of his niggardlineſs is true.

30 Challenge not them that love wine: || for wine hath deſtroyed very many. || Judith 13. 4

31 Fire trieth hard iron: ſo wine drunk to exceſs ſhall rebuke the hearts of the proud.

32 Wine taken with ſobriety is equal life to men: if thou drink it moderately, thou ſhalt be ſober.

33 What is his life, who is diminiſhed with wine?

34 What taketh away life? death.

35 || Wine was created from the beginning to make men joyful, and not to make them drunk. || Pſ. 103. 15. Prov. 31. 4.

36 Wine drunken with moderation is the joy of the ſoul, and the heart.

37 Sober drinking is health to ſoul and body.

38 Wine drunken with exceſs raiſeth quarrels, and wrath, and many ruins.

39 Wine drunken with exceſs is bitterneſs of the ſoul.

40 The heat of drunkenneſs is the ſtumbling-block of the fool, leſſening ſtrength and cauſing wounds.

41 Rebuke not thy neighbour in a banquet of wine: and deſpiſe him not in his mirth.

42 Speak not to him words of reproach: and preſs him not in demanding again.

CHAP. XXXII.

Leſſons for ſuperiors and inferiors. Advantages of fearing God, and doing nothing without counſel.

HAVE they made thee ruler? be not lifted up: be among them as one of them.

2 Have care of them, and ſo ſit down, and when thou haſt acquitted thyſelf of all thy charge, take thy place:

3 That thou mayſt rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

4 Speak, thou that art elder: for it becometh thee,

5 To ſpeak the firſt word with careful knowledge, and hinder not muſic.

6 Where there is no hearing, pour not out words, and be not lifted up out of ſeaſon with thy wiſdom.

7 A concert of muſic in a banquet of wine is as a carbuncle ſet in gold.

8 As a ſignet of an emerald in a work of gold: ſo is the melody of muſic with pleaſant and moderate wine.

9 Hear in ſilence, and for thy reverence good grace ſhall come to thee.

10 Young man, ſcarcely ſpeak in thy own cauſe.

11 If thou be aſked twice, let thy anſwer be ſhort.

12 In many things be as if thou wert ignorant, and hear in ſilence and withal ſeeking.

13 In the company of great men take not upon thee: and when the ancients are present, ſpeak not much.

14 Before a ſtorm goeth lightning: and before ſhamefacedneſs goeth favour: and for thy reverence good grace ſhall come to thee.

15 And at the time of riſing be not ſlack: but be firſt to run home to thy houſe, and there withdraw thyſelf, and there take thy paſtime.

16 And do what thou haſt a mind, but not in ſins or proud ſpeech.

17 And for all theſe things bleſs the Lord, that made thee, and that repleniſheth thee with all his good things.

18 He that feareth the Lord, will receive his diſcipline: and they that will ſeek him early, ſhall find a bleſſing.

19 He that ſeeketh the law, ſhall be filled with it: and he that dealeth deceitfully, ſhall meet with a ſtumbling-block therein.

20 They that fear the Lord, ſhall find juſt judgment, and ſhall kindle juſtice as a light.

21 A ſinful man will flee reproof, and will find an excuſe according to his will.

22 A man of counſel will not neglect underſtanding, a ſtrange and proud man will not dread fear:

23 Even after he hath done with fear without counſel, he ſhall be controlled by the things of his own ſeeking.

24 My ſon, do thou nothing without counſel, and thou ſhalt not repent when thou haſt done.

25 Go not in the way of ruin, and thou ſhalt not ſtumble againſt the ſtones: truſt not thyſelf to a rugged way, leſt thou ſet a ſtumbling-block to thy ſoul.

26 And beware of thy own children, and take heed of them of thy houſhold.

27 In every work of thine regard thy ſoul in faith: for this is the keeping of the commandments.

28 He that believeth God, taketh heed to the commandments: and he that truſteth in him, ſhall fare never the worſe.

CHAP. XXXIII.

The fear of God is the beſt ſecurity. Times and men are in the hands of God. Take care of thyſelf as long as thou liveſt, and look to thy ſervants.

NO evils ſhall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils.

2 A wiſe man hateth not the commandments and juſtices, and he ſhall not be daſhed in pieces as a ſhip in a ſtorm.

3 A man of underſtanding is faithful to the law of God, and the law is faithful to him.

4 He that cleareth up a queſtion, ſhall prepare what to ſay, and ſo having prayed he ſhall be heard, and ſhall keep diſcipline, and then he ſhall anſwer.

5 ‖ The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axle-tree. ‖ Supra 22. 17.

6 A friend that is a mocker, is like a ſtallion horſe: he neigheth under every one that ſitteth upon him.

7 Why doth one day excel another, and one light another, and one year another year, when all come of the ſun?

8 By the knowledge of the Lord they were diſtinguiſhed, the ſun being made, and keeping his commandment.

9 And he ordered the ſeaſons, and holidays of them, and in them they celebrated feſtivals at an hour.

10 Some of them God made high and great days, and ſome of them he put in the number of ordinary days. And all men are from the ground, ‖ and out of the earth, from whence Adam was created. ‖ Gen. 2. 7.

11 With much knowledge the Lord hath divided them, and diverſified their ways.

12 Some of them hath he bleſſed, and exalted: and ſome of them hath he ſanctified, and ſet near himſelf: and ſome of them hath he curſed and brought low, and turned them from their ſtation.

13 ‖ As the potter's clay is in his hand, to faſhion and order it. ‖ Rom. 9. 11.

14 All his ways are according to his ordering: ſo man is in the hand of him that made him, and he will render to him according to his judgment.

15 Good is ſet againſt evil, and life againſt death: ſo alſo is the ſinner againſt a juſt man. And ſo look upon all the works of the moſt High. Two and two, and one againſt another.

16 And I awaked laſt of all, and as one that gathereth after the grape-gatherers.

17 In the bleſſing of God I alſo have hoped: and as one that gathereth grapes, have I filled the wine-preſs.

18 ‖ See that I have not laboured for myſelf only, but for all that ſeek diſcipline. ‖ Supra 24. 47.

19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

CHAP. XXXII. VER. 27. *Infaith.* That is, follow ſincerely thy ſoul in her faith and conſcience.

20 Give not to ſon or wife, brother or friend, power over thee while thou liveſt; and give not thy eſtate to another: leſt thou repent, and thou entreat for the ſame.

21 As long as thou liveſt, and haſt breath in thee, let no man change thee.

22 For it is better that thy children ſhould aſk of thee, than that thou look toward the hands of thy children.

23 In all thy works keep the pre-eminence.

24 Let no ſtain ſully thy glory. In the time when thou ſhalt end the days of thy life, and in the time of thy deceaſe, diſtribute thy inheritance.

25 Fodder, and a wand, and a burden are for an aſs: bread, and correction, and work for a ſlave.

26 He worketh under correction, and ſeeketh to reſt: let his hands be idle, and he ſeeketh liberty.

27 The yoke and the thong bend a ſtiff neck, and continual labours bow a ſlave.

28 Torture and fetters are for a malicious ſlave: ſend him to work, that he be not idle:

29 For idleneſs hath taught much evil.

30 Set him to work: for ſo it is fit for him. And if he be not obedient, bring him down with fetters, but be not exceſſive towards any one: and do no grievous thing without judgment.

‖ Supra 7. 23. 31 ‖ If thou have a faithful ſervant, let him be to thee as thy own ſoul: treat him as a brother: becauſe in the blood of thy ſoul thou haſt gotten him.

32 If thou hurt him unjuſtly, he will run away:

33 And if he riſe up and depart, thou knoweſt not whom to aſk, and in what way to ſeek him.

CHAP. XXXIV.

The vanity of dreams. The advantage of experience, and of the fear of God.

THE hopes of a man that is void of underſtanding are vain and deceitful: and dreams lift up fools.

2 The man that giveth heed to lying viſions, is like to him that catcheth at a ſhadow, and followeth after the wind.

3 The viſion of dreams is the reſemblance of one thing to another: as when a man's likeneſs is before the face of a man.

4 What can be made clean by the unclean? and what truth can come from that which is falſe?

5 Deceitful divinations and lying omens, and the dreams of evil doers, are vanity.

6 And the heart fancieth as that of a woman in travail: except it be a viſion ſent forth from the moſt High, ſet not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their truſt in them.

8 The word of the law ſhall be fulfilled without a lye, and wiſdom ſhall be made plain in the mouth of the faithful.

9 What doth he know, that hath not been tried? A man that hath much experience, ſhall think of many things: and he that hath learned many things, ſhall ſhew forth underſtanding.

10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

11 He that hath not been tried, what manner of things doth he know? he that hath been ſurprized, ſhall abound with ſubtlety.

12 I have ſeen many things by travelling, and many cuſtoms of things.

13 Sometimes I have been in danger of death for theſe things, and I have been delivered by the grace of God.

14 The ſpirit of thoſe that fear God, is ſought after, and by his regard ſhall be bleſſed.

15 For their hope is on him that ſaveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord ſhall tremble at nothing, and ſhall not be afraid: for he is his hope.

17 The ſoul of him that feareth the Lord is bleſſed.

18 To whom doth he look, and who is his ſtrength?

‖ Ps. 33. 16. 19 ‖ The eyes of the Lord are upon them that fear him, he is their powerful protector, and ſtrong ſtay, a defence from the heat, and a cover from the ſun at noon,

20 A preſervation from ſtumbling, and a help from falling; he raiſeth up the ſoul, and enlighteneth the eyes, and giveth health, and life, and bleſſing.

‖ Prov. 21. 27. 21 ‖ The offering of him that ſacrificeth of a thing wrongfully gotten, is ſtained, and the mockeries of the unjuſt are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and juſtice.

‖ Prov. 15. 18. 23 ‖ The moſt High approveth not the gifts of the wicked: neither hath he reſpect

CHAP. XXXIII. VER. 21. *Change thee.* That is, ſo as to have this power over thee.

VER. 23. *The pre-eminence.* That is, be maſter in thy own houſe, and part not with thy authority.

to the oblations of the unjuſt, nor will he be pacified for ſins by the multitude of their ſacrifices.

24 He that offereth ſacrifice of the goods of the poor, is as one that ſacrificeth the ſon in the preſence of his father.

25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

26 He that taketh away the bread gotten by ſweat, is like him that killeth his neighbour.

‖ Deut. 24. 14. Supra 7. 22. 27 He that ſheddeth blood, ‖ and he that defraudeth the labourer of his hire, are brothers.

28 When one buildeth up, and another pulleth down: what profit have they but the labour?

29 When one prayeth, and another curſeth: whoſe voice will God hear?

30 He that waſheth himſelf after touching the dead, if he toucheth him again, what doth his waſhing avail?

‖ 2 Pet. 2. 21. 31 ‖ So a man that faſteth for his ſins, and doth the ſame again, what doth his humbling himſelf profit him? who will hear his prayer?

CHAP. XXXV.

What ſacrifices are pleaſing to God.

HE that keepeth the law, multiplieth offerings.

‖ 1 Kings 15. 22. 2 ‖ It is a wholeſome ſacrifice to take heed to the commandments, and to depart from all iniquity.

3 And to depart from injuſtice, is to offer a propitiatory ſacrifice for injuſtices, and a begging of pardon for ſins.

4 He ſhall return thanks, that offereth fine flour: and he that doth mercy, offereth ſacrifice.

‖ Jer. 7. 3. & 26 13. 5 ‖ To depart from iniquity is that which pleaſeth the Lord, and to depart from injuſtice, is an entreaty for ſins.

‡ Exod. 23. 15. & 34. 20. Deut. 16. 16. 6 ‡ Thou ſhalt not appear empty in the ſight of the Lord.

7 For all theſe things are to be done becauſe of the commandment of God.

8 The oblation of the juſt maketh the altar fat, and is an odour of ſweetneſs in the ſight of the moſt High.

9 The ſacrifice of the juſt is acceptable, and the Lord will not forget the memorial thereof.

10 Give glory to God with a good heart: and diminiſh not the firſt-fruits of thy hands.

‖ 2 Cor. 9. 7. Tob. 4. 9. 11 ‖ In every gift ſhew a cheerful countenance, and ſanctify thy tithes with joy.

12 Give to the moſt High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

13 For the Lord maketh recompence, and will give thee ſeven times as much.

‖ Lev. 22. 21. Deut. 15. 21. 14 ‖ Do not offer wicked gifts, for ſuch he will not receive.

‡ Deut. 10. 17. 2 Par. 19. 7. Job 34. 19. Wiſ. 6. 8. Rom. 2. 11. Gal. 2. 6. Col. 3. 25. Acts 10. 34. 1 Pet. 1. 17. 15 And look not upon an unjuſt ſacrifice, for the Lord is judge, ‡ and there is not with him reſpect of perſon.

16 The Lord will not accept any perſon againſt a poor man, and he will hear the prayer of him that is wronged.

17 He will not deſpiſe the prayers of the fatherleſs: nor the widow, when ſhe poureth out her complaint.

18 Do not the widow's tears run down the cheek, and her cry againſt him that cauſeth them to fall?

19 For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.

20 He that adoreth God with joy, ſhall be accepted, and his prayer ſhall approach even to the clouds.

21 The prayer of him that humbleth himſelf, ſhall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the moſt High behold.

22 And the Lord will not be ſlack, but will judge for the juſt, and will do judgment: and the Almighty will not have patience with them, that he may cruſh their back:

23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the ſcepters of the unjuſt,

24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his preſumption,

25 Till he have judged the cauſe of his people, and he ſhall delight the juſt with his mercy.

26 The Mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

CHAP. XXXVI.

A prayer for the church of God. Of a good heart, and a good wife.

HAVE mercy upon us, O God of all, and behold us, and ſhew us the light of thy mercies:

2 And ſend thy fear upon the nations, that have not ſought after thee: that they may know that there is no God beſide thee, and that they may ſhew forth thy wonders.

3 Lift up thy hand over the ſtrange nations, that they may ſee thy power.

4 For as thou haſt been ſanctified in us in their ſight, ſo thou ſhalt be magnified among them in our preſence,

5 That they may know thee, as we alſo have known thee, that there is no God beſide thee, O Lord.

6 Renew thy ſigns, and work new miracles.

7 Glorify thy hand, and thy right arm.

8 Raiſe up indignation, and pour out wrath.

9 Take away the adverſary, and cruſh the enemy.

10 Haſten the time, and remember the end, that they may declare thy wonderful works.

11 Let him that eſcapeth be conſumed by the rage of the fire: and let them periſh that oppreſs thy people.

12 Cruſh the head of the princes of the enemies that ſay: There is no other beſide us.

13 Gather together all the tribes of Jacob: that they may know that there is no God beſides thee, and may declare thy great works: and thou ſhalt inherit them as from the beginning.

14 Have mercy on thy people, upon whom thy name is invoked: and upon
‖ Exod. 4. 22. Iſrael, ‖ whom thou haſt raiſed up to be thy firſt-born.

15 Have mercy on Jeruſalem, the city which thou haſt ſanctified, the city of thy reſt.

16 Fill Sion with thy unſpeakable words, and thy people with thy glory.

17 Give teſtimony to them that are thy creatures from the beginning, and raiſe up the prophecies which the former prophets ſpoke in thy name.

18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy ſervants,

‖ Num. 6. 24. 19 ‖ According to the bleſſing of Aaron over thy people, and direct us into the way of juſtice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

20 The belly will devour all meat, yet one is better than another.

21 The palate taſteth veniſon, and the wiſe heart falſe ſpeeches.

22 A perverſe heart will cauſe grief, and a man of experience will reſiſt it.

23 A woman will receive every man: yet one daughter is better than another.

24 The beauty of a woman cheereth the countenance of her huſband, and a man deſireth nothing more.

25 If ſhe have a tongue that can cure, and likewiſe mitigate and ſhew mercy: her huſband is not like other men.

26 He that poſſeſſeth a good wife, beginneth a poſſeſſion: ſhe is a help like to himſelf, and a pillar of reſt.

27 Where there is no hedge, the poſſeſſion ſhall be ſpoiled: and where there is no wife, he mourneth that is in want.

28 Who will truſt him that hath no reſt, and that lodgeth whereſoever the night taketh him, as a robber well appointed, that ſkippeth from city to city.

CHAP. XXXVII.

Of the choice of friends and counſellors.

EVERY friend will ſay: I alſo am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

2 But a companion and a friend ſhall be turned to an enemy.

3 O wicked preſumption, whence cameſt thou to cover the earth with thy malice, and deceitfulneſs?

4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be againſt him.

5 There is a companion who condoleth with his friend for his belly's ſake, and he will take up a ſhield againſt the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Conſult not with him that layeth a ſnare for thee, and hide thy counſel from them that envy thee.

8 Every counſellor giveth out counſel, but there is one that is a counſellor for himſelf.

9 Beware of a counſellor. And know before what need he hath: for he will deviſe to his own mind:

10 Leſt he thruſt a ſtake into the ground, and ſay to thee:

11 Thy way is good; and then ſtand on the other ſide to ſee what ſhall befal thee.

12 Treat not with a man without religion concerning holineſs, nor with an unjuſt man concerning juſtice, nor with a woman touching her of whom ſhe is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of ſelling, nor with an envious man of giving thanks,

13 Nor with the ungodly of piety, nor with the diſhoneſt of honeſty, nor with the field labourer of every work,

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CHAP. XXXVI. VER. 23. *A woman will receive every man.* That is, any man that her parents propoſe to her to marry, tho' ſhe does not like him, but marries in obedience to her parents who make the choice for her.

14 Nor with him that worketh by the year of the finiſhing of the year, nor with an idle ſervant of much buſineſs: give no heed to theſe in any matter of counſel.

15 But be continually with a holy man, whomſoever thou ſhalt know to obſerve the fear of God,

16 Whoſe ſoul is according to thy own ſoul: and who, when thou ſhalt ſtumble in the dark, will be ſorry for thee.

17 And eſtabliſh within thyſelf a heart of good counſel: for there is no other thing of more worth to thee than it.

18 The ſoul of a holy man diſcovereth ſometimes true things, more than ſeven watch-men that ſit in a high place to watch.

19 But above all theſe things pray to the moſt High, that he may direct thy way in truth.

20 In all thy works let the true word go before thee, and ſteady counſel before every action.

21 A wicked word ſhall change the heart: out of which four manner of things ariſe, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is ſubtle and a teacher of many, and yet is unprofitable to his own ſoul.

22 A ſkilful man hath taught many, and is ſweet to his own ſoul.

23 He that ſpeaketh ſophiſtically, is hateful: he ſhall be deſtitute of every thing.

24 Grace is not given him from the Lord: for he is deprived of all wiſdom.

25 There is a wiſe man that is wiſe to his own ſoul: and the fruit of his underſtanding *is* commendable.

26 A wiſe man inſtructeth his own people, and the fruits of his underſtanding are faithful.

27 A wiſe man ſhall be filled with bleſſings, and they that ſee ſhall praiſe him.

28 The life of a man is in the number of his days: but the days of Iſrael are innumerable.

29 A wiſe man ſhall inherit honour among his people, and his name ſhall live for ever.

30 My ſon, prove thy ſoul in thy life: and if it be wicked, give it no power:

31 For all things are not expedient for all, and every kind pleaſeth not every ſoul.

32 Be not greedy in any feaſting, and pour not out thyſelf upon any meat:

33 For in many meats there will be ſickneſs, and greedineſs will turn to choler.

34 By ſurfeiting many have periſhed: but he that is temperate, ſhall prolong life.

CHAP. XXXVIII.

Of phyſicians and medicines: what is to be done in ſickneſs, and how we are to mourn for the dead. Of the employments of labourers and artificers.

HONOUR the phyſician for the need thou haſt of him: for the moſt High hath created him.

2 For all healing is from God, and he ſhall receive gifts of the king.

3 The ſkill of the phyſician ſhall lift up his head, and in the ſight of great men he ſhall be praiſed.

4 The moſt High hath created medicines out of the earth, and a wiſe man will not abhor them.

5 ‖ Was not bitter water made ſweet with wood? ‖ Exod. 15. 25.

6 The virtue of theſe things *is come* to the knowledge of men, and the moſt High hath given knowledge to men, that he may be honoured in his wonders.

7 By theſe he ſhall cure and ſhall allay their pains, and *of theſe* the apothecary ſhall make ſweet confections, and ſhall make up ointments of health, and of his works there ſhall be no end.

8 For the peace of God *is* over all the face of the earth.

9 ‖ My ſon, in thy ſickneſs neglect not thyſelf, but pray to the Lord, and he ſhall heal thee. ‖ Iſai. 38. 3.

10 Turn away from ſin, and order thy hands aright, and cleanſe thy heart from all offence.

11 Give a ſweet ſavour, and a memorial of fine flour, and make a fat offering, and then give place to the phyſician.

12 For the Lord created him: and let him not depart from thee, for his works are neceſſary.

13 For there is a time when thou muſt fall into their hands:

14 And they ſhall beſeech the Lord, that he would proſper what they give for eaſe and remedy, for their converſation.

15 He that ſinneth in the ſight of his Maker, ſhall fall into the hands of the phyſician.

16 My ſon, ſhed tears over the dead, and begin to lament as if thou hadſt ſuffered ſome great harm, and according to judgment cover his body, and neglect not his burial.

17 And for *fear of* being ill ſpoken of, weep bitterly for a day, and then comfort thyſelf in thy ſadneſs.

18 And make mourning for him according to his merit for a day, or two, for fear of detraction.

‖ Prov. 15. 13. & 17. 22.

19 ‖ For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

20 In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart.

21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22 Forget *it* not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

23 Remember my judgment: for thine also shall be so: yesterday for me, and today for thee.

§ 2 Kings 12. 21.

24 ‖ When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

27 He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28 So every craftsman and workmaster that laboureth night and day, *he* who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29 So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace:

30 The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

31 He setteth his mind to finish his work, and his watching to polish *them* to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

33 He fashioneth the clay with his arm, and boweth down his strength before his feet:

34 He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35 All these trust to their hands, and every one is wise in his own art.

36 Without these a city is not built.

37 And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

38 Upon the judges seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

CHAP. XXXIX.

The exercises of the wise man. The Lord is to be glorified for his works.

THE wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4 He shall serve among great men, and appear before the governor.

5 He shall pass into strange countries: for he shall try good and evil among men.

6 He will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the most High.

7 He will open his mouth in prayer, and will make supplication for his sins.

8 For if it shall please the great Lord, he will fill him with the spirit of understanding:

9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

12 Many shall praise his wisdom, and it shall never be forgotten.

13 The memory of him shall not depart away, and his name shall be in request from generation to generation.

14 Nations shall declare his wisdom, and the church shall shew forth his praise.

15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

16 I will yet meditate that I may declare: for I am filled as with a *holy* transport.

CHAP. XXXVIII. VER. 25. *A scribe.* That is, a doctor of the law, or a learned man.

17 By a voice he ſaith: Hear me, ye divine offſpring, and bud forth as the roſe planted by the brooks of waters.

18 Give ye a ſweet odour as frankincenſe.

19 Send forth flowers, as the lily, and yield a ſmell, and bring forth leaves in grace, and praiſe with canticles, and bleſs the Lord in his works.

20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praiſing him, you ſhall ſay in this manner:

‖ Gen. 1. 31. Mark 7. 37. 21 ‖ All the works of the Lord are exceeding good.

‡ Gen. 8. 3. 22 ‡ At his word the waters ſtood as a heap: and at the words of his mouth the receptacles of waters:

23 For at his commandment favour is ſhewn, and there is no diminiſhing of his ſalvation.

24 The works of all fleſh are before him, and there is nothing hid from his eyes.

25 He ſeeth from eternity to eternity, and there is nothing wonderful before him.

26 There is no ſaying: What is this, or what is that? for all things ſhall be ſought in their time.

27 His bleſſing hath overflowed like a river.

‖ Gen. 7. 21. 28 ‖ And as a flood hath watered the earth; ſo ſhall his wrath inherit the nations, that have not ſought after him:

‡ Exod. 14. 21. 29 ‡ Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: ſo to ſinners *they are* ſtumbling-blocks in his wrath.

30 Good things were created for the good from the beginning, ſo for the wicked, good and evil things.

‖ Supra 29. 28. 31 ‖ The principal things neceſſary for the life of men, are water, fire, and iron, ſalt, milk, and bread of flour, and honey, and the cluſter of the grape, and oil, and clothing.

32 All theſe things ſhall be for good to the holy, ſo to the ſinners and the ungodly they ſhall be turned into evil.

33 There are ſpirits that are created for vengeance, and in their fury they lay on grievous torments:

34 In the time of deſtruction they ſhall pour out their force: and they ſhall appeaſe the wrath of him that made them.

35 Fire, hail, famine, and death, all theſe were created for vengeance.

36 The teeth of beaſts, and ſcorpions, and ſerpents, and the ſword taking vengeance upon the ungodly unto deſtruction.

37 In his commandments they ſhall feaſt, and they ſhall be ready upon earth when need is, and when their time is come they ſhall not tranſgreſs his word.

38 Therefore from the beginning I was reſolved, and I have meditated, and thought on theſe things and left them in writing.

‖ Gen. 1. 31. Mark 7. 37. 39 ‖ All the works of the Lord are good, and he will furniſh every work in due time.

40 It is not to be ſaid: This is worſe than that: for all ſhall be well approved in their time.

41 Now therefore with the whole heart and mouth praiſe ye him, and bleſs the name of the Lord.

CHAP. XL.

The miſeries of the life of man are relieved by the grace of God and his fear.

GREAT labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2 Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:

3 From him that ſitteth on a glorious throne, unto him that is humbled in earth and aſhes:

4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietneſs, and the fear of death, continual anger, and ſtrife,

5 And in the time of reſt upon his bed, the ſleep of the night changeth his knowledge.

6 A little and as nothing is his reſt, and afterward in ſleep, as in the day of keeping watch.

7 He is troubled in the viſion of his heart, as if he had eſcaped in the day of battle. In the time of his ſafety he roſe up, and wondereth that there is no fear:

8 Such things happen to all fleſh, from man even to beaſt, and upon ſinners are ſevenfold more.

‖ Supra 39. 35. & 30. 9 ‖ Moreover, death, and bloodſhed, ſtrife, and ſword, oppreſſions, famine, and affliction, and ſcourges:

10 All theſe things are created for the

CHAP XXXIX. VER. 17. *Ye divine offſpring.* He ſpeaks to the children of Iſrael, the people of God: whom he exhorts to bud forth and flouriſh with virtue.

‡ Gen. 7. 10. wicked, ‡ and for their ſakes came the flood.

‖ Infra 41. 13. 11 ‖ All things that are of the earth, ſhall turn to the earth again, ‡ and all waters ‡ Eccle. 1. 7. ſhall return to the ſea.

12 All bribery, and injuſtice ſhall be blotted out, and fidelity ſhall ſtand for ever.

13 The riches of the unjuſt ſhall be dried up like a river, and ſhall paſs away with a noiſe like a great thunder in rain.

14 While he openeth his hands he ſhall rejoice: but tranſgreſſors ſhall pine away in the end.

15 The offspring of the ungodly ſhall not bring forth many branches, and make a noiſe as unclean roots upon the top of a rock.

16 The weed growing over every water, and at the bank of the river ſhall be pulled up before all graſs.

17 Grace is like a paradiſe in bleſſings, and mercy remaineth for ever.

18 The life of a labourer that is content with what he hath, ſhall be ſweet, and in it thou ſhalt find a treaſure.

19 Children, and the building of a city ſhall eſtabliſh a name, but a blameleſs wife ſhall be counted above them both.

20 Wine and muſic rejoice the heart: but the love of wiſdom is above them both.

21 The flute and the pſaltery make a ſweet melody, but a pleaſant tongue is above them both.

22 Thy eye deſireth favour and beauty, but more than theſe green ſown fields.

23 A friend and companion meeting together in ſeaſon, but above them both is a wife with her huſband.

24 Brethren are a help in the time of trouble, but mercy ſhall deliver more than they.

25 Gold and ſilver make the feet ſtand ſure: but wiſe counſel is above them both.

26 Riches and ſtrength lift up the heart: but above theſe is the fear of the Lord.

27 There is no want in the fear of the Lord, and it needeth not to ſeek for help.

28 The fear of the Lord is like a paradiſe of bleſſing, and they have covered it above all glory.

29 My ſon in thy life-time be not indigent: for it is better to die than to want.

30 The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his ſoul with another man's meat.

31 But a man well inſtructed and taught, will look to himſelf.

32 Begging will be ſweet in the mouth of the unwiſe, but in his belly there ſhall burn a fire.

CHAP. XLI.

Of the remembrance of death: of an evil and of a good name: of what things we ought to be aſhamed.

O Death, how bitter is the remembrance of thee to a man that hath peace in his poſſeſſions:

2 To a man that is at reſt, and whoſe ways are proſperous in all things, and that is yet able to take meat!

3 O death, thy ſentence is welcome to the man that is in need, and to him whoſe ſtrength faileth.

4 Who is in a decrepit age, and that is in care about all things, and to the diſtruſtful that loſeth patience!

5 Fear not the ſentence of death. Remember what things have been before thee, and what ſhall come after thee: this ſentence is from the Lord upon all fleſh.

6 And what ſhall come upon thee by the good pleaſure of the moſt High? whether ten, or a hundred, or a thouſand years.

7 For among the dead there is no accuſing of life.

8 The children of ſinners become children of abominations, and they that converſe near the houſes of the ungodly.

9 The inheritance of the children of ſinners ſhall periſh, and with their poſterity ſhall be a perpetual reproach.

10 The children will complain of an ungodly father, becauſe for his ſake they are in reproach.

11 Wo to you, ungodly men, who have forſaken the law of the moſt high Lord.

12 And if you be born, you ſhall be born in malediction: and if you die, in malediction ſhall be your portion.

13 ‖ All things that are of the earth, ſhall return into the earth: ſo the ungodly ſhall from malediction to deſtruction. ‖ Supra 40. 11.

14 The mourning of men is about their body, but the name of the ungodly ſhall be blotted out.

15 Take care of a good name: for this ſhall continue with thee, more than a thouſand treaſures precious and great.

16 A good life hath its number of days: but a good name ſhall continue for ever.

17 My children, keep diſcipline in peace: ‖ for wiſdom that is hid, and a treaſure that is not ſeen, what profit is there in them both? ‖ Supra 20. 32.

18 Better is the man that hideth his folly, than the man that hideth his wiſdom.

19 Wherefore have a ſhame of theſe things I am now going to ſpeak of.

20 For it is not good to keep all ſhamefacedneſs: and all things do not pleaſe all men in opinion.

21 Be aſhamed of fornication before father and mother: and of a lie before a governor and a man in power:

22 Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

23 Of injuſtice before companion and friend: and in regard to the place where thou dwelleſt,

24 Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

25 Of ſilence before them that ſalute thee: of looking upon a harlot: and of turning away thy face from thy kinſman.

26 Turn not away thy face from thy neighbour, and of taking away a portion and not reſtoring.

‖ Matt. 5. 28. 27 ‖ Gaze not upon another man's wife, and be not inquiſitive after his handmaid, and approach not her bed.

28 *Be aſhamed* of upbraiding ſpeeches before friends: and after thou haſt given, upbraid not.

CHAP. XLII.

Of what things we ought not to be aſhamed. Cautions with regard to women. The works and greatneſs of God.

REPEAT not the word which thou haſt heard, and diſcloſe not the thing that is ſecret, ſo ſhalt thou be truly without confuſion, and ſhalt find favour before all men: be not aſhamed of any of theſe things,

‖ Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. James 2. 1. ‖ and accept no perſon to ſin thereby.

2 Of the law of the moſt High, and of his covenant, and of judgment to juſtify the ungodly.

3 Of the affair of companions and travellers, and of the gift of the inheritance of friends.

4 Of exactneſs of balance and weights, of getting much or little.

5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the ſide of a wicked ſlave to bleed.

6 Sure keeping is good over a wicked wife.

7 Where there are many hands, ſhut up, and deliver all things in number, and weight: and put all in writing that thou giveſt out or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the aged, that are judged by young men: and thou ſhalt be well inſtructed in all things, and well approved in the ſight of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away his ſleep, when ſhe is young, leſt ſhe paſs away the flower of her age, and when ſhe is married leſt ſhe ſhould be hateful:

10 In her virginity, leſt ſhe ſhould be corrupted, and be found with child in her father's houſe: and having a huſband, leſt ſhe ſhould miſbehave herſelf, or at the leaſt become barren.

11 Keep a ſure watch over a ſhameleſs daughter: leſt at any time ſhe make thee become a laughing-ſtock to thy enemies, and a bye-word in the city, and a reproach among the people, and ſhe make thee aſhamed before all the multitude.

12 Behold not every body's beauty: and tarry not among women.

13 For from garments cometh a moth, and from a woman the iniquity of a man.

14 For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing ſhame and reproach.

15 I will now remember the works of the Lord, and I will declare the things I have ſeen. By the words of the Lord are his works.

16 The ſun giving light hath looked upon all things, and full of the glory of the Lord is his work.

17 Hath not the Lord made the ſaints to declare all his wonderful works, which the Lord almighty hath firmly ſettled to be eſtabliſhed for his glory?

18 He hath ſearched out the deep, and the heart of men: and conſidered their crafty devices.

19 For the Lord knoweth all knowledge, and hath beheld the ſigns of the world, he declareth the things that are paſt, and the things that are to come, and revealeth the traces of hidden things.

CHAP. XLI. VER. 19. *Have a ſhame, &c.* That is, to ſay, Be aſhamed of doing any of theſe things, which I am now going to mention: for though ſometimes ſhamefacedneſs is not to be indulged: yet it is often good and neceſſary: as in the following caſes.

CHAP. XLII. VER. 14. *Better is the iniquity, &c.* That is, there is commonly ſpeaking, leſs danger to be apprehended to the ſoul from the churliſhneſs, or injuries we receive from men, than from the flattering favours and familiarity of women.

20 No thought eſcapeth him, and no word can hide itſelf from him.

21 He hath beautified the glorious works of his wiſdom: and he is from eternity to eternity, and to him nothing may be added,

22 Nor can he be diminiſhed, and he hath no need of any counſellor.

23 O how deſirable are all his works, and what we can know is *but* as a ſpark!

24 All theſe things live, and remain for ever, and for every uſe all things obey him.

25 All things are double, one againſt another, and he hath made nothing defective.

26 He hath eſtabliſhed the good things of every one. And who ſhall be filled with beholding his glory?

CHAP. XLIII.

The works of God are exceedingly glorious and wonderful: no man is able ſufficiently to praiſe him.

THE firmament on high is his beauty, the beauty of heaven with its glorious ſhew.

2 The ſun when he appeareth ſhewing forth at his riſing, an admirable inſtrument, the work of the moſt High.

3 At noon he burneth the earth, and who can abide his burning heat? *As* one keeping a furnace in works of heat:

4 The ſun three times as much, burneth the mountains, breathing out fiery vapours, and ſhining with his beams, he blindeth the eyes.

5 Great is the Lord that made him, and at his words he hath haſtened his courſe.

6 And the moon in all in her ſeaſon, is for a declaration of times and a ſign of the world.

7 From the moon is the ſign of the feſtival day, a light that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her perfection.

9 Being an inſtrument of the armies on high, ſhining gloriouſly in the firmament of heaven.

10 The glory of the ſtars is the beauty of heaven, the Lord enlighteneth the world on high.

11 By the words of the holy one they ſhall ſtand in judgment, and ſhall never fail in their watches.

12 Look upon the rainbow, and bleſs him that made it: ‖ it is very beautiful in its brightneſs. ‖ Gen. 9. 13.

13 It encompaſſeth the heaven about with the circle of its glory, the hands of the moſt High have diſplayed it.

14 By his commandment he maketh the ſnow to fall apace, and ſendeth forth ſwiftly the lightnings of his judgment.

15 Through this are the treaſures opened, and the clouds fly out like birds.

16 By his greatneſs he hath fixed the clouds, and the hailſtones are broken.

17 At his ſight ſhall the mountains be ſhaken, and at his will the ſouth wind ſhall blow.

18 The noiſe of his thunder ſhall ſtrike the earth, *ſo doth* the northern ſtorm, and the whirlwind:

19 And as the birds lighting upon the earth, he ſcattereth ſnow, and the falling thereof, is as the coming down of locuſts.

20 The eye admireth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the ſhower thereof.

21 He ſhall pour froſt as ſalt upon the earth: and when it freezeth, it ſhall become like the tops of thiſtles.

22 The cold north wind bloweth, and the water is congealed into cryſtal, upon every gathering together of waters it ſhall reſt, and ſhall clothe the waters as a breaſtplate.

23 And it ſhall devour the mountains, and burn the wilderneſs, and conſume all that is green as with fire.

24 A preſent remedy of all is the ſpeedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, ſhall overpower it.

25 At his word the wind is ſtill, and with his thought he appeaſeth the deep, and the Lord hath planted iſlands therein.

26 Let them that ſail on the ſea, tell the dangers thereof: and when we hear with our ears, we ſhall admire.

27 There are great and wonderful works: a variety of beaſts, and of all living things, and the monſtrous creatures of whales.

28 Through him is eſtabliſhed the end of their journey, and by his word all things are regulated.

29 We ſhall ſay much, and yet ſhall want words: but the ſum of our words is, He is all.

30 What ſhall we be able to do to glorify him? for the Almighty himſelf is above all his works.

31 The Lord is terrible, and exceeding great, and his power is admirable.

32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

33 Bleſſing the Lord, exalt him as much as you can: for he is above all praiſe.

34 When you exalt him put forth all your

strength, and be not weary: for you can never go far enough.

‖ Ps. 105. 2. 35 ‖ Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

36 There are many things hidden from us that are greater than these: for we have seen but a few of his works.

37 But the Lord hath made all things, and to the godly he hath given wisdom.

CHAP. XLIV.

The praises of the holy fathers, in particular of Enoch, Noe, Abraham, Isaac, and Jacob.

LET us now praise men of renown, and our fathers in their generation.

2 The Lord hath wrought great glory through his magnificence from the beginning.

3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

4 And ruling over the present people, and by the strength of wisdom *instructing* the people in most holy words.

5 Such as by their skill sought out musical tunes, and published canticles of the scriptures.

6 Rich men in virtue, studying beautifulness: living at peace in their houses.

7 All these have gained glory in their generations, and were praised in their days.

8 They that were born of them have left a name behind them, that their praises might be related:

9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are born, as if they had never been born, and their children with them.

10 But these were men of mercy, whose godly deeds have not failed:

11 Good things continue with their seed,

12 Their posterity are a holy inheritance, and their seed hath stood in the covenants:

13 And their children for their sakes remain for ever: their seed and their glory shall not be forsaken.

14 Their bodies are buried in peace, and their name liveth unto generation and generation.

15 Let the people shew forth their wisdom, and the church declare their praise.

‖ Gen. 5. 24. Heb. 11. 5. 16 ‖ Henoch pleased God, and was translated into paradise, that he may give repentance to the nations.

‡ Gen. 9. 6. 17 ‡ Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

18 Therefore was there a remnant left to the earth, when the flood came.

‖ Gen. 6. 14. & 7. 1. Heb. 11. 7. 19 ‖ The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

‡ Gen. 12. 2. 15. 5. & 17. 4. 20 ‡ Abraham *was* the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

‖ Gen. 17. 10. Gal. 3. 6. ‡ Gen. 22. 2. 21 ‖ In his flesh he established the covenant, ‡ and in temptation he was found faithful.

22 Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

24 And he did in like manner with Isaac for the sake of Abraham his father.

25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

CHAP. XLV.

The praises of Moses, of Aaron, and of Phinees.

Exod. 11. 3. MOSES *was* beloved of God, and men: whose memory is in benediction.

2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

‖ Exod. 6. 7. & 8. 3 ‖ He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory.

‡ Num. 12. 3. & 7. Heb. 3. 4 & 5. 4 ‡ He sanctified him in his faith and meekness, and chose him out of all flesh.

5 For he heard him, and his voice, and brought him into a cloud.

6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

7 He exalted Aaron his brother, and like to himself of the tribe of Levi:

8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

9 And he girded him about with a

glorious girdle, and clothed him with a robe of glory, and crowned him with majeſtic attire.

10 He put upon him a garment to the feet, and breeches, and an ephod, and he compaſſed him with many little bells of gold all round about,

|| Exod. 28. 35. 11 || That as he went there might be a ſound, and a noiſe made that might be heard in the temple, for a memorial to the children of his people.

12 He gave him a holy robe of gold, and blue, and purple, a woven work, of a wiſe man, endued with judgment and truth:

13 Of twiſted ſcarlet the work of an artiſt, with precious ſtones cut and ſet in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Iſrael.

14 And a crown of gold upon his mitre wherein was engraved Holineſs, an ornament of honour: a work of power, and delightful to the eyes for its beauty.

15 Before him there were none ſo beautiful, even from the beginning.

16 No ſtranger was ever clothed with them, but only his children alone, and his grand children for ever.

17 His ſacrifices were conſumed with fire every day.

|| Lev. 8. 12. 18 || Moſes filled his hands, and anointed him with holy oil.

19 This was made to him for an everlaſting teſtament, and to his ſeed as the days of heaven, to execute the office of the prieſthood, and to have praiſe, and to glorify his people in his name.

20 He choſe him out of all men living, to offer ſacrifice to God, incenſe, and a good ſavour, for a memorial to make reconciliation for his people:

21 And he gave him power in his commandments, in the covenants of his judgments, that he ſhould teach Jacob his teſtimonies, and give light to Iſrael in his law.

|| Num. 16. 1. & 3. 22 || And ſtrangers ſtood up againſt him, and through envy the men that were with Dathan and Abiron, compaſſed him about in the wilderneſs, and the congregation of Core in their wrath.

23 The Lord God ſaw, and it pleaſed him not, and they were conſumed in his wrathful indignation.

24 He wrought wonders upon them, and conſumed them with a flame of fire.

25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the firſt-fruits of the increaſe of the earth.

26 He prepared them bread in the firſt place unto fulneſs: for the ſacrifices alſo of the Lord they ſhall eat, which he gave to him, and to his ſeed.

27 But he ſhall not inherit among the people in the land, and he hath no portion among the people: for he himſelf is his portion and inheritance.

|| Num. 25. 7. 1 Mac. 2. 26. 54. 28 || Phinees the ſon of Eleazar is the third in glory, by imitating him in the fear of the Lord:

29 And he ſtood up in the ſhameful fall of the people: in the goodneſs and readineſs of his ſoul he appeaſed God for Iſrael.

30 Therefore he made to him a covenant of peace, to be the prince of the ſanctuary, and of his people, that the dignity of prieſthood ſhould be to him and to his ſeed for ever.

31 And a covenant to David the king, the ſon of Jeſſe of the tribe of Juda, an inheritance to him and to his ſeed, that he might give wiſdom into our heart to judge his people in juſtice, that their good things might not be aboliſhed, and he made their glory in their nation everlaſting.

CHAP. XLVI.

The praiſe of Joſue, of Caleb, and of Samuel.

VALIANT in war was Jeſus the ſon of Nave, who was ſucceſſor of Moſes among the prophets, who was great according to his name,

2 Very great for the ſaving the elect of God, to overthrow the enemies that roſe up againſt them, that he might get the inheritance for Iſrael.

3 How great glory did he gain when he lifted up his hands, and ſtretched out ſwords againſt the cities?

4 Who before him hath ſo reſiſted? for the Lord himſelf brought the enemies.

|| Joſue 10. 14. 5 || Was not the ſun ſtopped in his anger, and one day made as two?

6 He called upon the moſt High ſovereign when the enemies aſſaulted him on every ſide, and the great and holy God heard him by hail-ſtones of exceeding great force.

7 He made a violent aſſault againſt the nation of his enemies, and in the deſcent he deſtroyed the adverſaries,

8 That the nations might know his power, that it is not eaſy to fight againſt God. And he followed the mighty one:

CHAP. XLVI. VER. 1. *Jeſus the ſon of Nave.* So Joſue is named in the Greek bibles. For *Joſue* and *Jeſus* ſignify the ſame thing, viz. *a Saviour.*

VER. 7. *And in the deſcent* of Bethoron (Joſue ch. x.)

‖ Num. 14. 6.

9 ‖ And in the days of Moſes he did a work of mercy, he and Caleb the ſon of Jephone, in ſtanding againſt the enemy, and withholding the people from ſins, and appeaſing the wicked murmuring.

10 And they two being appointed, were delivered out of the danger from among the number of ſix hundred thouſand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

11 And the Lord gave ſtrength alſo to Caleb, and his ſtrength continued even to his old age, ſo that he went up to the high places of the land, and his ſeed obtained it for an inheritance:

12 That all the children of Iſrael might ſee, that it is good to obey the holy God.

13 Then all the judges, every one by name, whoſe heart was not corrupted: who turned not away from the Lord,

14 That their memory might be bleſſed, and their bones ſpring up out of their place,

15 And their name continue for ever, the glory of the holy men remaining unto their children.

16 Samuel the prophet of the Lord, the beloved of the Lord his God, eſtabliſhed a new government, and anointed princes over his people.

17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

18 And he was known to be faithful in his words, becauſe he ſaw the God of light:

‖ 1 Kings ch. 7. 19 ‖ And called upon the name of the Lord Almighty, in fighting againſt the enemies who beſet him on every ſide, when he offered a lamb without blemiſh.

20 And the Lord thundered from heaven, and with a great noiſe made his voice to be heard;

21 And he cruſhed the princes of the Tyrians, and all the lords of the Philiſtines:

‖ 1 Kings 12. 22 ‖ And before the time of the end of his life in the world, he proteſted before the Lord, and his anointed: money, ‡ Gen. 14. 23. or any thing elſe, ‡ even to a ſhoe, he had not taken of any man, and no man did accuſe him.

‖ 1 Kings 38. 18. 23 And after this he ſlept, ‖ and he made known to the king, and ſhewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedneſs of the nation.

CHAP. XLVII.

The praiſe of Nathan, of David, and of Solomon: of his fall and puniſhment.

THEN Nathan the prophet aroſe in the days of David. 2 Kings 12. 1.

2 And as the fat taken away from the fleſh, ſo was David *choſen* from among the children of Iſrael.

3 ‖ He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth. ‖ 1 Kings 17. 34.

4 ‖ Did not he kill the giant, and take away reproach from his people? ‖ 1 Kings 17. 49.

5 In lifting up his hand, with the ſtone in the ſling he beat down the boaſting of Goliah:

6 For he called upon the Lord the Almighty, and he gave ſtrength in his right hand, to take away the mighty warrior, and to ſet up the horn of his nation.

7 ‖ So in ten thouſand did he glorify him, and praiſed him in the bleſſings of the Lord, in offering to him a crown of glory: ‖ 1 Kings 18. 7.

8 For he deſtroyed the enemies on every ſide, and extirpated the Philiſtines the adverſaries unto this day: he broke their horn for ever.

9 In all his works he gave thanks to the holy One, and to the moſt High, with words of glory.

10 With his whole heart he praiſed the Lord, and loved God that made him: and he gave him power againſt his enemies:

11 And he ſet ſingers before the altar, and by their voices he made ſweet melody.

12 And to the feſtivals he added beauty, and ſet in order the ſolemn times even to the end of his life, that they ſhould praiſe the holy name of the Lord, and magnify the holineſs of God in the morning.

13 ‖ The Lord took away his ſins, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Iſrael. ‖ 2 Kings 12. 13.

14 After him aroſe up a wiſe ſon, and for his ſake he caſt down all the power of the enemies.

15 ‖ Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a houſe in his name, and prepare a ſanctuary for ever: O how wiſe waſt thou in thy youth! ‖ 3 Kings 3. 1.

16 ‖ And thou waſt filled as a river with wiſdom, and thy ſoul covered the earth. ‖ 3 Kings 4. 31.

17 And thou didſt multiply riddles in parables: thy name went abroad to the iſlands far off, and thou waſt beloved in thy peace.

18 The countries wondered at thee for thy

canticles, and proverbs, and parables, and interpretations,

19 And at the name of the Lord God, whose surname is, God of Israel.

20 ‖ Thou didst gather gold as copper, and didst multiply silver as lead, ‖ 3 Kings 10. 27.

21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection,

22 Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled,

23 That thou shouldst make the kingdom to be divided, ‖ and out of Ephraim a rebellious kingdom to rule. ‖ 3 Kings 12. 10.

24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

25 Wherefore he gave a remnant to Jacob, and to David of the same stock.

26 And Solomon had an end with his fathers.

27 And he left behind him of his seed, the folly of the nation,

28 Even Roboam that had little wisdom, who turned away the people through his counsel:

29 ‖ And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly. ‖ 3 Kings 12. 28.

30 They removed them far away from their land.

31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

CHAP. XLVIII.

The praise of Elias, of Eliseus, of Ezechias, and of Isaias.

3 Kings 17. 1. AND Elias the prophet stood up, as a fire, and his word burnt like a torch.

2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

‖ 3 Kings 17. 1. 4 Kings 1. 10. & 12. 3 ‖ By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

4 Thus was Elias magnified in his wondrous works. And who can glory like to thee?

‡ 3 Kings 17. 22. 5 ‡ Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

7 Who heardst judgment in Sina, and in Horeb the judgments of vengeance.

8 Who anointest kings to penance, and makest prophets successors after thee.

9 ‖ Who wast taken up in a whirlwind of fire, in a chariot of fiery horses. ‖ 4 Kings 2. 11.

10 Who art registered in the judgments of times to appease the wrath of the Lord, ‖ to reconcile the heart of the father to the son, and to restore the tribes of Jacob. ‖ Malac. 4. 6.

11 Blessed are they that saw thee, and were honoured with thy friendship.

12 For we live only in our life, but after death our name shall not be such.

13 ‖ Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he. ‖ 4 Kings 2. 12.

14 No word could overcome him, ‖ and after death his body prophesied. ‖ 4 Kings 13. 21.

15 In his life he did great wonders, and in death he wrought miracles.

16 For all this the people repented not, neither did they depart from their sins, till they were cast out of their land, and were scattered through all the earth.

17 And there was left but a small people, and a prince in the house of David.

18 Some of these did that which pleased God: but others committed many sins.

19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

20 ‖ In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power. ‖ 4 Kings 18. 13.

21 Then their hearts and hands trembled: and they were in pain as women in travail.

22 And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias the holy prophet.

24 ‖ He overthrew the army of the Assyrians, and the angel of the Lord destroyed them. ‖ 4 Kings 19. 35. Tobias 1. 21. Isai. 37. 36. 1 Mac. 7. 41. 2 Mac. 8. 19.

25 For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.

‡ 4 Kings 20. 11. Isaias 38. 1.

26 ‖ In his days the sun went backward, and he lengthened the king's life.

27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

28 He shewed what should come to pass for ever, and secret things before they came.

CHAP. XLIX.

The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.

4 Kings 22. 1.

THE memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.

4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

5 Except, David and Ezechias, and Josias, all committed sin.

6 For the kings of Juda forsook the law of the most High, and despised the fear of God.

7 So they gave their kingdom to others, and their glory to a strange nation.

‖ 4 Kings 25. 9. 8 ‖ They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.

9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

‖ Ezec. 1. 4. 10 ‖ It was Ezechiel who saw the glorious vision, which was shewn him upon the chariot of cherubims.

11 For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways.

12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

‖ 1. Esdr. 3. 2. Aggeus 1. 14. & 2. & 3. 5. & 22. 24. ‡ Zach 3. 1. 13 ‖ How shall we magnify Zorobabel? for he was as a signet on the right hand;

14 ‡ In like manner Jesus the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16 No man was born upon earth like Henoch: for he also was taken up from the earth.

‖ Gen. 41. 40. 42. 5. 45. 5. & 50. 20. 17 ‖ Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

18 And his bones were visited, and after death they prophesied.

‡ Gen. 4. 25. 19 ‡ Seth, and Sem obtained glory among men: and above every soul Adam in the beginning.

CHAP. L.

The praises of Simon the high priest. The conclusion.

1 Mac. 12. 6. 2 Mac. 3. 4. SIMON the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

2 By him also the height of the temple was founded, the double building and the high walls of the temple.

3 In his days the wells of water flowed out, and they were filled as the sea above measure.

4 He took care of his nation, and delivered it from destruction.

5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house, and the court.

6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

7 And as the sun when it shineth, so did he shine in the temple of God.

8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

9 As a bright fire, and frankincense burning in the fire.

10 As a massy vessel of gold, adorned with every precious stone.

11 As an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

12 When he went up to the holy altar, he honoured the vesture of holiness,

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CHAP. XLIX. VER. 18. *They prophesied.* That is, by their being carried out of Egypt they verified the prophetic prediction of Joseph, *Gen.* l.

CHAP. L. VER. 11. *Clothed with the perfection of power.* That is, with all the vestments denoting his dignity and authortiy.

13 And when he took the portions out of the hands of the prieſts, he himſelf ſtood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,

14 And as branches of palm-trees, they ſtood round about him, and all the ſons of Aaron in their glory.

15 And the oblation of the Lord was in their hands, before all the congregation of Iſrael: and finiſhing his ſervice, on the altar, to honour the offering of the moſt High king,

16 He ſtretched forth his hand to make a libation, and offered of the blood of the grape.

17 He poured out at the foot of the altar a divine odour to the moſt high Prince.

18 Then the ſons of Aaron ſhouted, they ſounded with beaten trumpets, and made a great noiſe to be heard for a remembrance before God.

19 Then all the people together made haſte, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the moſt High.

20 And the ſingers lifted up their voices, and in the great houſe the ſound of ſweet melody was increaſed.

21 And the people in prayer beſought the Lord the moſt High, until the worſhip of the Lord was perfected, and they had finiſhed their office.

22 Then coming down, he lifted up his hands over all the congregation of the children of Iſrael, to give glory to God with his lips, and to glory in his name:

23 And he repeated his prayer, willing to ſhew the power of God.

24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increaſed our days from our mother's womb, and hath done with us according to his mercy:

25 May he grant us joyfulneſs of heart, and that there be peace in our days in Iſrael for ever.

26 That Iſrael may believe that the mercy of God is with us, to deliver us in his days.

27 There are two nations which my ſoul abhorreth: and the third is no nation, which I hate:

28 They that ſit on mount Seir, and the Philiſtines, and the fooliſh people that dwell in Sichem.

29 Jeſus the ſon of Sirach, of Jeruſalem, hath written in this book the doctrine of wiſdom and inſtruction, who renewed wiſdom from his heart.

30 Bleſſed is he that is converſant in theſe good things: and he that layeth them up in his heart, ſhall be wiſe always.

31 For if he do them, he ſhall be ſtrong to do all things: becauſe the light of God guideth his ſteps.

CHAP. LI.

A prayer of praiſe and thankſgiving.

A Prayer of Jeſus the ſon of Sirach. I will give glory to thee, O Lord, O king, and I will praiſe thee, O God my ſaviour.

2 I will give glory to thy name: for thou haſt been a helper and protector to me.

3 And haſt preſerved my body from deſtruction, from the ſnare of an unjuſt tongue, and from the lips of them that forge lies, and in the ſight of them that ſtood by, thou haſt been my helper.

4 And thou haſt delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

5 Out of the hands of them that ſought my life, and from the gates of afflictions, which compaſſed me about:

6 From the oppreſſion of the flame which ſurrounded me, and in the midſt of the fire I was not burnt.

7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjuſt king, and from a ſlanderous tongue:

8 My ſoul ſhall praiſe the Lord even to death.

9 And my life was drawing near to hell beneath.

10 They compaſſed me on every ſide, and there was no one that would help me. I looked for the ſuccour of men, and there was none.

11 I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world.

12 How thou deliverеſt them that wait for thee, O Lord, and ſaveſt them out of the hands of the nations.

13 Thou haſt exalted my dwelling-place upon the earth, and I have prayed for death to paſs away.

14 I called upon the Lord, the father of

VER. 27. *Abhorreth*, viz. With a holy indignation, as enemies of God and perſecutors of his people. Such were then the Edomites who abode in mount Seir, the Philiſtines, and the Samaritans who dwelt in Sichem, and had their ſchiſmatical temple in that neighbourhood.

my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help.

15 I will praiſe thy name continually, and will praiſe it with thankſgiving, and my prayer was heard.

16 And thou haſt ſaved me from deſtruction, and haſt delivered me from the evil time.

17 Therefore I will give thanks, and praiſe thee, and bleſs the name of the Lord.

18 When I was yet young, before I wandered about, I ſought for wiſdom openly in my prayer.

19 I prayed for her before the temple, and unto the very end I will ſeek after her, and ſhe flouriſhed as a grape ſoon ripe.

20 My heart delighted in her, my foot walked in the right way, from my youth up I ſought after her.

21 I bowed down my ear a little, and received her.

22 I found much wiſdom in myſelf, and I profited much therein.

23 To him that giveth me wiſdom, will I give glory.

24 For I have determined to follow her: I have had a zeal for good, and ſhall not be confounded.

25 My ſoul hath wreſtled for her, and in doing it I have been confirmed.

26 I ſtretched forth my hands on high, and I bewailed my ignorance of her.

27 I directed my ſoul to her, and in knowledge I found her.

28 I poſſeſſed my heart with her from the beginning: therefore I ſhall not be forſaken.

29 My entrails were troubled in ſeeking her: therefore ſhall I poſſeſs a good poſſeſſion.

30 The Lord hath given me a tongue for my reward: and with it I will praiſe him.

31 Draw near to me, ye unlearned, and gather yourſelves together into the houſe of diſcipline.

32 Why are ye ſlow? and what do you ſay of theſe things? your ſouls are exceeding thirſty.

33 I have opened my mouth, and have ſpoken: buy her for yourſelves without ſilver,

34 And ſubmit your neck to the yoke, and let your ſoul receive diſcipline: for ſhe is near at hand to be found.

35 Behold with your eyes how I have laboured a little, and have found much reſt to myſelf.

36 Receive ye diſcipline as a great ſum of money, and poſſeſs abundance of gold by her.

37 Let your ſoul rejoice in his mercy, and you ſhall not be confounded in his praiſe.

38 Work your work before the time, and he will give you your reward in his time.

THE PROPHECY OF ISAIAS.

This inſpired writer, is called by the Holy Ghoſt, Eccleſiaſtic. xlviii. 25. the great prophet; *from the greatneſs of his prophetic ſpirit, by which he hath foretold, ſo long before, and in ſo clear a manner, the coming of Chriſt, the myſteries of our redemption, the calling of the Gentiles, and the glorious eſtabliſhment, and perpetual flouriſhing of the church of Chriſt: inſomuch that he may ſeem to have been rather an evangeliſt than a prophet. His very name is not without myſtery: for* Iſaias *in Hebrew ſignifies* the ſalvation of the Lord, *or,* Jeſus is the Lord. *He was, according to the tradition of the Hebrews, of the blood royal of the kings of Juda: and after a moſt holy life, ended his days by a glorious martyrdom; being ſawed in two, at the command of his wicked ſon-in-law, king Manaſſes, for reproving his evil ways.*

CHAP. I.

The prophet complains of the ſins of Juda and Jeruſalem: and exhorts them to a ſincere converſion.

THE viſion of Iſaias the ſon of Amos, which he ſaw concerning Juda and Jeruſalem in the days of Ozias, * Joathan, Achaz, and Ezechias, kings of Juda. * A. M. 3219. Ante C. 785.

2 Hear, O ye heavens, and give ear, O earth, for the Lord hath ſpoken. I have brought up children, ‖ and exalted them: but they have deſpiſed me. ‖ Oſee ii. 3.

3 The ox knoweth his owner, and the

aſs his maſter's crib: but Iſrael hath not known me, and my people hath not underſtood.

4 Wo to the ſinful nation, a people laden with iniquity, a wicked ſeed, ungracious children: they have forſaken the Lord, they have blaſphemed the holy one of Iſrael, they are gone away backwards.

5 For what ſhall I ſtrike you any more, you that increaſe tranſgreſſion? the whole head is ſick, and the whole heart is ſad.

6 From the ſole of the foot unto the top of the head, there is no ſoundneſs therein: wounds and bruiſes and ſwelling ſores: they are not bound up, nor dreſſed, nor fomented with oil.

‖ Infra 5.6. 7 ‖ Your land *is* deſolate, your cities are burnt with fire: your country ſtrangers devour before your face, and it ſhall be deſolate as when waſted by enemies.

8 And the daughter of Sion ſhall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waſte.

‖ Rom. 9. 29. † Gen. 19. 24. 9 ‖ Except the Lord of hoſts had left us ſeed, † we had been as Sodom, and we ſhould have been like to Gomorrha.

10 Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

‖ Jerem. 6. 20. Amos 5. 21. 11 ‖ To what purpoſe *do you offer* me the multitude of your victims, ſaith the Lord? I am full, I deſire not holocauſts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats.

12 When you came to appear before me, who required theſe things at your hands, that you ſhould walk in my courts?

13 Offer ſacrifice no more in vain: incenſe is an abomination to me. The new moons, and the ſabbaths, and other feſtivals I will not abide, your aſſemblies are wicked.

14 My ſoul hateth your new moons, and your ſolemnities: they are become troubleſome to me, I am weary of bearing them.

15 And when you ſtretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: ‖ for your hands are full of blood.

‖ Infra 59. 3.

† 1 Peter 3. 11. 16 † Waſh yourſelves, be clean, take away the evil of your devices from my eyes: ceaſe to do perverſely,

17 Learn to do well: ſeek judgment, relieve the oppreſſed, judge for the fatherleſs, defend the widow.

18 And then come, and accuſe me, ſaith the Lord: if your ſins be as ſcarlet, they ſhall be made as white as ſnow: and if they be red as crimſon, they ſhall be white as wool.

19 If you be willing, and will hearken to me, you ſhall eat the good things of the land.

20 But if you will not, and will provoke me to wrath: the ſword ſhall devour you, becauſe the mouth of the Lord hath ſpoken it.

21 How is the faithful city, that was full of judgment, become a harlot? juſtice dwelt in it, but now murderers.

22 Thy ſilver is turned into droſs: thy wine is mingled with water.

23 Thy princes are faithleſs, companions of thieves: they all love bribes, they run after rewards. ‖ They judge not for the fatherleſs: and the widow's cauſe cometh not in to them.

‖ Jerem. 5. 28.

24 Therefore ſaith the Lord the God of hoſts the mighty one of Iſrael: Ah! I will comfort myſelf over my adverſaries: and I will be revenged of my enemies.

25 And I will turn my hand to thee, and I will clean purge away thy droſs, and I will take away all thy tin.

26 And I will reſtore thy judges as they were before, and thy counſellors as of old. After this thou ſhalt be called the city of the juſt, a faithful city.

27 Sion ſhall be redeemed in judgment, and they ſhall bring her back in juſtice.

28 And he ſhall deſtroy the wicked, and the ſinners together: and they that have forſaken the Lord, ſhall be conſumed.

29 For they ſhall be confounded for the idols, to which they have ſacrificed: and you ſhall be aſhamed of the gardens which you had choſen.

30 When you ſhall be as an oak with the leaves falling off, and as a garden without water.

31 And your ſtrength ſhall be as the aſhes of tow, and your work as a ſpark: and both ſhall burn together, and there ſhall be none to quench it.

CHAP. II.

All nations ſhall flow to the church of Chriſt. The Jews ſhall be rejected for their ſins. Idolatry ſhall be deſtroyed.

THE word that Iſaias the ſon of Amos ſaw, concerning Juda and Jeruſalem.

Micheas 4. 1.

2 And in the laſt days the mountain of the houſe of the Lord ſhall be prepared on the top of mountains, and it ſhall be exalted above the hills, and all nations ſhall flow unto it.

3 And many people ſhall go, and ſay: Come and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law ſhall come forth from Sion, and the word of the Lord from Jeruſalem.

4 And he ſhall judge the Gentiles, and rebuke many people: and they ſhall turn their ſwords into plough-ſhares, and their ſpears into ſickles: nation ſhall not lift up ſword againſt nation, neither ſhall they be exerciſed any more to war.

5 O houſe of Jacob, come ye, and let us walk in the light of the Lord.

6 For thou haſt caſt off thy people, the houſe of Jacob: becauſe they are filled as in times paſt, and have had ſoothſayers as the Philiſtines, and have adhered to ſtrange children.

7 Their land is filled with ſilver and gold: and there is no end of their treaſures.

8 And their land is filled with horſes: and their chariots are innumerable. Their land alſo is full of idols: they have adored the work of their own hands, which their own fingers have made.

9 And man hath bowed himſelf down, and man hath been debaſed: therefore forgive them not.

10 Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majeſty.

11 The lofty eyes of man are humbled, and the haughtineſs of men ſhall be made to ſtoop: and the Lord alone ſhall be exalted in that day.

12 Becauſe the day of the Lord of hoſts *ſhall be* upon every one that is proud and high-minded, and upon every one that is arrogant, and he ſhall be humbled.

13 And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Baſan.

14 And upon all the high mountains, and upon all the elevated hills.

15 And upon every high tower, and every fenced wall.

16 And upon all the ſhips of Tharſis, and upon all that is fair to behold.

17 And the loftineſs of men ſhall be bowed down, and the haughtineſs of men ſhall be humbled, and the Lord alone ſhall be exalted in that day.

18 And idols ſhall be utterly deſtroyed.

19 ‖ And they ſhall go into the holes of rocks, and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majeſty, when he ſhall riſe up to ſtrike the earth. ‖ Oſee 10. 8. Luke 23. 30. Apoc. 6. 16.

20 In that day a man ſhall caſt away his idols of ſilver, and his idols of gold, which he had made for himſelf to adore, moles and bats.

21 And he ſhall go into the clifts of rocks, and into the holes of ſtones from the face of the fear of the Lord, and from the glory of his majeſty, when he ſhall riſe up to ſtrike the earth.

22 Ceaſe ye therefore from the man, whoſe breath is in his noſtrils, for he is reputed high.

CHAP. III.

The confuſion and other evils that ſhall come upon the Jews for their ſins. The pride of their women ſhall be puniſhed.

FOR behold the ſovereign the Lord of hoſts ſhall take away from Jeruſalem, and from Juda the valiant and the ſtrong, the whole ſtrength of bread, and the whole ſtrength of water.

2 The ſtrong man, and the man of war, the judge, and the prophet, and the cunning man, and the ancient.

3 The captain over fifty, and the honourable in countenance, and the counſellor, and the architect, and the ſkilful in eloquent ſpeech.

4 ‖ And I will give children to be their princes, and the effeminate ſhall rule over them. ‖ Eccli. 10. 16.

5 And the people ſhall ruſh one upon another, and every man againſt his neighbour: the child ſhall make a tumult againſt the ancient, and the baſe againſt the honourable.

CHAP. II. VER. 2. *The laſt days.* The whole time of the new law, from the coming of Chriſt till the end of the world, is called in the ſcripture *the laſt days;* becauſe no other age, or time ſhall come after it, but only eternity.

Ibid. *On the top of mountains, &c.* This ſhews the perpetual viſibility of the church of Chriſt: for a mountain upon the top of mountains cannot be hid.

VER. 18. *Idols ſhall be utterly deſtroyed;* or *utterly paſs away.* This was verified by the eſtabliſhment of chriſtianity. And by this and other texts of the like nature, the wild ſyſtem of ſome modern ſectaries is abundantly confuted, who charge the whole chriſtian church with worſhipping idols, for many ages.

6 For a man ſhall take hold of his brother, one of the houſe of his father, *ſaying*: Thou haſt a garment, be thou our ruler, and let this ruin be under thy hand.

7 In that day he ſhall anſwer, ſaying: I am no healer, and in my houſe there is no bread, nor clothing: make me not ruler of the people.

8 For Jeruſalem is ruined, and Juda is fallen: becauſe their tongue, and their devices are againſt the Lord, to provoke the eyes of his majeſty.

9 The ſhew of their countenance hath anſwered them: and they have proclaimed abroad their ſin as Sodom, and they have not hid it: wo to their ſoul, for evils are rendered to them.

10 Say to the juſt man that it is well, for he ſhall eat the fruit of his doings.

11 Wo to the wicked unto evil: for the reward of his hands ſhall be given him.

12 As for my people, their oppreſſors have ſtripped them, and women have ruled over them. O my people, || they that call thee bleſſed, the ſame deceive thee, and deſtroy the way of thy ſteps. || Ezec. 13. 18.

13 The Lord ſtandeth up to judge, and he ſtandeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the ſpoil of the poor is in your houſe.

15 Why do you conſume my people, and grind the faces of the poor, ſaith the Lord the God of hoſts?

16 And the Lord ſaid: Becauſe the daughters of Sion are haughty, and have walked with ſtretched-out necks, and wanton glances of their eyes, and made a noiſe as they walked with their feet, and moved in a ſet pace:

17 The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will diſcover their hair.

18 In that day the Lord will take away the ornaments of ſhoes, and little moons,

19 And chains and neck-laces, and bracelets, and bonnets,

20 And bodkins, and ornaments of the legs, and tablets, and ſweet balls, and earrings,

21 And rings, and jewels hanging on the forehead,

22 And changes of apparel, and ſhort cloaks, and fine linen, and criſping pins,

23 And looking-glaſſes, and lawns, and headbands, and fine veils.

24 And inſtead of a ſweet ſmell there ſhall be ſtench, and inſtead of a girdle a cord, and inſtead of curled hair baldneſs, and inſtead of a ſtomacher hair-cloth.

25 Thy faireſt men alſo ſhall fall by the ſword, and thy valiant ones in battle.

26 And her gates ſhall lament and mourn, and ſhe ſhall ſit deſolate on the ground.

CHAP. IV.

After an extremity of evils that ſhall fall upon the Jews, a remnant ſhall be comforted by Chriſt.

AND in that day ſeven women ſhall take hold of one man, ſaying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach.

2 In that day the bud of the Lord ſhall be in magnificence and glory, and the fruit of the earth *ſhall be* high, and a great joy to them that ſhall have eſcaped of Iſrael.

3 And it ſhall come to paſs, that every one that ſhall be left in Sion, and that ſhall remain in Jeruſalem, ſhall be called holy, every one that is written in life in Jeruſalem.

4 If the Lord ſhall waſh away the filth of the daughters of Sion, and ſhall waſh away the blood of Jeruſalem out of the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning.

5 And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a ſmoke and the brightneſs of a flaming fire in the night: for over all the glory *ſhall* be a protection.

6 And there ſhall be a tabernacle for a ſhade in the day-time from the heat, and for a ſecurity and covert from the whirlwind, and from rain.

CHAP. V.

The reprobation of the Jews is foreſhewn under the parable of a vineyard. A woe is pronounced againſt ſinners: the army God ſhall ſend againſt them.

I WILL ſing to my beloved the canticle of my couſin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place. Jerem. 2. 21. Mat. 21. 33.

CHAP. IV. VER. 2. *The bud of the Lord.* That is, Chriſt.

CHAP. V. VER. 1. *My couſin.* So the prophet calls Chriſt, as being of his family and kindred, by deſcending from the houſe of David.

Ibid. *On a hill, &c.* Literally, *in the horn, the ſon of oil.*

2 And he fenced it in, and picked the ſtones out of it, and planted it with the choiceſt wines, and built a tower in the midſt thereof, and ſet up a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O ye inhabitants of Jeruſalem, and ye men of Juda, judge between me and my vineyard.

4 What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it ſhould bring forth grapes, and it hath brought forth wild grapes?

5 And now I will ſhew you what I will do to my vineyard. I will take away the hedge thereof, and it ſhall be waſted: I will break down the wall thereof, and it ſhall be trodden down.

6 And I will make it deſolate: it ſhall not be pruned, and it ſhall not be digged: but briers and thorns ſhall come up: and I will command the clouds to rain no rain upon it.

7 For the vineyard of the Lord of hoſts is the houſe of Iſrael: and the man of Juda, his pleaſant plant: and I looked that he ſhould do judgment, and behold iniquity: and do juſtice, and behold a cry.

8 Wo to you that join houſe to houſe and lay field to field, even to the end of the place: ſhall you alone dwell in the midſt of the earth?

9 Theſe things are in my ears, ſaith the Lord of hoſts: Unleſs many great and fair houſes ſhall become deſolate, without an inhabitant.

10 For ten acres of vineyard ſhall yield one little meaſure, and thirty buſhels of ſeed ſhall yield three buſhels.

11 Wo to you that riſe up early in the morning to follow drunkenneſs, and to drink till the evening, to be inflamed with wine.

12 The harp, and the lyre, and the timbrel, and the pipe, and wine *are* in your feaſts: and the work of the Lord you regard not, nor do you conſider the works of his hands.‖

‖ Amos 6. 6.

13 Therefore is my people led away captive, becauſe they had not knowledge, and their nobles have periſhed with famine, and their multitude were dried up with thirſt.

14 Therefore hath hell enlarged her ſoul, and opened her mouth without any bounds, and their ſtrong ones, and their people, and their high and glorious ones ſhall go down into it.

15 And man * ſhall be brought down, and man * ſhall be humbled, and the eyes of the lofty ſhall be brought low.

* i. e mean.

* i. e. noble. man.

16 And the Lord of hoſts ſhall be exalted in judgment, and the holy God ſhall be ſanctified in juſtice.

17 And the lambs ſhall feed according to their order, and ſtrangers ſhall eat the deſerts turned into fruitfulneſs.

18 Wo to you that draw iniquity with cords of vanity, and ſin as the rope of a cart.

19 That ſay: Let him make haſte, and let his work come quickly, that we may ſee it: and let the counſel of the holy one of Iſrael come, that we may know it.

20 Wo to you that call evil good, and good evil: that put darkneſs *for* light, and light *for* darkneſs: that put bitter for ſweet, and ſweet for bitter.

21 ‖ Wo to you that are wiſe in your own eyes, and prudent in your own conceits.

‖ Prov. 3. 7. Rom. 12. 16.

22 Wo to you that are mighty to drink wine, and ſtout men at drunkenneſs.

23 That juſtify the wicked for gifts, and take away the juſtice of the juſt from him.

24 Therefore as the tongue of the fire devoureth the ſtubble, and the heat of the flame conſumeth it; ſo ſhall their root be as aſhes, and their bud ſhall go up as duſt: for they have caſt away the law of the Lord of hoſts, and have blaſphemed the word of the holy one of Iſrael.

25 Therefore is the wrath of the Lord kindled againſt his people, and he hath ſtretched out his hand upon them, and ſtruck them: and the mountains were troubled, and their carcaſes became as dung in the midſt of the ſtreets. For all this his anger is not turned away, but his hand is ſtretched out ſtill.

26 And he will lift up a ſign to the nations afar off, and will whiſtle to them from the ends of the earth: and behold they ſhall come with ſpeed ſwiftly.

27 There is none that ſhall faint, nor labour among them: they ſhall not ſlumber, nor ſleep, neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken.

28 Their arrows *are* ſharp, and all their bows are bent. The hoofs of their horſes ſhall be like the flint, and their wheels like the violence of a tempeſt.

29 Their roaring like that of a lion, they ſhall roar like young lions: yea they ſhall roar, and take hold of the prey, and they ſhall keep faſt hold of it, and there ſhall be none to deliver it.

30 And they ſhall make a noiſe againſt them that day, like the roaring of the ſea: we ſhall look towards the land, and behold

darkneſs of tribulation, and the light is darkened with the miſt thereof.

CHAP. VI.

A glorious viſion, in which the prophet's lips are cleanſed: he foretelleth the obſtinacy of the Jews.

* A. M. 3246. Ante C. 758. IN the year that king Ozias died, * I ſaw the Lord ſitting upon a throne high and elevated: and his train filled the temple.

2 Upon it ſtood the Seraphims: the one had ſix wings, and the other had ſix wings: with two they covered his face, and with two they covered his feet, and with two they flew.

‖ Apoc. 4. 8. 3 And they cried one to another, and ſaid: ‖ Holy, holy, holy, the Lord God of hoſts, all the earth is full of his glory.

4 And the lintels of the doors were moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 And I ſaid: Wo *is* me, becauſe I have held my peace; becauſe I am a man of unclean lips, and I dwell in the midſt of a people that hath unclean lips, and I have ſeen with my eyes the King the Lord of hoſts.

6 And one of the Seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

‖ Jerem. 1. 9. 7 And he touched my mouth, ‖ and ſaid: Behold this hath touched thy lips, and thy iniquities ſhall be taken away, and thy ſin ſhall be cleanſed.

8 And I heard the voice of the Lord, ſaying: Whom ſhall I ſend? and who ſhall go for us? And I ſaid: Lo, here am I, ſend me.

‖ Mat. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. 9 And he ſaid: Go, and thou ſhalt ſay to this people: ‖ Hearing hear, and underſtand not: and ſee the viſion, and know it not.

10 Blind the heart of this people, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and be converted and I heal them.

11 And I ſaid: How long, O Lord? And he ſaid: Until the cities be waſted without inhabitant, and the houſes without man, and the land ſhall be left deſolate.

12 And the Lord ſhall remove men far away, and ſhe ſhall be multiplied that was left in the midſt of the earth.

13 And there ſhall be ſtill a tithing therein, and ſhe ſhall turn, and ſhall be made a ſhew as a turpentine-tree, and as an oak that ſpreadeth its branches: that which ſhall ſtand therein, ſhall be a holy ſeed.

CHAP. VII.

The prophet aſſures king Achaz that the two kings his enemies ſhall not take Jeruſalem. A virgin ſhall conceive and bear a ſon.

A. M. 3262. Ante C. 742. AND it came to paſs in the days of Achaz the ſon of Joathan, the ſon of Ozias king of Juda, that Raſin king of Syria, and Phacee the ſon of Romelia king of Iſrael, came up to Jeruſalem, to fight againſt it: but they could not prevail over it. 4 Kings 16. 15.

2 And they told the houſe of David, ſaying: Syria hath reſted upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

‖ 4 Kings 18. 17. 3 And the Lord ſaid to Iſaias: Go forth to meet Achaz, thou and Jaſub thy ſon that is left, to the conduit of the upper pool, ‖ in the way of the Fullers field.

4 And thou ſhalt ſay to him: See thou be quiet: fear not, and let not thy hearts be afraid of the two tails of theſe firebrands, ſmoking with the wrath of the fury of Raſin king of Syria, and of the ſon of Romelia.

5 Becauſe Syria hath taken counſel againſt thee, unto the evil of Ephraim and the ſon of Romelia, ſaying:

6 Let us go up to Juda, and rouſe it up, and draw it away to us, and make the ſon of Tabeel king in the midſt thereof.

7 Thus ſaith the Lord God: It ſhall not ſtand, and this ſhall not be.

8 But the head of Syria is Damaſcus, and the head of Damaſcus is Raſin: and within threeſcore and five years, Ephraim ſhall ceaſe to be a people:

9 And the head of Ephraim is Samaria, and the head of Samaria the ſon of Romelia. If you will not believe, you ſhall not continue.

10 And the Lord ſpoke again to Achaz, ſaying:

11 Aſk thee a ſign of the Lord thy God, either unto the depth of hell, or unto the height above.

12 And Achaz ſaid: I will not aſk, and I will not tempt the Lord.

13 And he ſaid: Hear ye therefore, O houſe of David: Is it a ſmall thing for you to be grievous to men, that you are grievous to my God alſo?

‖ Mat. 1. 23. Luke 1. 31. 14 Therefore the Lord himſelf ſhall give you a ſign. ‖ Behold a virgin ſhall conceive, and bear a ſon, and his name ſhall be called Emmanuel.

15 He ſhall eat butter and honey, that he may know to refuſe the evil, and to chooſe the good.

16 For before the child know to refuſe the evil, and to chooſe the good, the land which thou abhorreſt ſhall be forſaken of the face of her two kings.

17 The Lord ſhall bring upon thee, and upon thy people, and upon the houſe of thy father, days that have not come ſince the time of the ſeparation of Ephraim from Juda, with the king of the Aſſyrians.

18 And it ſhall come to paſs in that day, that the Lord ſhall hiſs for the fly, that is in the uttermoſt parts of the rivers of Egypt, and for the bee that is in the land of Aſſyria.

19 And they ſhall come, and ſhall all of them reſt in the torrents of the valleys, and in the holes of the rocks, and upon all places ſet with ſhrubs, and in all hollow places.

20 In that day the Lord ſhall ſhave with a razor that is hired by them that are beyond the river, by the king of the Aſſyrians, the head and the hairs of the feet, and the whole beard.

21 And it ſhall come to paſs in that day, that a man ſhall nouriſh a young cow, and two ſheep,

22 And for the abundance of milk he ſhall eat butter: for butter and honey ſhall every one eat that ſhall be left in the midſt of the land.

23 And it ſhall come to paſs in that day, that every place where there were a thouſand vines, at a thouſand pieces of ſilver, ſhall become thorns and briers.

24 With arrows and with bows they ſhall go in thither: for briers and thorns ſhall be in all the land.

25 And as for all the hills that ſhall be raked with a rake, the fear of thorns and briers ſhall not come thither, but they ſhall be for the ox to feed on, and the leſſer cattle to tread upon.

CHAP. VIII.

The name of a child that is to be born: many evils ſhall come upon the Jews for their ſins.

AND the Lord ſaid to me: Take thee a great book, and write in it with a man's pen. Take away the ſpoils with ſpeed, quickly take the prey.

2 And I took unto me faithful witneſſes, Urias the prieſt, and Zacharias the ſon of Barachias.

3 And I went to the propheteſs, and ſhe conceived, and bore a ſon. And the Lord ſaid to me: Call his name, Haſten to take away the ſpoils: Make haſte to take away the prey.

4 For before the child know to call his father and his mother, the ſtrength of Damaſcus, and the ſpoils of Samaria ſhall be taken away before the king of the Aſſyrians.

5 And the Lord ſpoke to me again, ſaying:

6 Foraſmuch as this people hath caſt away the waters of Siloe, that go with ſilence, and hath rather taken Raſin, and the ſon of Romelia:

7 Therefore behold the Lord will bring upon them the waters of the river ſtrong and many, the king of the Aſſyrians, and all his glory: and he ſhall come up over all his channels, and ſhall overflow all his banks,

8 And ſhall paſs through Juda, overflowing, and going over ſhall reach even to the neck. And the ſtretching out of his wings ſhall fill the breadth of thy land, O Emmanuel.

9 Gather yourſelves together, O ye people, and be overcome, and give ear all ye lands afar off: ſtrengthen yourſelves, and be overcome, gird yourſelves, and be overcome.

10 Take counſel together, and it ſhall be defeated: ſpeak a word and it ſhall not be done: becauſe God is with us.

11 For thus ſaith the Lord to me: As he hath taught me, with a ſtrong arm, that I ſhould not walk in the way of this people, ſaying:

12 Say ye not: A conſpiracy: for all that this people ſpeaketh, is a conſpiracy: neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hoſts himſelf: and let him be your fear, and let him be your dread.

14 And he ſhall be a ſanctification to you. || But for a ſtone of ſtumbling, and for a rock of offence to the two houſes of Iſrael, for a ſnare and a ruin to the inhabitants of Jeruſalem. || Luke 2. 34. Rom. 9. 32. 1 Peter 2. 6.

15 And very many of them ſhall ſtumble and fall, and ſhall be broken in pieces, and ſhall be ſnared, and taken.

16 Bind up the teſtimony, ſeal the law among my diſciples.

17 And I will wait for the Lord, who hath hid his face from the houſe of Jacob, and I will look for him.

18 Behold I and my children, whom the Lord hath given me for a ſign, and for a wonder in Iſrael from the Lord of hoſts, who dwelleth in mount Sion.

19 And when they ſhall ſay to you: Seek of pythons, and of diviners, who mutter in their inchantments: ſhould not the people ſeek of their God, for the living of the dead?

20 To the law rather, and to the teſtimony. And if they ſpeak not according to this word, they ſhall not have the morning light.

21 And they ſhall paſs by it, they ſhall fall, and be hungry: and when they ſhall be hungry, they will be angry, and curſe their king, and their God, and look upwards.

22 And they ſhall look to the earth, and behold trouble and darkneſs, weakneſs and diſtreſs, and a miſt following them, and they cannot fly away from their diſtreſs.

CHAP. IX.

What joy ſhall come after afflictions by the birth and kingdom of Chriſt; which ſhall flouriſh for ever. Judgments upon Iſrael for their ſins.

Mat. 4. 15. AT the firſt time the land of Zabulon, and the land of Nephthali was lightly touched: and at the laſt the way of the ſea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.

2 The people that walked in darkneſs, have ſeen a great light: to them that dwelt in the region of the ſhadow of death, light is riſen.

3 Thou haſt multiplied the nation, *and* haſt not increaſed the joy. They ſhall rejoice before thee, as they that rejoice in the harveſt, as conquerors rejoice after taking a prey, when they divide the ſpoils.

4 For the yoke of their burden, and the rod of their ſhoulder, and the ſcepter of their oppreſſor thou haſt overcome, ‖ as in the day of Madian. ‖ Judges 7. 22.

5 For every violent taking of ſpoils, with tumult, and garment mingled with blood, ſhall be burnt, and be fuel for the fire.

6 For a CHILD IS BORN to us, and a ſon a ſon is given to us, and the government is upon his ſhoulder: and his name ſhall be called, Wonderful, Counſellor, God the Mighty, the Father of the world to come, the Prince of peace.

7 His empire ſhall be multiplied, and there ſhall be no end of peace: he ſhall ſit upon the throne of David, and upon his kingdom: to eſtabliſh it and ſtrengthen it with judgment and with juſtice, from hence-forth and for ever: the zeal of the Lord of hoſts will perform this.

8 The Lord ſent a word into Jacob, and it hath lighted upon Iſrael.

9 And all the people of Ephraim ſhall know, and the inhabitants of Samaria that ſay in the pride and haughtineſs of their heart:

10 The bricks are fallen down, but we will build with ſquare ſtones: they have cut down the ſycamores, but we will change them for cedars.

11 And the Lord ſhall ſet up the enemies of Raſin over him, ‖ and ſhall bring on his enemies in a crowd: ‖ 4 Kings 16. 9.

12 The Syrians from the eaſt, and the Philiſtines from the weſt: and they ſhall devour Iſrael with open mouth. For all this his indignation is not turned away, but his hand is ſtretched out ſtill.

13 And the people are not returned to him who hath ſtruck them, and have not ſought after the Lord of hoſts.

14 And the Lord ſhall deſtroy out of Iſrael the head and the tail, him that bendeth down, and him that holdeth back, in one day.

15 The aged and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And they that call this people bleſſed, ſhall cauſe them to err: and they that are called bleſſed, ſhall be thrown down headlong.

17 Therefore the Lord ſhall have no joy in their young men: neither ſhall he have mercy on their fatherleſs, and widows: for every one is a hypocrite and wicked, and every mouth hath ſpoken folly. For all this his indignation is not turned away, but his hand is ſtretched out ſtill.

18 For wickedneſs is kindled as a fire, it ſhall devour the brier and the thorn: and ſhall kindle in the thicket of the foreſt, and it ſhall be wrapped up in ſmoke aſcending on high.

19 By the wrath of the Lord of hoſts the land is troubled, and the people ſhall be as fuel for the fire: no man ſhall ſpare his brother.

20 And he ſhall turn to the right hand, and ſhall be hungry: and ſhall eat on the left hand, and ſhall not be filled: every one ſhall eat the fleſh of his own arm: Manaſſes Ephraim, and Ephraim Manaſſes, *and* they together ſhall be againſt Juda.

CHAP. VIII. VER. 19. *Seek of pythons.* That is, people pretending to tell future things by a prophefying ſpirit. *Should not the people ſeek of their God, for the living of the dead?* Here is ſignified, that it is to God we ſhould pray to be directed, and not to ſeek of the *dead*, (that is, of fortune-tellers dead in ſin) for the health of the living.

21 After all these things his indignation is not turned away, but his hand is stretched out still.

CHAP. X.

Wo to the makers of wicked laws. The Assyrians shall be a rod for punishing Israel: but for their pride they shall be destroyed: and a remnant of Israel saved.

WO to them that make wicked laws: and when they write, write injustice:
2 To oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless.
3 What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory?
4 That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away, but his hand is stretched out still.
5 Wo to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.
6 I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.
7 But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.
8 For he shall say:
9 Are not my princes as so many kings? is not Calano as Charcamis: and Emath as Arphad? is not Samaria as Damascus?
10 As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, and of Samaria.
11 Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?
12 And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of
‖ 4 Kings 19. 35. Infra 37. 36. ‖ Assyria, and the glory of the haughtiness of his eyes.
13 For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of their princes, and as a mighty man have pulled down them that sat on high.
14 And my hand hath found the strength of the people as a nest: and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.
15 Shall the ax boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.
16 Therefore the sovereign Lord the Lord of hosts shall send leanness among his fat ones: and under his glory shall be kindled a burning as it were the burning of a fire.
17 And the light of Israel shall be as a fire, and the holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.
18 And the glory of his forest, and of his beautiful hill shall be consumed from the soul even to the flesh, and he shall run away through fear.
19 And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.
20 And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord the holy one of Israel, in truth.
21 The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.
22 ‖ For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow with justice. ‖ Infra 11. 11. Rom. 9. 27.
23 For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land.
24 Therefore, thus saith the Lord the God of hosts: O my people that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.
25 For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.

CHAP. X. VER. 22. *A remnant of them shall be converted.* This was partly verified in the children of Israel who remained after the devastations of the Assyrians, in the time of king Ezechias: and partly in the conversion of a remnant of the Jews to the faith of Christ.

Ibid. *The consumption abridged, &c.* That is, the *number of them cut short, and reduced to few*, shall flourish in abundance of justice.

‖ Infra 37. 36. † Judges 7. 25.

26 ‖ And the Lord of hoſts ſhall raiſe up a ſcourge againſt him, † according to the ſlaughter of Madian in the rock of Oreb, and his rod over the ſea, and he ſhall lift it up in the way of Egypt.

27 And it ſhall come to paſs in that day, that his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall putrify at the preſence of the oil.

28 He ſhall come into Aiath, he ſhall paſs into Magron: at Machmas he ſhall lay up his carriages.

29 They have paſſed in haſte, Gaba is our lodging: Rama was aſtoniſhed, Gabaath of Saul fled away.

30 Lift up thy voice, O daughter of Gallim, attend, O Laiſa, poor Anathoth.

31 Medemena is removed: ye inhabitants of Gabim, take courage.

32 It is yet day enough, to remain in Nobe: he ſhall ſhake his hand againſt the mountain of the daughter of Sion, the hill of Jeruſalem.

33 Behold the ſovereign Lord of hoſts ſhall break the earthen veſſel with terror, and the tall of ſtature ſhall be cut down, and the lofty ſhall be humbled.

34 And the thickets of the foreſt ſhall be cut down with iron, and Libanus with its high ones ſhall fall.

CHAP. XI.

Of the ſpiritual kingdom of Chriſt, to which all nations ſhall repair.

Acts 13. 23. Infra 53. 2.

AND there ſhall come forth a rod out of the root of Jeſſe, and a flower ſhall riſe up out of his root.

2 And the Spirit of the Lord ſhall reſt upon him: the ſpirit of wiſdom, and of underſtanding, the ſpirit of counſel, and of fortitude, the ſpirit of knowledge, and of godlineſs,

3 And he ſhall be filled with the ſpirit of the fear of the Lord. He ſhall not judge according to the ſight of the eyes, nor reprove according to the hearing of the ears.

4 But he ſhall judge the poor with juſtice, and ſhall reprove with equity for the meek of the earth: ‖ and he ſhall ſtrike the earth with the rod of his mouth, and with the breath of his lips he ſhall ſlay the wicked.

‖ 2 Theſ. 2. 8.

5 And juſtice ſhall be the girdle of his loins: and faith the girdle of his reins.

‖ Infra 65. 25.

6 ‖ The wolf ſhall dwell with the lamb: and the leopard ſhall lie down with the kid: the calf and the lion, and the ſheep ſhall abide together, and a little child ſhall lead them.

7 The calf, and the bear ſhall feed: their young ones ſhall reſt together: and the lion ſhall eat ſtraw like the ox.

8 And the ſucking child ſhall play on the hole of the aſp: and the weaned child ſhall thruſt his hand into the den of the baſiliſk.

9 They ſhall not hurt, nor ſhall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the ſea.

10 ‖ In that day the root of Jeſſe, who ſtandeth for an enſign of people, him the Gentiles ſhall beſeech, and his ſepulchre ſhall be glorious.

‖ Rom. 15. 12.

11 And it ſhall come to paſs in that day, that the Lord ſhall ſet his hand the ſecond time to poſſeſs the remnant of his people, which ſhall be left from the Aſſyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar and from Emath, and from the iſlands of the ſea.

12 And he ſhall ſet up a ſtandard unto the nations, and ſhall aſſemble the fugitives of Iſrael, and ſhall gather together the diſperſed of Juda from the four quarters of the earth.

13 And the envy of Ephraim ſhall be taken away, and the enemies of Juda ſhall periſh: Ephraim ſhall not envy Juda, and Juda ſhall not fight againſt Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines by the ſea, they together ſhall ſpoil the children of the eaſt: Edom, and Moab ſhall be under the rule of their hand, and the children of Ammon ſhall be obedient.

15 And the Lord ſhall lay waſte the tongue of the ſea of Egypt, and ſhall lift up his hand over the river in the ſtrength of his ſpirit: and he ſhall ſtrike it in the ſeven ſtreams, ſo that men may paſs through it in their ſhoes.

16 And there ſhall be a high-way for the remnant of my people, which ſhall be left from the Aſſyrians: as there was for Iſrael in the day that he came up out of the land of Egypt.

CHAP. XII.

A canticle of thankſgiving for the benefits of Chriſt.

AND thou ſhalt ſay in that day: I will give thanks to thee, O Lord, for thou waſt angry with me: thy wrath is turned away, and thou haſt comforted me.

VER. 27. *At the preſence of the oil.* That is, by the ſweet unction of divine mercy.

VER. 28. *Into Aiath, &c.* Here the prophet deſcribes the march of the Aſſyrians under Sennacherib; and the terror they ſhould carry with them; and how they ſhould ſuddenly be deſtroyed.

2 Behold, God is my saviour, I will deal confidently, and will not fear: ‖ because the Lord is my strength, and my praise, and he is become my salvation.

‖ Exod. 15. 2. Psal. 117. 14.

3 You shall draw waters with joy out of the saviour's fountains:

4 And you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high.

5 Sing ye to the Lord, for he hath done great things: shew this forth in all the earth.

6 Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy one of Israel.

CHAP. XIII.

The desolation of Babylon.

THE burden of Babylon, which Isaias the son of Amos saw.

2 Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

3 I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory.

4 The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war,

5 To them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land.

6 Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

7 Therefore shall all hands be faint, and every heart of man shall melt,

8 And shall be broken. Gripings and pains shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt.

9 Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

‖ Ezec. 32. 7. Joel 2. 10. & 3. 15. Mat 24. 29. Mark 13. 24. Luke 21. 25.

10 ‖ For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

11 And I will visit the evils of the world, and against the wicked for their iniquity, and I will make the pride of infidels to cease, and will bring down the arrogancy of the mighty.

12 A man shall be more precious than gold, yea a man than the finest of gold.

13 For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath.

14 And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

15 Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

16 ‖ Their infants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

‖ Psal. 136. 9.

17 Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

18 But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

19 And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, ‖ shall be even as the Lord destroyed Sodom and Gomorrha.

‖ Gen. 19. 24.

20 It shall no more be inhabited for ever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

21 But wild Beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

22 And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

CHAP. XIV.

The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.

HER time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

2 And the people shall take them, and bring them into their place: and the house of

CHAP. XIII. VER. 1. *The burden of Babylon.* That is, *a prophesy against Babylon.*

Iſrael ſhall poſſeſs them in the land of the Lord for ſervants and handmaids: and they ſhall make them captives that had taken them, and ſhall ſubdue their oppreſſors.

3 And it ſhall come to paſs in that day, that when God ſhall give thee reſt from thy labour, and from thy vexation, and from the hard bondage wherewith thou didſt ſerve before,

4 Thou ſhalt take up this parable againſt the king of Babylon, and ſhalt ſay: How is the oppreſſor come to nothing, the tribute hath ceaſed?

5 The Lord hath broken the ſtaff of the wicked, the rod of the rulers,

6 That ſtruck the people in wrath with an incurable wound, that brought nations under in fury, that perſecuted in a cruel manner.

7 The whole earth is quiet and ſtill, it is glad and hath rejoiced.

8 The fir-trees alſo have rejoiced over thee, and the cedars of Libanus, *ſaying*: Since thou haſt ſlept, there hath none come up to cut us down.

9 Hell below was in an uproar to meet thee at thy coming, it ſtirred up the giants for thee. All the princes of the earth are riſen up from their thrones, all the princes of nations.

10 All ſhall anſwer, and ſay to thee: Thou alſo art wounded as well as we, thou art become like unto us.

11 Thy pride is brought down to hell, thy carcaſs is fallen down: under thee ſhall the moth be ſtrewed, and worms ſhall be thy covering.

12 How art thou fallen from heaven, O Lucifer, who didſt riſe in the morning? how art thou fallen to the earth, that didſt wound the nations?

13 And thou ſaidſt in thy heart: I will aſcend into heaven, I will exalt my throne above the ſtars of God, I will ſit in the mountain of the covenant, in the ſides of the north.

14 I will aſcend above the height of the clouds, I will be like the moſt High.

15 But yet thou ſhalt be brought down to hell, into the depth of the pit.

16 They that ſhall ſee thee, ſhall turn toward thee, and behold thee: Is this the man that troubled the earth, that ſhook kingdoms,

17 That made the world a wilderneſs, and deſtroyed the cities thereof, that opened not the priſon to his priſoners?

18 All the kings of the nations have all of them ſlept in glory, every one in his own houſe.

19 But thou art caſt out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were ſlain by the ſword, and are gone down to the bottom of the pit, as a rotten carcaſs.

20 Thou ſhalt not keep company with them, even in burial: for thou haſt deſtroyed thy land, thou haſt ſlain thy people: the ſeed of the wicked ſhall not be named for ever.

21 Prepare his children for ſlaughter for the iniquity of their fathers: they ſhall not riſe up, nor inherit the land, nor fill the face of the world with cities.

22 And I will riſe up againſt them, ſaith the Lord of hoſts: and I will deſtroy the name of Babylon, and the remains and the bud, and the offspring, ſaith the Lord.

23 And I will make it a poſſeſſion for the ericius and pools of waters, and I will ſweep it and wear it out with a beſom, ſaith the Lord of hoſts.

24 The Lord of hoſts hath ſworn, ſaying: Surely as I have thought, ſo ſhall it be: and as I have purpoſed,

25 So ſhall it fall out: That I will deſtroy the Aſſyrian in my land, and upon my mountains tread him under foot: and his yoke ſhall be taken away from them, and his burden ſhall be taken off their ſhoulder.

26 This is the counſel, that I have purpoſed upon all the earth, and this is the hand that is ſtretched out upon all nations.

27 For the Lord of hoſts hath decreed, and who can diſannul it? and his hand is ſtretched out: and who ſhall turn it away?

28 In the * year that king Achaz died, was this burden: * A. M. 3277. Ante C. 727.

29 Rejoice not thou, whole Philiſtia, that the rod of him that ſtruck thee is broken in pieces: for out of the root of the ſerpent ſhall come forth a baſilisk, and his ſeed ſhall ſwallow the bird.

30 And the firſt-born of the poor ſhall be fed, and the poor ſhall reſt with confidence: and I will make thy root periſh with famine, and I will kill thy remnant.

31 Howl, O gate, cry, O city: all Philiſtia is thrown down: for a ſmoak ſhall come from the north, and there is none that ſhall eſcape his troop.

32 And what ſhall be anſwered to the

CHAP. XIV. VER. 12. *O Lucifer.* O day-ſtar. All this, according to the letter, is ſpoken of the king of Babylon: It may alſo be applied, in a ſpiritual ſenſe, to Lucifer the prince of devils, who was created a bright angel, but fell by pride and rebellion againſt God.

messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

CHAP. XV.

A prophecy of the desolation of the Moabites.

THE burden of Moab. Because in the night Ar of Moab is laid waste, it is silent: because the wall of Moab is destroyed in the night, it is silent.

2 The house is gone up, and Dibon to the high places to mourn over Nabo, and over Medaba, Moab hath howled: ‖ on all their heads shall be baldness, and every beard shall be shaven.

‖ Jerem. 48. 37. Ezec. 7. 18.

3 In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl and come down weeping.

4 Hesebon shall cry, and Eleale, their voice is heard even to Jasa. For this shall the well appointed men of Moab howl, his soul shall howl to itself.

5 My heart shall cry to Moab, the bars thereof *shall flee* unto Segor a heifer of three years old: for by the ascent of Luith they shall go up weeping: and in the way of Oronaim they shall lift up a cry of destruction.

6 For the waters of Nemrim shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

7 According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

8 For the cry is gone round about the border of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

9 For the waters of Dibon are filled with blood: for I will bring more upon Dibon: the lion upon them that shall flee of Moab, and upon the remnant of the land.

CHAP. XVI.

The prophet prayeth for Christ's coming. The affliction of the Moabites for their pride.

SEND forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

2 And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

3 Take counsel, gather a council: make thy shadow as the night in the mid-day: hide them that flee, and betray not them that wander about.

4 My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

5 And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and quickly rendering that which is just.

6 ‖ We have heard of the pride of Moab, he is exceeding proud: his pride and his arrogancy, and his indignation is more than his strength.

‖ Jerem 48. 29.

7 Therefore shall Moab howl to Moab, every one shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

8 For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

9 Therefore I will lament with the weeping of Jazer the vineyard of Sabama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

10 And gladness and joy shall be taken away from Carmel, and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

11 Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

12 And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go in to his sanctuaries to pray, and shall not prevail.

13 This is the word, that the Lord spoke to Moab from that time:

14 And now the Lord hath spoken, saying: In three years, as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

CHAP. XV. VER. 7. *Torrent of the willows.* That is, as some say, the waters of Babylon: others render it a valley of the Arabians.

CHAP. XVI. VER. 10. *Carmel.* This name is often taken to signify a fair and fruitful hill or field, such as mount Carmel is.

CHAP. XVII.

Judgments upon Damascus and Samaria. The overthrow of the Assyrians.

THE burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

2 The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

4 And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

5 And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

6 And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive-tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.

7 In that day man shall bow down himself to his Maker, and his eyes shall look to the holy one of Israel.

8 And he shall not look to the altars which his hands made: and he shall not have respect to the things that his fingers wrought, such as groves and temples.

9 In that day his strong cities shall be forsaken, as the ploughs, and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

10 Because thou hast forgotten God thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

11 In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

12 Wo to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

13 Nations shall make a noise like the noise of waters overflowing, but he shall rebuke him, and he shall flee far off: and he shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

14 In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled us.

CHAP. XVIII.

A wo to the Ethiopians, who fed Israel with vain hopes, their future conversion.

WO to the land the winged cymbal, which is beyond the rivers of Ethiopia,

2 That sendeth embassadors by the sea, nd in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden under foot, whose land the rivers have spoiled.

3 All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet:

4 For thus saith the Lord to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

5 For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning-hooks: and what is left, shall be cut away and shaken out.

6 And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

7 At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other; from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to mount Sion.

CHAP. XIX.

The punishment of Egypt: their call to the church.

THE burden of Egypt. Behold the Lord will ascend upon a swift cloud,

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CHAP. XVII. VER. 9. *That were left.* viz. By the Chananites, when the children of Israel came into their land.

VER. 12. *The multitude, &c.* This and all that follows to the end of the chapter, relates to the Assyrian army under Sennacherib.

CHAP. XVIII. VER. 2. *Angels.* Or messengers.

and will enter into Egypt and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt thereof.

2 And I will ſet the Egyptians to fight againſt the Egyptians: and they ſhall fight brother againſt brother, and friend againſt friend, city againſt city, kingdom againſt kingdom.

3 And the ſpirit of Egypt ſhall be broken in the bowels thereof, and I will caſt down their counſel: and they ſhall conſult their idols, and their diviners, and their wizards, and ſoothſayers.

4 And I will deliver Egypt into the hand of cruel maſters, and a ſtrong king ſhall rule over them, ſaith the Lord the God of hoſts.

5 And the water of the ſea ſhall be dried up, and the river ſhall be waſted and dry.

6 And the rivers ſhall fail: the ſtreams of the banks ſhall be diminiſhed, and be dried up. The reed and the bulruſh ſhall wither away.

7 The channel of the river ſhall be laid bare from its fountain, and every thing ſown by the water ſhall be dried up, it ſhall wither away, and ſhall be no more.

8 The fiſhers alſo ſhall mourn, and all that caſt a hook into the river ſhall lament, and they that ſpread nets upon the waters ſhall languiſh away.

9 They ſhall be confounded that wrought in flax, combing and weaving fine linen.

10 And its watery places ſhall be dry, all they *ſhall mourn* that made pools to take fiſhes.

11 The princes of Tanis are become fools, the wiſe counſellors of Pharao have given fooliſh counſel: how will you ſay to Pharao: I am the ſon of the wiſe, the ſon of ancient kings?

12 Where are now thy wiſe men? let them tell thee, and ſhew what the Lord of hoſts hath purpoſed upon Egypt.

13 The princes of Tanis are become fools, the princes of Memphis are gone aſtray, they have deceived Egypt, the ſtay of the people thereof.

14 The Lord hath mingled in the midſt thereof the ſpirit of giddineſs: and they have cauſed Egypt to err in all its works, as a drunken man ſtaggereth and vomiteth.

15 And there ſhall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

16 In that day Egypt ſhall be like unto women, and they ſhall be amazed, and afraid, becauſe of the moving of the hand of the Lord of hoſts, which he ſhall move over it.

17 And the land of Juda ſhall be a terror to Egypt: every one that ſhall remember it ſhall tremble becauſe of the counſel of the Lord of hoſts, which he hath determined concerning it.

18 || In that day there ſhall be five cities in the land of Egypt, ſpeaking the language of Chanaan, and ſwearing by the Lord of hoſts: one ſhall be called the city of the ſun. || Ezec. cap. 30.

19 In that day there ſhall be an altar of the Lord in the midſt of the land of Egypt, and a monument of the Lord at the borders thereof:

20 It ſhall be for a ſign, and for a teſtimony to the Lord of hoſts in the land of Egypt. For they ſhall cry to the Lord becauſe of the oppreſſor, and he ſhall ſend them a Saviour and a defender to deliver them.

21 And the Lord ſhall be known by Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall worſhip him with ſacrifices and offerings: and they ſhall make vows to the Lord, and perform them.

22 And the Lord ſhall ſtrike Egypt with a ſcourge, and ſhall heal it, and they ſhall return to the Lord, and he ſhall be pacified towards them, and heal them.

23 In that day there ſhall be a way from Egypt to the Aſſyrians, and the Aſſyrian ſhall enter into Egypt, and the Egyptian to the Aſſyrians, and the Egyptians ſhall ſerve the Aſſyrian.

24 In that day ſhall Iſrael be the third to the Egyptian and the Aſſyrian: a bleſſing in the midſt of the land,

25 Which the Lord of hoſts hath bleſſed, ſaying: Bleſſed be my people of Egypt, and the work of my hands to the Aſſyrian: but Iſrael is my inheritance.

CHAP. XX.

The ignominious captivity of the Egyptians, and the Ethiopians.

IN the year, that Tharthan entered into Azotus, when Sargon the king of the Aſſyrians had ſent him, and he had fought againſt Azotus, and had taken it: A. M. 3291. Ante C. 713.

2 At that ſame time the Lord ſpoke by the hand of Iſaias the ſon of Amos, ſaying: || Go, and looſe the ſackcloth from off thy loins, and take off thy ſhoes from thy feet. And he did ſo, and went naked, and barefoot. || Zach. 13. 4. Mat. 3. 4.

3 And the Lord ſaid: As my ſervant Iſaias hath walked, naked and barefoot, it ſhall be a ſign and a wonder of three years upon Egypt, and upon Ethiopia,

4 So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, with their buttocks uncovered to the shame of Egypt.

5 And they shall be afraid, and ashamed of Ethiopia their hope, and of Egypt their glory.

6 And the inhabitants of this isle shall say in that day: Lo this was our hope, to whom we fled for help, to deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

CHAP. XXI.

The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites, and the Arabians.

THE burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert, from a terrible land.

2 A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

3 Therefore are my loins filled with pain, anguish hath taken hold of me, as the anguish of a woman in labour: I fell down at the hearing of it, I was troubled at the seeing of it.

4 My heart failed, darkness amazed me: Babylon my beloved is become a wonder to me.

5 Prepare the table, behold in the watch-tower them that eat and drink: arise, ye princes, take up the shield.

6 For thus hath the Lord said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

7 And he saw a chariot with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

8 And a lion cried out: I am upon the watch-tower of the Lord, standing continually by day: ‖ Habac. 2. 1. and I am upon my ward, standing whole nights.

9 Behold this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: ‡ Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground. ‡ Jerem. 51. 8. Apoc. 14. 8.

10 O my threshing, and the children of my floor, that which I have heard of the Lord of hosts the God of Israel, I have declared unto you.

11 The burden of Duma calleth to me out of Seir: Watchman, what of the night? watchman, what of the night?

12 The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

13 The burthen in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

14 Meeting the thirsty bring him water, you that inhabit the land of the south, meet with bread him that fleeth.

15 For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

16 For thus saith the Lord to me: Within a year, according to the years of a hireling, all the glory of Cedar shall be taken away.

17 And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord the God of Israel hath spoken *it*.

CHAP. XXII.

The prophet laments the devastation of Juda. He foretells the deprivation of Sobna, and the substitution of Eliacim, a figure of Christ.

THE burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the house tops?

2 Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

3 All thy princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

4 Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

5 For it is a day of slaughter, and of

CHAP. XXI. VER. 1. *The desert of the sea.* So Babylon is here called, because from a city as full of people, as the sea is with water, it was become a desert.

VER. 2. *O Elam.* That is, O Persia.

VER. 7. *A rider upon an ass, &c.* These two riders are the kings of the Persians and Medes.

VER. 8. *And a lion cried out.* That is, I Isaias, seeing the approaching ruin of Babylon, have cried out as a lion roaring.

VER. 11. *Duma.* That is, Idumea, or Edom.

VER. 16. *Cedar:* Arabia.

CHAP. XXII. VER. 1. *The valley of vision.* Jerusalem. The temple of Jerusalem was built upon mount *Moria*, or the mountain *of vision*. But the city is here called *the valley of vision*; either because it was lower than the temple, or because of the low condition to which it was to be reduced.

treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall, and magnificent upon the mountain.

6 And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

7 And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

8 And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest.

9 And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool,

10 And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

‖ 4 Kings 20. 20. 2 Par. 32. 30.

11 ‖ And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

12 And the Lord the God of hosts in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

13 And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: ‖ Let us eat, and drink; for to-morrow we shall die.

‖ Wisd. 2. 6. Infra 56. 12. 1 Cor. 15. 32.

14 And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna who is over the temple: and thou shalt say to him:

16 What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

17 Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

18 He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord.

19 And I will drive thee out from thy station, and depose thee from thy ministry.

20 And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias,

21 And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22 ‖ And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.

‖ Apoc. 3. 7. Job 12. 14.

23 And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

24 And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music.

25 In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the Lord hath spoken it.

CHAP. XXIII.

The destruction of Tyre. It shall be repaired again after seventy years.

THE burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

2 Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

3 The seed of the Nile in many waters, the harvest of the river is her revenue: and she is become the mart of the nations.

4 Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

5 When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

6 Pass over the seas, howl, ye inhabitants of the island.

7 Is not this your city, which gloried from of old in her antiquity? her feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

9 The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

10 Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

11 He stretched out his hand over the sea,

sea, he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof,

12 And he said: Thou shalt glory no more, O virgin daughter of Sidon, who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

13 Behold the land of the Chaldeans, there was not such a people, the Assyrian founded it: they have led away the strong ones thereof into captivity, they have destroyed the houses thereof, they have brought it to ruin.

14 Howl, O ye ships of the sea, for your strength is laid waste.

15 And it shall come to pass in that day, that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten: sing well, sing many a song, that thou mayst be remembered.

17 And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be sanctified to the Lord: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance.

CHAP. XXIV.

The judgments of God upon all the sinners of the world. A remnant shall joyfully praise him.

BEHOLD the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

‖ Osee 4. 9. 2 ‖ And it shall be as with the people, so with the priest: and as with the servant, so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

3 With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word.

4 The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

5 And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

6 Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

7 The vintage hath mourned, the vine hath languished away, all the merry hearted have sighed.

8 The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent.

9 They shall not drink wine with a song: the drink shall be bitter to them that drink it.

10 The city of vanity is broken down, every house is shut up, no man cometh in.

11 There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

12 Desolation is left in the city, and calamity shall oppress the gates.

13 For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive-tree: or grapes, when the vintage is ended.

14 These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.

15 Therefore glorify ye the Lord in instruction: the name of the Lord God of Israel in the islands of the sea.

16 From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to myself, my secret to myself, wo is me: the prevaricators have prevaricated, and with the prevarication of transgressors they have prevaricated.

17 Fear, and the pit, and the snare *are* upon thee, O thou inhabitant of the earth.

18 And it shall come to pass, ‖ that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken. ‖ Jerem. 48. 44.

19 With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved,

20 With shaking shall the earth be shaken

CHAP. XXIII. VER. 18. *Sanctified to the Lord.* This alludes to the conversion of the Gentiles.

as a drunken man, and ſhall be removed as the tent of one night: and the iniquity thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs, that in that day the Lord ſhall viſit upon the hoſt of heaven on high, and upon the kings of the earth, on the earth.

22 And they ſhall be gathered together as in the gathering of one bundle into the pit, and they ſhall be ſhut up there in priſon: and after many days they ſhall be viſited.

‖ Jod 2. 31. Acts 2. 20. 23 ‖ And the moon ſhall bluſh, and the ſun ſhall be aſhamed, when the Lord of hoſts ſhall reign in mount Sion, and in Jeruſalem, and ſhall be glorified in the ſight of his ancients.

CHAP. XXV.

A canticle of thankſgiving for God's judgments and benefits.

O LORD, thou art my God, I will exalt thee, and give glory to thy name: for thou haſt done wonderful things, thy deſigns of old faithful, amen.

2 For thou haſt reduced the city to a heap, the ſtrong city to ruin, the houſe of ſtrangers: to be no city, and to be no more built up for ever.

3 Therefore ſhall a ſtrong people praiſe thee, the city of mighty nations ſhall fear thee.

4 Becauſe thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs: a refuge from the whirlwind, a ſhadow from the heat. For the blaſt of the mighty is like a whirlwind beating againſt a wall.

5 Thou ſhalt bring down the tumult of ſtrangers, as heat in thirſt: and as with heat under a burning cloud, thou ſhalt make the branch of the mighty to wither away.

6 And the Lord of hoſts ſhall make unto all people in this mountain, a feaſt of fat things, a feaſt of wine, of fat things full of marrow, of wine purified from the lees.

7 And he ſhall deſtroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

‖ Apoc. 7. 17. & 21. 4. 8 He ſhall caſt death down headlong for ever: ‖ and the Lord God ſhall wipe away tears from every face, and the reproach of his people he ſhall take away from off the whole earth: for the Lord hath ſpoken it.

9 And they ſhall ſay in that day: Lo, this is our God, we have waited for him, and he will ſave us: this is the Lord, we have patiently waited for him, we ſhall rejoice and be joyful in his ſalvation.

10 For the hand of the Lord ſhall reſt in this mountain: and Moab ſhall be trodden down under him, as ſtraw is broken in pieces with the wain.

11 And he ſhall ſtretch forth his hands under him, as he that ſwimmeth ſtretcheth forth his hands to ſwim: and he ſhall bring down his glory with the daſhing of his hands.

12 And the bulwarks of thy high walls ſhall fall, and be brought low, and ſhall be pulled down to the ground, even to the duſt.

CHAP. XXVI.

A canticle of thanks for the deliverance of God's people.

IN that day ſhall this canticle be ſung in the land of Juda. Sion the city of our ſtrength a ſaviour, a wall and a bulwark ſhall be ſet therein.

2 Open ye the gates, and let the juſt nation, that keepeth the truth, enter in.

3 The old error is paſſed away: thou wilt keep peace: peace, becauſe we have hoped in thee.

4 You have hoped in the Lord for evermore, in the Lord God mighty for ever.

5 For he ſhall bring down them that dwell on high, the high city he ſhall lay low. He ſhall bring it down even to the ground, he ſhall pull it down even to the duſt.

6 The foot ſhall tread it down, the feet of the poor, the ſteps of the needy.

7 The way of the juſt is right, the path of the juſt is right to walk in.

8 And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance *are* the deſire of the ſoul.

9 My ſoul hath deſired thee in the night: yea and with my ſpirit within me in the morning early I will watch to thee. When thou ſhalt do thy judgments on the earth, the inhabitants of the world ſhall learn juſtice.

10 Let us have pity on the wicked, but he will not learn juſtice: in the land

CHAP. XXIV. VER. 21. *The hoſt of heaven on high.* The ſtars, which in many places of the Scripture are ſo called. Some commentators explain that theſe words here ſignify the demons of the air.

CHAP. XXV. VER. 10. *Moab.* That is, the reprobate, whoſe eternal puniſhment, from which they can no way eſcape, is deſcribed under theſe figures.

of the ſaints he hath done wicked things, and he ſhall not ſee the glory of the Lord.

11 Lord, let thy hand be exalted, and let them not ſee: let the envious people ſee, and be confounded: and let fire devour thy enemies.

12 Lord, thou wilt give us peace: for thou haſt wrought all our works for us.

13 O Lord our God, other lords beſides thee have had dominion over us, only in thee let us remember thy name.

14 Let not the dead live, let not the giants riſe again: therefore haſt thou viſited and deſtroyed them, and haſt deſtroyed all their memory.

15 Thou haſt been favourable to the nation, O Lord, thou haſt been favourable to the nation: art thou glorified? thou haſt removed all the ends of the earth far off.

16 Lord, they have ſought after thee in diſtreſs, in the tribulation of murmuring thy inſtruction was with them.

17 As a woman with child, when ſhe draweth near the time of her delivery, is in pain, and crieth out in her pangs: ſo are we become in thy preſence, O Lord.

18 We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought ſalvation on the earth, therefore the inhabitants of the earth have not fallen.

19 Thy dead men ſhall live, my ſlain ſhall riſe again: awake, and give praiſe, ye that dwell in the duſt: for thy dew is the dew of the light: and the land of the giants thou ſhalt pull down into ruin.

20 Go, my people, enter into thy chambers, ſhut thy doors upon thee, hide thyſelf a little for a moment, until the indignation paſs away.

|| Micheas 1. 3. 21 || For behold the Lord will come out of his place, to viſit the iniquity of the inhabitant of the earth againſt him: and the earth ſhall diſcloſe her blood, and ſhall cover her ſlain no more.

CHAP. XXVII.

The puniſhment of the oppreſſors of God's people. The Lord's favour to his church.

IN that day the Lord with his hard, and great, and ſtrong ſword ſhall viſit Leviathan the bar ſerpent, and Leviathan the crooked ſerpent, and ſhall ſlay the whale that is in the ſea.

2 In that day there ſhall be ſinging to the vineyard of pure wine.

3 I am the Lord that keep it, I will ſuddenly give it drink: leſt any hurt come to it, I keep it night and day.

4 There is no indignation in me: who ſhall make me a thorn and a brier in battle: ſhall I march againſt it, ſhall I ſet it on fire together?

5 Or rather ſhall it take hold of my ſtrength, ſhall it make peace with me, ſhall it make peace with me?

6 When they ſhall ruſh in unto Jacob, Iſrael ſhall bloſſom and bud, and they ſhall fill the face of the world with ſeed.

7 Hath he ſtruck him according to the ſtroke of him that ſtruck him? or is he ſlain, as he killed them that were ſlain by him?

8 In meaſure againſt meaſure, when it ſhall be caſt off, thou ſhalt judge it. He hath meditated with his ſevere ſpirit in the day of heat.

9 Therefore upon this ſhall the iniquity of the houſe of Jacob be forgiven: and this is all the fruit, that the ſin thereof ſhould be taken away, when he ſhall have made all the ſtones of the altar, as burnt ſtones broken in pieces, the groves and temples ſhall not ſtand.

10 For the ſtrong city ſhall be deſolate, the beautiful city ſhall be forſaken, and ſhall be left as a wilderneſs: there the calf ſhall feed, and there ſhall he lie down, and ſhall conſume its branches.

11 Its harveſts ſhall be deſtroyed with

CHAP. XXVI. VER. 21. *Shall cover her ſlain no more.* This is ſaid with relation to the martyrs, and their happy reſurrection.

CHAP. XXVII. VER. 1. *Leviathan.* That is, the devil, the great enemy of the people of God. He is called the *bar ſerpent* from his ſtrength, and the *crooked ſerpent* from his wiles: and the *whale of the ſea*, from the tyranny he exerciſes in the ſea of this world. He was ſpiritually ſlain by the death of Chriſt, when his power was deſtroyed.

VER. 2. *The vineyard, &c.* The church of Chriſt.

VER. 3. *I will ſuddenly give it drink.* Or, as the Hebrew may alſo be rendered, I will continually water it.

VER. 4. *No indignation in me, &c.* viz. againſt the church: nor ſhall I become as *a thorn* or *brier* in its regard; or *march againſt it*, or *ſet it on fire:* but it ſhall always *take* faſt *hold of me*, and keep an everlaſting *peace with me.*

VER. 6. *When they ſhall ruſh in, &c.* Some underſtand this of the enemies of the true Iſrael, that ſhall invade it in vain. Others of the ſpiritual invaſion made by the apoſtles of Chriſt.

VER. 7. *Hath he ſtruck him, &c.* Hath God puniſhed the carnal perſecuting Jews, in proportion to their doings againſt Chriſt and his ſaints?

VER. 8. *When it ſhall be caſt off, &c.* When the ſynagogue ſhall be caſt off, thou ſhalt judge it in meaſure, and in proportion to its crimes.

Ibid. *He hath meditated, &c.* God hath deſigned ſevere puniſhments in the day of his wrath.

VER. 9. *Of the houſe of Jacob.* viz. of ſuch of them as ſhall be converted.

VER. 10. *The ſtrong city.* Jeruſalem.

drought, women ſhall come and teach it: for it is not a wiſe people, therefore he that made it, ſhall not have mercy on it: and he that formed it, ſhall not ſpare it.

12 And it ſhall come to paſs, that in that day the Lord will ſtrike from the channel of the river even to the torrent of Egypt, and you ſhall be gathered together one by one, O ye children of Iſrael.

13 And it ſhall come to paſs, that in that day a noiſe ſhall be made with a great trumpet, and they that were loſt, ſhall come from the land of the Aſſyrians, and they that were out-caſts in the land of Egypt, and they ſhall adore the Lord in the holy mount in Jeruſalem.

CHAP. XXVIII.

The puniſhment of the Iſraelites, for their pride, intemperance and contempt of religion. Chriſt the corner-ſtone.

WO to the crown of pride, to the drunkards of Ephraim, and to the fading flower the glory of his joy, who were on the head of the fat valley, ſtaggering with wine.

2 Behold the Lord is mighty and ſtrong, as a ſtorm of hail: a deſtroying whirlwind, as the violence of many waters overflowing, and ſent forth upon a ſpacious land.

3 The crown of pride of the drunkards of Ephraim ſhall be trodden under feet.

4 And the fading flower the glory of his joy, who is on the head of the fat valley, ſhall be as a haſty fruit before the ripeneſs of autumn: which when he that ſeeth it ſhall behold, as ſoon as he taketh it in his hand, he will eat it up.

5 In that day the Lord of hoſts ſhall be a crown of glory, and a garland of joy to the reſidue of his people:

6 And a ſpirit of judgment to him that ſitteth in judgment, and ſtrength to them that return out of the battle to the gate.

7 But theſe alſo have been ignorant through wine, and through drunkenneſs have erred: the prieſt and the prophet have been ignorant through drunkenneſs, they are ſwallowed up with wine, they have gone aſtray in drunkenneſs, they have not known him that ſeeth, they have been ignorant of judgment.

8 For all tables were full of vomit and filth, ſo that there was no more place.

9 Whom ſhall he teach knowledge? and whom ſhall he make to underſtand the hearing? them that are weaned from the milk, that are drawn away from the breaſts.

10 For command, command again, command, command again; expect, expect again, expect, expect again; a little there, a little there.

11 ‖ For with the ſpeech of lips, and with another tongue he will ſpeak to this people. ‖ 1 Cor. 14. 21.

12 To whom he ſaid: This is my reſt, refreſh the weary, and this is my refreſhing: and they would not hear.

13 And the word of the Lord ſhall be to them: Command, command again, command, command again; expect, expect again, expect, expect again; a little there, a little there: that they may go, and fall backward, and be broken, and ſnared, and taken.

14 Wherefore hear the word of the Lord, ye ſcornful men, who rule over my people that is in Jeruſalem.

15 For you have ſaid: We have entered into a league with death, and we have made a convenant with hell. When the overflowing ſcourge ſhall paſs through, it ſhall not come upon us: for we have placed our hope in lies, and by falſhood we are protected.

16 ‖ Therefore thus ſaith the Lord God: Behold I will lay a ſtone in the foundations of Sion, a tried ſtone, a corner ſtone, a precious ſtone, founded in the foundation. He that believeth, let him not haſten. ‖ Pſal. 117. 22. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Peter 2. 6.

17 And I will ſet judgment in weight, and juſtice in meaſure: and hail ſhall overturn the hope of falſhood: and waters ſhall overflow *its* protection.

18 And your league with death ſhall be aboliſhed, and your covenant with hell ſhall not ſtand: when the overflowing ſcourge ſhall paſs, you ſhall be trodden down by it.

19 Whenſoever it ſhall paſs through, it ſhall take you away: becauſe in the morning early it ſhall paſs through, in the day and in the night, and vexation alone ſhall make you underſtand what you hear.

20 For the bed is ſtraitened, ſo that one muſt fall out, and a ſhort covering cannot cover both.

VER. 13. *A great trumpet.* The preaching of the goſpel for the converſion of the Jews.

CHAP. XXVIII. VER. 1. *Ephraim.* That is, the kingdom of the ten tribes.

Ibid. *The head of the fat valley.* Samaria, ſituate on a hill, having under it a moſt fertile valley.

VER. 7. *Theſe alſo.* The kingdom of Juda.

VER. 10. *Command, command again,* &c. This is ſaid in the perſon of the Jews, reſiſting the repeated commands of God, and ſtill putting him off.

VER. 16. *A ſtone in the foundations,* viz. Chriſt.

Ibid. *Let him not haſten,* &c. Let him expect his coming with patience.

VER. 20. *The bed is ſtraitened,* &c It is too narrow to hold two: God will have the bed of our heart all to himſelf.

21 ‖ For the Lord ſhall ſtand up as in the mountain of diviſions: ‡ he ſhall be angry as in the valley which is in Gabaon: that he may do his work, his ſtrange work: that he may perform his work, his work is ſtrange to him.

‖ 2 Kings 5. 20. 1 Par. 14. 11.

‡ Joſue 10. 13.

22 And now do not mock, leſt your bonds be tied ſtrait. For I have heard of the Lord the God of hoſts a conſumption and a cutting ſhort upon all the earth.

23 Give ear, and hear my voice, hearken, and hear my ſpeech.

24 Shall the plough-man plough all the day to ſow, ſhall he open and harrow his ground?

25 Will he not, when he hath made plain the ſurface thereof, ſow gith, and ſcatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?

26 For he will inſtruct him in judgment: his God will teach him.

27 For gith ſhall not be threſhed with ſaws, neither ſhall the cart-wheel turn about upon cummin: but gith ſhall be beaten out with a rod, and cummin with a ſtaff.

28 But bread-corn ſhall be broken ſmall: but the threſher ſhall not threſh it for ever, neither ſhall the cart-wheel hurt it, nor break it with its teeth.

29 This alſo is come forth from the Lord God of hoſts, to make his counſel wonderful, and magnify juſtice.

CHAP. XXIX.

God's heavy judgments upon Jeruſalem, for their blind obſtinacy: with a prophecy of the converſion of the Gentiles.

WO to Ariel, to Ariel the city which David took: year is added to year: the ſolemnities are at an end.

2 And I will make a trench about Ariel, and it ſhall be in ſorrow and mourning, and it ſhall be to me as Ariel.

3 And I will make a circle round about thee, and will caſt up a rampart againſt thee, and raiſe up bulwarks to beſiege thee.

4 Thou ſhalt be brought down, thou ſhalt ſpeak out of the earth, and thy ſpeech ſhall be heard out of the ground: and thy voice ſhall be from the earth like that of the Python, and out of the ground thy ſpeech ſhall mutter.

5 And the multitude of them that fan thee, ſhall be like ſmall duſt: and as aſhes paſſing away, the multitude of them that have prevailed againſt thee.

6 And it ſhall be at an inſtant ſuddenly. A viſitation ſhall come from the Lord of hoſts in thunder, and with earthquake, and with a great noiſe of whirlwind and tempeſt, and with the flame of devouring fire.

7 And the multitude of all nations that have fought againſt Ariel, ſhall be as the dream of a viſion by night, and all that have fought, and beſieged, and prevailed againſt it.

8 And as he that is hungry dreameth, and eateth, but when he is awake, his ſoul is empty: and as he that is thirſty dreameth, and drinketh, and after he is awake, is yet faint with thirſt, and his ſoul is empty: ſo ſhall be the multitude of all the Gentiles that have fought againſt mount Sion.

9 Be aſtoniſhed, and wonder, waver, and ſtagger: be drunk, and not with wine: ſtagger, and not with drunkenneſs.

10 For the Lord hath mingled for you the ſpirit of a deep ſleep, he will ſhut up your eyes, he will cover your prophets and princes, that ſee viſions.

11 And the viſion of all ſhall be unto you as the words of a book that is ſealed, which when they ſhall deliver to one that is learned, they ſhall ſay: Read this: and he ſhall anſwer: I cannot, for it is ſealed.

12 And the book ſhall be given to one that knoweth no letters, and it ſhall be ſaid to him: Read: and he ſhall anſwer: I know no letters.

13 ‖ And the Lord ſaid: Foraſmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:

‖ Matth. 15. 8. Mark 7. 6.

14 Therefore behold I will proceed to cauſe an admiration in this people, by a great and wonderful miracle: ‖ for wiſdom ſhall periſh from their wiſe men, and the underſtanding of their prudent men ſhall be hid.

‖ 1 Cor. 1. 19. Abdias 1. 8.

15 Wo to you that are deep of heart, to hide your counſel from the Lord: and their works are in the dark, and they ſay: ‖ Who ſeeth us, and who knoweth us?

‖ Eccli. 23. 26.

16 This thought of yours is perverſe: as if the clay ſhould think againſt the pot-

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VER. 21. *As in the mountains*, &c. As the Lord fought againſt the Philiſtines in Baal Pharaſim, 2 *Kings* v. and againſt the Chananites, in the valley of Gabaon. *Joſue* x.

VER. 29. *This alſo*, &c. Such alſo is the proceeding of the Lord with his land, and the divers ſeeds he ſows therein.

CHAX. XXIX. *Ariel.* This word ſignifies, *the lion of God*, and here is taken for the ſtrong city of Jeruſalem.

ter, and the work ſhould ſay to the maker thereof: Thou madeſt me not: or the thing framed ſhould ſay to him that faſhioned it: Thou underſtandeſt not.

17 Is it not yet a very little while, and Libanus ſhall be turned into charmel, and charmel ſhall be eſteemed as a foreſt?

18 And in that day the deaf ſhall hear the words of the book, and out of darkneſs and obſcurity the eyes of the blind ſhall ſee.

19 And the meek ſhall increaſe their joy in the Lord, and the poor men ſhall rejoice in the holy One of Iſrael.

20 For he that did prevail hath failed, the ſcorner is conſumed, and they are all cut off that watched for iniquity:

21 That made men ſin by word, and ſupplanted him that reproved them in the gate, and declined in vain from the juſt.

22 Therefore thus ſaith the Lord to the houſe of Jacob, he that redeemed Abraham: Jacob ſhall not now be confounded, neither ſhall his countenance now be aſhamed:

23 But when he ſhall ſee his children, the work of my hands in the midſt of him ſanctifying my name, and they ſhall ſanctify the holy One of Jacob, and ſhall glorify the God of Iſrael:

24 And they that erred in ſpirit, ſhall know underſtanding, and they that murmured, ſhall learn the law.

CHAP. XXX.

The people are blamed for their confidence in Egypt. God's mercies towards his church: the puniſhment of ſinners.

WO to you, apoſtate children, ſaith the Lord, that you would take counſel, and not of me: and would begin a web, and not by my ſpirit, that you might add ſin upon ſin:

2 Who walk to go down into Egypt, and have not aſked at my mouth, hoping for help in the ſtrength of Pharao, and truſting in the ſhadow of Egypt.

3 And the ſtrength of Pharao ſhall be to your confuſion, and the confidence of the ſhadow of Egypt to your ſhame.

4 For thy princes were in Tanis, and thy meſſengers came even to Hanes.

5 They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confuſion and to reproach.

6 The burden of the beaſts of the ſouth. In a land of trouble and diſtreſs, from whence come the lioneſs, and the lion, the viper and the flying baſiliſk, they carry their riches upon the ſhoulders of beaſts, and their treaſures upon the bunches of camels to a people that ſhall not be able to profit them.

7 || For Egypt ſhall help in vain, and to no purpoſe: therefore have I cried concerning this: It is pride only, ſit ſtill. || Jerem. 37. 7.

8 Now therefore go in *and* write for them upon box, and note it diligently in a book, and it ſhall be in the latter days for a teſtimony for ever.

9 For it is a people that provoketh to wrath, and lying children, children that will not hear the law of God.

10 Who ſay to the ſeers: See not: and to them that behold: Behold not for us thoſe things that are right: ſpeak unto us pleaſant things, ſee errors for us.

11 Take away from me the way, turn away the path from me, let the holy One of Iſrael ceaſe from before us.

12 Therefore thus ſaith the holy One of Iſrael: Becauſe you have rejected this word, and have truſted in oppreſſion and tumult, and have leaned upon it:

13 Therefore ſhall this iniquity be to you as a breach that falleth, and is found wanting in a high wall, for the deſtruction thereof ſhall come on a ſudden, when it is not looked for.

14 And it ſhall be broken ſmall, as the potter's veſſel is broken all to pieces with mighty breaking, and there ſhall not a ſhard be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

15 For thus ſaith the Lord God the holy One of Iſrael: If you return and be quiet, you ſhall be ſaved: in ſilence and in hope ſhall your ſtrength be. And you would not:

16 But have ſaid: No, but we will flee to horſes: therefore ſhall you flee. And we will mount upon ſwift ones: therefore ſhall they be ſwifter that ſhall purſue after you.

17 A thouſand men ſhall flee for fear of one: and for fear of five ſhall you flee, till you be left as the maſt of a ſhip on the top of a mountain, and as an enſign upon a hill.

18 Therefore the Lord waiteth that he may have mercy on you: and therefore ſhall he be exalted ſparing you: becauſe the Lord is the God of judgment: bleſſed are all they that wait for him.

19 For the people of Sion ſhall dwell in Jeruſalem: weeping thou ſhalt not weep, he will ſurely have pity on thee: at the voice

VER. 17. *Charmel.* This word ſignifies *a fruitful field.*

of thy cry, as ſoon as he ſhall hear, he will anſwer thee.

20 And the Lord will give you ſpare bread, and ſhort water: and will not cauſe thy teacher to flee away from thee any more: and thy eyes ſhall ſee thy teacher.

21 And thy ears ſhall hear the word of one admoniſhing thee behind thy back: This is the way, walk ye in it: and go not aſide neither to the right hand, nor to the left.

22 And thou ſhalt defile the plates of thy graven things of ſilver, and the garment of thy molten things of gold, and ſhalt caſt them away as the uncleanneſs of a menſtruous woman. Thou ſhalt ſay to it: Get thee hence.

23 And rain ſhall be given to thy ſeed, whereſoever thou ſhalt ſow in the land: and the bread of the corn of the land ſhall be moſt plentiful, and fat. The lamb in that day ſhall feed at large in thy poſſeſſion:

24 And thy oxen, and the aſs-colts that till the ground, ſhall eat mingled provender as it was winnowed in the floor.

25 And there ſhall be upon every high mountain, and upon every elevated hill, rivers of running waters in the day of the ſlaughter of many, when the towers ſhall fall.

26 And the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days, in the day when the Lord ſhall bind up the wound of his people, and ſhall heal the ſtroke of their wound.

27 Behold the name of the Lord cometh from afar, his wrath burneth and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

28 His breath as a torrent overflowing even to the midſt of the neck, to deſtroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

29 You ſhall have a ſong as in the night of the ſanctified ſolemnity, and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty One of Iſrael.

30 And the Lord ſhall make the glory of his voice to be heard, and ſhall ſhew the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he ſhall cruſh to pieces with whirlwind, and hail-ſtones.

31 For at the voice of the Lord the Aſſyrian ſhall fear being ſtruck with the rod.

32 And the paſſage of the rod ſhall be ſtrongly grounded, which the Lord ſhall make to reſt upon him with timbrels and harps, and in great battles he ſhall overthrow them.

33 For Topheth is prepared from yeſterday, prepared by the king, deep, and wide. The nouriſhments thereof is fire and much wood: the breath of the Lord as a torrent of brimſtone kindling it.

CHAP. XXXI.

The folly of truſting to Egypt, and forgetting God. He will fight for his people againſt the Aſſyrians.

WO to them that go down to Egypt for help, truſting in horſes, and putting their confidence in chariots, becauſe they are many: and in horſemen, becauſe they are very ſtrong: and have not truſted in the holy One of Iſrael, and have not ſought after the Lord.

2 But he that is the wiſe one hath brought evil, and hath not removed his words: and he will riſe up againſt the houſe of the wicked, and againſt the aid of them that work iniquity.

3 Egypt is man, and not God: and their horſes, fleſh, and not ſpirit: and the Lord ſhall put down his hand, and the helper ſhall fall, and he that is helped ſhall fall, and they ſhall all be confounded together.

4 For thus ſaith the Lord to me: Like as the lion roareth, and the lion's whelp upon his prey, and when a multitude of ſhepherds ſhall come againſt him, he will not fear at their voice, nor be afraid of their multitude: ſo ſhall the Lord of hoſts come down to fight upon mount Sion, and upon the hill thereof.

5 As birds flying, ſo will the Lord of hoſts protect Jeruſalem, protecting and delivering, paſſing over and ſaving.

6 Return as you had deeply revolted, O children of Iſrael.

7 For in that day a man ſhall caſt away his idols of ſilver, and his idols of gold, which your hands have made for you to ſin.

8 ‖ And the Aſſyrian ſhall fall by the ſword not of a man, and the ſword not of a man ſhall devour him, and he ſhall flee not at the face of the ſword: and his young men ſhall be tributaries:

‖ Infra 27. 36. 4 Kings 19. 35. 2 Par. 32. 21.

9 And his ſtrength ſhall paſs away with dread, and his princes fleeing ſhall be afraid: the Lord hath ſaid it, whoſe fire is in Sion, and his furnace in Jeruſalem.

CHAP. XXX. VER. 33. *Topheth.* 'Tis the ſame as *Gehenna*, and is taken for hell.

CHAP. XXXII.

The bleſſings of the reign of Chriſt. The deſolation of the Jews, and proſperity of the church of Chriſt.

BEHOLD a king ſhall reign in juſtice, and princes ſhall rule in judgment.

2 And a man ſhall be as when one is hid from the wind, and hideth himſelf from a ſtorm, as rivers of waters in drought, and the ſhadow of a rock that ſtandeth out in a deſert land.

3 The eyes of them that ſee ſhall not be dim, and the ears of them that hear ſhall hearken diligently.

4 And the heart of fools ſhall underſtand knowledge, and the tongue of ſtammerers ſhall ſpeak readily and plain.

5 The fool ſhall no more be called prince: neither ſhall the deceitful be called great:

6 For the fool will ſpeak fooliſh things, and his heart will work iniquity, to practiſe hypocriſy, and ſpeak to the Lord deceitfully, and to make empty the ſoul of the hungry, and take away drink from the thirſty.

7 The veſſels of the deceitful are moſt wicked: for he hath framed devices to deſtroy the meek, with lying words, when the poor man ſpeaketh judgment.

8 But the prince will deviſe ſuch things as are worthy of a prince, and he ſhall ſtand above the rulers.

9 Riſe up, ye rich women, and hear my voice: ye confident daughters, give ear to my ſpeech.

10 For after days and a year, you that are confident ſhall be troubled: for the vintage is at an end, the gathering ſhall come no more.

11 Be aſtoniſhed, ye rich women, be troubled, ye confident ones: ſtrip you, and be confounded, gird your loins.

12 Mourn for your breaſts, for the delightful country, for the fruitful vineyard.

13 Upon the land of my people ſhall thorns and briers come up: how much more upon all the houſes of joy, of the city that rejoiced?

14 For the houſe is forſaken, the multitude of the city is left, darkneſs and obſcurity are come upon its dens for ever. A joy of wild aſſes, the paſtures of flocks,

15 Until the ſpirit be poured upon us from on high: and the deſert ſhall be as a charmel, and charmel ſhall be counted for a foreſt.

16 And judgment ſhall dwell in the wilderneſs, and juſtice ſhall ſit in charmel.

17 And the work of juſtice ſhall be peace, and the ſervice of juſtice quietneſs, and ſecurity for ever.

18 And my people ſhall ſit in the beauty of peace, and in the tabernacles of confidence, and in wealthy reſt.

19 But hail ſhall be in the deſcent of the foreſt, and the city ſhall be made very low.

20 Bleſſed are ye that ſow upon all waters, ſending thither the foot of the ox and the aſs.

CHAP. XXXIII.

God's revenge againſt the enemies of his church. The happineſs of the heavenly Jeruſalem.

WO to thee that ſpoileſt, ſhalt not thou thyſelf alſo be ſpoiled? and thou that deſpiſeſt, ſhalt not thyſelf alſo be deſpiſed? when thou ſhalt have made an end of ſpoiling, thou ſhalt be ſpoiled: when being wearied thou ſhalt ceaſe to deſpiſe, thou ſhalt be deſpiſed.

2 O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our ſalvation in the time of trouble.

3 At the voice of the Angel the people fled, and at the lifting up thyſelf the nations are ſcattered.

4 And your ſpoils ſhall be gathered together as the locuſt is gathered, as when the ditches are full of them.

5 The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and juſtice.

6 And there ſhall be faith in thy times: riches of ſalvation, wiſdom and knowledge: the fear of the Lord is his treaſure.

7 Behold they that ſee ſhall cry without, the angels of peace ſhall weep bitterly.

8 The ways are made deſolate, no one paſſeth by the road, the covenant is made void, he hath rejected the cities, he hath not regarded the men.

9 The land hath mourned, and languiſhed: Libanus is confounded, and become foul, and Saron is become as a deſert: and Baſan and Carmel are ſhaken.

10 Now will I riſe up ſaith the Lord:

CHAP. XXXIII. VER. 1. *That ſpoileſt, &c.* This is particularly directed to Sennacherib.

VER. 7. *The angels of peace.* The meſſengers or deputies ſent to negociate a peace.

now will I be exalted, now will I lift up myſelf.

11 You ſhall conceive heat, you ſhall bring forth ſtubble: your breath as fire ſhall devour you.

12 And the people ſhall be as aſhes after a fire, as a bundle of thorns they ſhall be burnt with fire.

13 Hear, you that are far off, what I have done, and you that are near, know my ſtrength.

14 The ſinners in Sion are afraid, trembling hath ſeized upon the hypocrites. Which of you can dwell with devouring fire? which of you ſhall dwell with everlaſting burnings?

15 ‖ He that walketh in juſtices, and ſpeaketh truth, that caſteth away avarice by oppreſſion, and ſhaketh his hands from all bribes, that ſtoppeth his ears leſt he hear blood, and ſhutteth his eyes that he may ſee no evil.

‖ Pſal. 14. 2.

16 He ſhall dwell on high, the fortifications of rocks ſhall be his highneſs: bread is given him, his waters are ſure.

17 His eyes ſhall ſee the king in his beauty, they ſhall ſee the land far off.

18 Thy heart ſhall meditate fear: ‖ where is the learned? where is he that pondereth the words of the law? where *is* the teacher of little ones?

‖ 1 Cor. 1. 20.

19 The ſhameleſs people thou ſhalt not ſee, the people of profound ſpeech: ſo that thou canſt not underſtand the eloquence of his tongue, in whom there is no wiſdom.

20 Look upon Sion the city of our ſolemnity: thy eyes ſhall ſee Jeruſalem, a rich habitation, a tabernacle that cannot be removed: neither ſhall the nails thereof be taken away for ever, neither ſhall any of the cords thereof be broken:

21 Becauſe only there our Lord is magnificent: a place of rivers, very broad and ſpacious ſtreams: no ſhip with oars ſhall paſs by it, neither ſhall the great galley paſs through it.

22 For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will ſave us.

23 Thy tacklings are looſed, and they ſhall be of no ſtrength: thy maſt ſhall be in ſuch condition, that thou ſhalt not be able to ſpread the flag. Then ſhall the ſpoils of much prey be divided: the lame ſhall take the ſpoil.

24 Neither ſhall he that is near, ſay: I am feeble. The people that dwell therein, ſhall have their iniquity taken away from them.

CHAP. XXXIV.

The general judgment of the wicked.

COME near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to ſlaughter.

3 Their ſlain ſhall be caſt forth, and out of their carcaſes ſhall riſe a ſtink: the mountains ſhall be melted with their blood.

4 And all the hoſt of the heavens ſhall pine away, and the heavens ſhall be folded together as a book: and all their hoſt ſhall fall down as the leaf falleth from the vine, and from the fig-tree.

5 For my ſword is inebriated in heaven: behold it ſhall come down upon Idumea, and upon the people of my ſlaughter unto judgment.

6 The ſword of the Lord is filled with blood, it is made thick with the blood of lambs and buck-goats, with the blood of rams full of marrow: for there is a victim of the Lord in Boſra, and a great ſlaughter in the land of Edom.

7 And the unicorns ſhall go down with them, and the bulls with the mighty: their land ſhall be ſoaked with blood, and their ground with the fat of fat ones.

8 For it is the day of the vengeance of the Lord, the year of recompences of the judgment of Sion.

9 And the ſtreams thereof ſhall be turned into pitch, and the ground thereof into brimſtone: and the land thereof ſhall become burning pitch.

10 Night and day it ſhall not be quenched, the ſmoke thereof ſhall go up for ever:

VER. 21. *Of rivers.* He ſpeaks of the rivers of endleſs joys that flow from the throne of God to water the heavenly Jeruſalem, where no enemy's ſhip can come, &c.

VER. 23. *Thy tacklings.* He ſpeaks of the enemies of the church, under the allegory of a ſhip that is diſabled.

CHAP. XXXIV. VER. 4. *And all the hoſt of the heavens.* That is, the ſun, moon and ſtars.

VER. 5. *Idumea.* Under the name of *Idumea* or *Edom*, a people that were enemies of the Jews, are here underſtood the wicked in general, the enemies of God and his church.

VER. 7. *The unicorns.* That is, the great and mighty.

VER. 8. *The year of recompences, &c.* When the perſecutors of Sion, that is, of the church, ſhall receive their reward.

from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

13 And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

14 And demons and monsters shall meet, and the hairy ones shall cry out to one another, there hath the lamia lain down, and found rest for herself.

15 There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

16 Search ye diligently in the book of the Lord, and read: not one of them was wanting, one hath not sought for the other: for that which proceedeth out of my mouth, he hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it for ever, from generation to generation they shall dwell therein.

CHAP. XXXV.

The joyful flourishing of Christ's kingdom: in his church shall be a holy and secure way.

THE land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

2 It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

3 Strengthen ye the feeble hands, and confirm the weak knees.

4 Say to the faint-hearted: Take courage, and fear not: behold your God will bring the revenge of recompence: God himself will come and will save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

7 And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

8 And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

9 No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk *there* that shall be delivered.

10 And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

CHAP. XXXVI.

Sennacherib invades Juda: his blasphemies.

AND it came to pass in the fourteenth year * of king Ezechias, that Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them. * A. M. 3291. Ante C. 713. 4 Kings 18. 13. 2 Par. 32. 1. Eccli. 48. 20.

2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the conduit of the upper pool in the way of the Fuller's field.

3 And there went out to him Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder.

4 And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

5 Or with what counsel or strength dost thou prepare for war? on whom dost thou trust, that thou art revolted from me?

6 Lo thou trustest upon this broken staff of a reed, upon Egypt: upon which if a man lean, it will go into his hand, and pierce it; so is Pharao king of Egypt to all that trust in him.

7 But if thou wilt answer me: We trust in the Lord our God: is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar?

8 And now deliver thyself up to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able on thy part to find riders for them.

9 And how wilt thou ſtand againſt the face of the judge of one place, of the leaſt of my maſter's ſervants? But if thou truſt in Egypt, in chariots and in horſemen:

10 And am I now come up without the Lord againſt this land to deſtroy it? The Lord ſaid to me: Go up againſt this land, and deſtroy it.

11 And Eliacim, and Sobna, and Joahe ſaid to Rabſaces: Speak to thy ſervants in the Syrian tongue: for we underſtand it: ſpeak not to us in the Jews language in the hearing of the people, that are upon the wall.

12 And Rabſaces ſaid to them: Hath my maſter ſent me to thy maſter and to thee, to ſpeak all theſe words; and not rather to the men that ſit on the wall; that they may eat their own dung, and drink their urine with you?

13 Then Rabſaces ſtood, and cried out with a loud voice in the Jews language, and ſaid: Hear the words of the great king, the king of the Aſſyrians.

14 Thus ſaith the king: Let not Ezechias deceive you, for he ſhall not be able to deliver you.

15 And let not Ezechias make you truſt in the Lord, ſaying: The Lord will ſurely deliver us, *and* this city ſhall not be given into the hands of the king of the Aſſyrians.

16 Do not hearken to Ezechias: for thus ſaid the king of the Aſſyrians: Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the water of his ciſtern,

17 Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

18 Neither let Ezechias trouble you, ſaying: The Lord will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Aſſyrians?

19 Where is the god of Emath, and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

20 Who is there among all the gods of theſe lands, that hath delivered his country out of my hand, that the Lord may deliver Jeruſalem out of my hand?

‖ 4 Kings 18. 36. 21 ‖ And they held their peace, and anſwered him not a word. For the king had commanded, ſaying: Anſwer him not.

22 And Eliacim the ſon of Helcias, that was over the houſe, and Sobna the ſcribe, and Joahe the ſon of Aſaph the recorder, went into Ezechias with their garments rent, and told him the words of Rabſaces.

CHAP. XXXVII.

Ezechias, his mourning and prayer. God's promiſe of protection. The Aſſyrian army is deſtroyed. Sennacherib is ſlain.

4 Kings, 19. 1. A. M. 3294. Ante C. 710. AND it came to paſs, when king Ezechias had heard it, that he rent his garments, and covered himſelf with ſackcloth, and went in to the houſe of the Lord.

2 And he ſent Eliacim who was over the houſe, and Sobna the ſcribe, and the ancients of the prieſts covered with ſackcloth, to Iſaias the ſon of Amos the prophet.

3 And they ſaid to him: Thus ſaith Ezechias: This day is a day of tribulation, and of rebuke, and of blaſphemy: for the children are come to the birth, and there is not ſtrength to bring forth.

4 It may be the Lord thy God will hear the words of Rabſaces, whom the king of the Aſſyrians his maſter hath ſent to blaſpheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 And the ſervants of Ezechias came to Iſaias.

6 And Iſaias ſaid to them: Thus ſhall you ſay to your maſter: Thus ſaith the Lord: Be not afraid of the words that thou haſt heard, with which the ſervants of the king of the Aſſyrians have blaſphemed me.

7 Behold, I will ſend a ſpirit upon him, and he ſhall hear a meſſage, and ſhall return to his own country, and I will cauſe him to fall by the ſword in his own country.

‖ 4 Kings 19. 8. 8 And Rabſaces returned, and found the king of the Aſſyrians beſieging Lobna. ‖ For he had heard that he was departed from Lachis.

9 And he heard ſay about Tharaca the king of Ethiopia: He is come forth to fight againſt thee. And when he heard it, he ſent meſſengers to Ezechias, ſaying:

10 Thus ſhall you ſpeak to Ezechias the king of Juda, ſaying: Let not thy God deceive thee, in whom thou truſteſt, ſaying: Jeruſalem ſhall not be given into the hands of the king of the Aſſyrians.

11 Behold thou haſt heard all that the kings of the Aſſyrians have done to all countries which they have deſtroyed, and canſt thou be delivered?

12 Have the gods of the nations delivered them whom my fathers have deſtroyed, Gozam, and Haram, and Reſeph, and the children of Eden, that were in Thalaſſar?

‖ 4 Kings 18. 34. & 19. 23. 13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava? ‖

14 And Ezechias took the letter from the hand of the meſſengers, and read it, and went up to the houſe of the Lord, and Ezechias ſpread it before the Lord.

15 And Ezechias prayed to the Lord, ſaying:

16 O Lord of hoſts God of Iſrael, who ſitteſt upon the Cherubims, thou alone art the God of all the kingdoms of the earth, thou haſt made heaven and earth.

17 Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and ſee, and hear all the words of Sennacherib, which he hath ſent to blaſpheme the living God.

18 For of a truth, O Lord, the kings of the Aſſyrians have laid waſte lands, and their countries.

19 And they have caſt their gods into the fire, for they were not gods, but the works of mens hands, of wood and ſtone: and they broke them in pieces.

20 And now, O Lord our God, ſave us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

21 And Iſaias the ſon of Amos ſent to Ezechias, ſaying: Thus ſaith the Lord the God of Iſrael: For the prayer thou haſt made to me concerning Sennacherib the king of the Aſſyrians:

22 This is the word which the Lord hath ſpoken of him: The virgin the daughter of Sion hath deſpiſed thee, and laughed thee to ſcorn: the daughter of Jeruſalem hath wagged the head after thee.

23 Whom haſt thou reproached, and whom haſt thou blaſphemed, and againſt whom haſt thou exalted thy voice, and lifted up thy eyes on high? Againſt the holy One of Iſrael.

24 By the hand of thy ſervants thou haſt reproached the Lord: and haſt ſaid: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will cut down its tall cedars, and its choice fir-trees, and will enter to the top of its height, to the foreſt of its Carmel.

25 I have digged, and drunk water, and have dried up with the ſole of my foot all the rivers ſhut up in banks.

26 Haſt thou not heard what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to paſs that hills fighting together, and fenced cities ſhould be deſtroyed.

27 The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the graſs of the field, and the herb of the paſture, and like the graſs of the houſe-tops, which withered before it was ripe.

28 I know thy dwelling, and thy going out, and thy coming in, and thy rage againſt me.

29 When thou waſt mad againſt me, thy pride came up to my ears: therefore I will put a ring in thy noſe, and a bit between thy lips, and I will turn thee back by the way by which thou cameſt.

30 But to thee this ſhall be a ſign: Eat this year the things that ſpring of themſelves, and in the ſecond year eat fruits: but in the third year ſow and reap, and plant vineyards, and eat the fruit of them.

31 And that which ſhall be ſaved of the houſe of Juda, and which is left, ſhall take root downward, and ſhall bear fruit upward:

32 For out of Jeruſalem ſhall go forth a remnant, and ſalvation from mount Sion: the zeal of the Lord of hoſts ſhall do this.

33 Wherefore thus ſaith the Lord concerning the king of the Aſſyrians: He ſhall not come into this city, nor ſhoot an arrow into it, nor come before it with ſhield, nor caſt a trench about it.

34 By the way that he came, he ſhall return, and into this city he ſhall not come, ſaith the Lord.

35 And I will protect this city, and will ſave it for my own ſake, and for the ſake of David my ſervant.

36 || And the angel of the Lord went out, and ſlew in the camp of the Aſſyrians a hundred and eighty five thouſand. And they aroſe in the morning, and behold they were all dead corpſes.

|| Supra 31. 8. 4 Kings 19. 35. Tobias 1. 21. Eccli. 48. 24. 1 Mac. 7. 41. 2 Mac. 8. 19.

37 And Sennacherib the king of the Aſſyrians went out and departed, and returned, and dwelt in Ninive.

38 And it came to paſs, as he was worſhipping in the temple of Neſroch his god, that Adramelech and Saraſar his ſons ſlew him with the ſword: and they fled into the land of Ararat, and Aſarhaddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

Ezechias being adverti ſed that he ſhall die, obtains by prayer a prolongation of his life: in confirmation of which the ſun goes back. The canticle of Ezechias.

A. M. 3291. Ante C. 713.

IN thoſe days Ezechias was ſick even to death, and Iſaias the ſon of Amos the

4 Kings 20. 1. 2 Par. 32. 24.

CHAP. XXXVII. VER. 24. *Carmel.* See theſe figurative expreſſions explained in the annotations on the xixth chapter of the fourth book of kings.

prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

2 And Ezechias turned his face toward the wall, and prayed to the Lord,

3 And said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

4 And the word of the Lord came to Isaias, saying:

5 Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years:

6 And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

7 And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken:

‖ Eccli. 48. 26. 8 ‖ Behold I will bring again the shadow of the lines, by which it is now gone down in the sun-dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

9 The writing of Ezechias king of Juda, when he had been sick, and was recovered of his sickness.

10 I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.

11 I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

12 My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

13 I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

14 I will cry like a young swallow, I will meditate like a dove: My eyes are weakened looking upward: Lord, I suffer violence, answer thou for me.

15 What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

16 O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

17 Behold in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

18 For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

19 The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

20 O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

21 Now Isaias had ordered that they should take a lump of figs, and lay it as a plaster upon the wound, and that he should be healed.

22 And Ezechias had said: What shall be the sign that I shall go up to the house of the Lord?

CHAP. XXXIX.

Ezechias shews all his treasures to the embassadors of Babylon: upon which Isaias foretells the Babylonish captivity.

AT that time Merodach Baladan, the son of Baladan king of Babylon, sent letters and presents to Ezechias: for he had heard that he had been sick and was recovered. 4 Kings 20. 12.

2 And Ezechias rejoiced at their coming, and he shewed them the storehouse of his aromatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious ointment, and all the storehouses of his furniture, and all things that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias shewed them not.

3 Then Isaias the prophet came to king Ezechias, and said to him: What said these men, and from whence came they to thee? And Ezechias said: From a far country they came to me, from Babylon.

4 And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen, there was not any thing which I have not shewn them in my treasures.

5 And Isaias said to Ezechias: Hear the word of the Lord of hosts.

6 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon: there shall not any thing be left, saith the Lord.

7 And of thy children, that shall issue from thee, whom thou shalt beget, they shall

CHAP. XXXVIII. VER. 10. *Hell.* Sheol, or Hades, the region of the dead.

take away, and they shall be eunuchs in the palace of the king of Babylon.

8 And Ezechias said to Isaias: The word of the Lord, which he hath spoken, is good. And he said: Only let peace and truth be in my days.

CHAP. XL.

The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.

BE comforted, be comforted, my people, saith your God.

2 Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: ‖ she hath received of the hand of the Lord double for all her sins.

‖ Apoc. 18.

3 ‖ The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.

‖ Matth. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.

4 Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

5 And the glory of the Lord shall be revealed and all flesh together shall see, that the mouth of the Lord hath spoken.

6 The voice of one, saying: Cry. And I said: What shall I cry? ‖ All flesh is grass, and all the glory thereof as the flower of the field.

‖ Eccli. 14. 18. James 1. 10. 1 Pet. 1. 24.

7 The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass:

8 The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God:

10 Behold the Lord God shall come with strength, and his arm shall rule: behold his reward is with him and his work is before him.

‖ Ezec. 34. 23. & 37. 24. John 10. 11.

11 ‖ He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

12 Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

‖ Wisd. 9. 13. Rom. 11. 34. 1 Cor. 2. 16.

13 ‖ Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him?

14 With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of understanding?

15 Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust.

16 And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

18 ‖ To whom then have you likened God? or what image will you make for him?

‖ Acts 17. 29.

19 Hath the workman cast a graven *statue?* or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

20 He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

21 Do you not know? hath it not been heard? hath it not been told you from the beginning? have you not understood the foundations of the earth?

22 It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: ‖ he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in.

‖ Gen. 1. 6. Psal. 14. 2.

23 He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.

24 And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

25 And to whom have ye likened me, or made me equal, saith the holy One?

26 Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing.

27 Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God?

28 Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

29 It is he that giveth strength to the

weary: and increaſeth force and might to them that are not.

30 Youths ſhall faint, and labour, and young men ſhall fall by infirmity.

31 But they that hope in the Lord ſhall renew their ſtrength, ‖ they ſhall take wings ‖ Pſ. 10. 5. as eagles, they ſhall run and not be weary, they ſhall walk and not faint.

CHAP. XLI.

The reign of the juſt one: the vanity of idols.

LET the iſlands keep ſilence before me, and the nations take new ſtrength: let them come near, and then ſpeak, let us come near to judgment together.

2 Who hath raiſed up the juſt one from the eaſt, hath called him to follow him? he ſhall give the nations in his ſight, and he ſhall rule over kings: he ſhall give *them* as the duſt to his ſword, as ſtubble driven by the wind, to his bow.

3 He ſhall purſue them, he ſhall paſs in peace, no path ſhall appear after his feet.

4 Who hath wrought and done theſe things, calling the generations from the beginning? ‖ I the Lord, I am the firſt and the laſt. ‖ Infra 44. 6. & 48. 12. Apoc. 1. 8 17. & 22. 13.

5 The iſlands ſaw it, and feared, the ends of the earth were aſtoniſhed, they drew near, and came.

6 Every one ſhall help his neighbour, and ſhall ſay to his brother: Be of good courage.

7 The copperſmith ſtriking with the hammer encouraged him that forged at that time, ſaying: It is ready for ſoldering: and he ſtrengthened it with nails, that it ſhould not be moved.

8 But thou Iſrael art my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend:

9 In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and ſaid to thee: Thou art my ſervant, I have choſen thee, and have not caſt thee away.

10 Fear not, for I am with thee: turn not aſide, for I am thy God: I have ſtrengthened thee, and have helped thee, and the right hand of my juſt One hath upheld thee.

11 Behold all that fight againſt thee ſhall be confounded and aſhamed, they ſhall be as nothing, and the men ſhall periſh that ſtrive againſt thee.

12 Thou ſhalt ſeek them, and ſhalt not find, the men that reſiſt thee: they ſhall be as nothing: and as a thing conſumed the men that war againſt thee.

13 For I am the Lord thy God, who take thee by the hand, and ſay to thee: Fear not, I have helped thee.

14 Fear not, thou worm of Jacob, you that are dead of Iſrael: I have helped thee, ſaith the Lord: and thy Redeemer the holy One of Iſrael.

15 I have made thee as a new threſhing wain, with teeth like a ſaw: thou ſhalt threſh the mountains, and break them in pieces: and ſhalt make the hills as chaff.

16 Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoice in the Lord, in the holy One of Iſrael thou ſhalt be joyful.

17 The needy and the poor ſeek for waters, and there are none: their tongue hath been dry with thirſt. I the Lord will hear them, I the God of Iſrael will not forſake them.

18 I will open rivers in the high hills, and fountains in the midſt of the plains: I will turn the deſert into pools of waters, and the impaſſable land into ſtreams of waters.

19 I will plant in the wilderneſs the cedar, and the thorn, and the myrtle, and the olive-tree: I will ſet in the deſert the fir-tree, the elm, and the box-tree together:

20 That they may ſee and know, and conſider, and underſtand together that the hand of the Lord hath done this, and the holy One of Iſrael hath created it.

21 Bring your cauſe near, ſaith the Lord: bring hither, if you have any thing *to allege*, ſaid the King of Jacob.

22 Let them come, and tell us all things that are to come: tell us the former things what they were: and we will ſet our heart *upon them*, and ſhall know the latter end of them, and tell us the things that are to come.

23 Shew the things that are to come hereafter, and we ſhall know that ye are gods. Do ye alſo good or evil, if you can: and let us ſpeak, and ſee together.

24 Behold, you are of nothing, and your work of that which hath no being: he that hath choſen you is an abomination.

25 I have raiſed up *one* from the north, and he ſhall come from the riſing of the ſun: he ſhall call upon my name, and he ſhall make princes to be as dirt, and as the potter treading clay.

26 Who hath declared from the beginning,

CHAP. XLI. VER. 19. *The thorn.* In Hebrew, the *ſhittah* or *ſetim*, a tree reſembling the white thorn.

that we may know: and from time of old, that we may say: Thou are juſt. There is none that ſheweth, nor that foretelleth, nor that heareth your words.

27 The firſt ſhall ſay to Sion: Behold they are here, and to Jeruſalem I will give an evangeliſt.

28 And I ſaw, and there was no one even among them to conſult, or who, when I aſked, could anſwer a word.

29 Behold they are all in the wrong, and their works are vain: their idols are wind and vanity.

CHAP. XLII.

The office of Chriſt. The preaching of the goſpel to the Gentiles. The blindneſs and reprobation of the Jews.

Matt. 12. 18. BEHOLD my ſervant, I will uphold him: my elect, my ſoul delighteth in him: I have given my ſpirit upon him, he ſhall bring forth judgment to the Gentiles.

2 He ſhall not cry, nor have reſpect to perſon, neither ſhall his voice be heard abroad.

3 The bruiſed reed he ſhall not break, and ſmoking flax he ſhall not quench: he ſhall bring forth judgment unto truth.

4 He ſhall not be ſad, nor troubleſome, till he ſet judgment in the earth: and the iſlands ſhall wait for his law.

5 Thus ſaith the Lord God that created the heavens, and ſtretched them out: that eſtabliſhed the earth, and the things that ſpring out of it: that giveth breath to the people upon it, and ſpirit to them that tread thereon.

6 I the Lord have called thee in juſtice, and taken thee by the hand, and preſerved thee. ‖ And I have given thee for a covenant of the people, for a light of the Gentiles: ‖ Infra 49. 6.

7 That thou mighteſt open the eyes of the blind, and bring forth the priſoner out of priſon, and them that ſit in darkneſs out of the priſon-houſe.

‖ Infra 48. 11. 8 ‖ I the Lord, this is my name: I will not give my glory to another, nor my praiſe to graven things.

9 The things that were firſt, behold they are come: and new things do I declare: before they ſpring forth, I will make you hear them.

10 Sing ye to the Lord a new ſong, his praiſe is from the ends of the earth: you that go down to the ſea, and all that are therein: ye iſlands, and ye inhabitants of them.

11 Let the deſert and the cities thereof be exalted: Cedar ſhall dwell in houſes: ye inhabitants of Petra, give praiſe, they ſhall cry from the top of the mountains.

12 They ſhall give glory to the Lord, and ſhall declare his praiſe in the iſlands.

13 The Lord ſhall go forth as a mighty man, as a man of war ſhall he ſtir up zeal: he ſhall ſhout and cry: he ſhall prevail againſt his enemies.

14 I have always held my peace, I have kept ſilence, I have been patient, I will ſpeak now as a woman in labour: I will deſtroy, and ſwallow up at once.

15 I will lay waſte the mountains and hills, and will make all their graſs to wither: and I will turn rivers into iſlands, and will dry up the ſtanding pools.

16 And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkneſs light before them, and crooked things ſtraight: theſe things have I done to them, and have not forſaken them.

17 They are turned back: let them be greatly confounded, that truſt in a graven thing, that ſay to a molten thing: You are our gods.

18 Hear ye deaf, and ye blind behold that you may ſee.

19 Who is blind, but my ſervant? or deaf, but he to whom I have ſent my meſſengers? Who is blind, but he that is ſold? or who is blind, but the ſervant of the Lord?

20 Thou that ſeeſt many things, wilt thou not obſerve them? thou that haſt ears open, wilt thou not hear?

21 And the Lord was willing to ſanctify him, and to magnify the law, and exalt it.

22 But this is a people that is robbed and waſted: they are all the ſnare of young men, and they are hid in the houſes of priſons: they are made a prey, and there is none to deliver them: a ſpoil, and there is none that ſaith: Reſtore.

23 Who is there among you that will give ear to this, that will attend and hearken for times to come?

24 Who hath given Jacob for a ſpoil, and Iſrael to robbers? hath not the Lord himſelf, againſt whom we have ſinned? And they would not walk in his ways, and they have not hearkened to his law.

CHAP. XLII. VER. 1. *My ſervant.* Chriſt, who, according to his humanity, is the ſervant of God.

VER. 11. *Petra.* A city that gives name to Arabia Petræa.

25 And he hath poured out upon him the indignation of his fury, and a ſtrong battle, and hath burnt him round about, and he knew not: and ſet him on fire, and he underſtood not.

CHAP. XLIII.

God comforts his church, promiſing to protect her for ever: he expoſtulates with the Jews for their ingratitude.

AND now thus ſaith the Lord that created thee, O Jacob, and formed thee, O Iſrael: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.

2 When thou ſhalt paſs through the waters, I will be with thee, and the rivers ſhall not cover thee: when thou ſhalt walk in the fire, thou ſhalt not be burnt, and the flames ſhall not burn in thee:

3 For I am the Lord thy God, the holy One of Iſrael, thy Saviour, I have given Egypt for thy atonement, Ethiopia, and Saba for thee.

4 Since thou becameſt honourable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.

5 Fear not, for I am with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt.

6 I will ſay to the north: Give up: and to the ſouth, Keep not back: bring my ſons from afar, and my daughters from the ends of the earth.

7 And every one that calleth upon my name, I have created him for my glory, I have formed him, and made him.

8 Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

9 All the nations are aſſembled together, and the tribes are gathered: who among you can declare this, and ſhall make us hear the former things? let them bring forth their witneſſes, let them be juſtified, and hear, and ſay: It is truth.

10 You are my witneſſes, ſaith the Lord, and my ſervant whom I have choſen: that you may know, and believe me, and underſtand that I myſelf am. Before me there was no God formed, and after me there ſhall be none.

‖ Oſee 13. 4. 11 ‖ I am, I am the Lord: and there is no ſaviour beſides me.

12 I have declared, and have ſaved: I have made it heard, and there was no ſtrange one among you. You are my witneſſes, ſaith the Lord, and I am God.

13 And from the beginning I am the ſame, and there is none that can deliver out of my hand: I will work, and who ſhall turn it away?

14 Thus ſaith the Lord your redeemer, the holy One of Iſrael: For your ſake I ſent to Babylon, and have brought down all their bars, and the Chaldeans glorying in their ſhips.

15 I *am* the Lord your holy One, the Creator of Iſrael, your King.

16 Thus ſaith the Lord, who made a way in the ſea, and a path in the mighty waters.

17 Who brought forth the chariot and the horſe, the army and the ſtrong: they lay down to ſleep together, and they ſhall not riſe again: they are broken as flax, and are extinct.

18 Remember not former things, and look not on things of old.

‖ 2 Cor. 5. 17. Apoc. 21. 5. 19 ‖ Behold I do new things, and now they ſhall ſpring forth, verily you ſhall know them: I will make a way in the wilderneſs, and rivers in the deſert.

20 The beaſt of the field ſhall glorify me, the dragons and the oſtriches: becauſe I have given waters in the wilderneſs: rivers in the deſert, to give drink to my people, to my choſen.

21 This people have I formed for myſelf, they ſhall ſhew forth my praiſe.

22 *But* thou haſt not called upon me, O Jacob, neither haſt thou laboured about me, O Iſrael.

23 Thou haſt not offered me the ram of thy holocauſt, nor haſt thou glorified me with thy victims: I have not cauſed thee to ſerve with oblations, nor wearied thee with incenſe.

24 Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat of thy victims. But thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thy iniquities.

25 I am, I am he that blot out thy iniquities for my own ſake, and I will not remember thy ſins.

26 Put me in remembrance, and let us plead together: tell if thou haſt any thing to juſtify thyſelf.

27 Thy firſt father ſinned, and thy teachers have tranſgreſſed againſt me.

28 And I have profaned the holy princes, I have given Jacob to ſlaughter, and Iſrael to reproach.

CHAP. XLIV.

God's favour to his church. The folly of idolatry. The people ſhall be delivered from captivity.

AND now hear, O Jacob my ſervant, and Iſrael whom I have choſen. Jerem. 30. 10. & 46. 27.

2 Thus ſaith the Lord that made and formed thee, thy helper from the womb: Fear not, O my ſervant Jacob, and thou moſt righteous whom I have choſen.

3 For I will pour out waters upon the thirſty ground, and ſtreams upon the dry land: I will pour out my ſpirit upon thy ſeed, and my bleſſing upon thy ſtock.

4 And they ſhall ſpring up among the herbs, as willows beſide the running waters.

5 One ſhall ſay: I am the Lord's, and another ſhall call himſelf by the name of Jacob, and another ſhall ſubſcribe with his hand, To the Lord, and ſurname himſelf by the name of Iſrael.

6 Thus ſaith the Lord the king of Iſrael, and his redeemer the Lord of hoſts: || I am the firſt, and I am the laſt, and beſides me there is no God.

|| Supra. 41. 4. Infra 48. 12. Apoc. 1. 8. 17. & 22. 13.

7 Who is like to me? let him call and declare: and let him ſet before me the order, ſince I appointed the ancient people: and the things to come, and that ſhall be hereafter, let them ſhew unto them.

8 Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witneſſes. Is there a God beſides me, a maker, whom I have not known?

9 The makers of idols are all of them nothing, and their beſt beloved things ſhall not profit them. They are their witneſſes, that they do not ſee, nor underſtand, that they may be aſhamed.

10 Who hath formed a god, and made a graven thing that is profitable for nothing?

11 Behold, all the partakers thereof ſhall be confounded: for the makers are men: they ſhall all aſſemble together, they ſhall ſtand and fear, and ſhall be confounded together.

|| Wiſd. 13. 11.

12 || The ſmith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the ſtrength of his arm: he ſhall hunger and faint, he ſhall drink no water, and ſhall be weary.

13 The carpenter hath ſtretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath faſhioned it round with the compaſs: and he hath made the image of a man as it were a beautiful man dwelling in a houſe.

14 He hath cut down cedars, taken the holm, and the oak that ſtood among the trees of the foreſt: he hath planted the pine-tree, which the rain hath nouriſhed.

15 And it hath ſerved men for fewel: he took thereof, and warmed himſelf: and he kindled it, and baked bread: but of the reſt he made a god, and adored it: he made a graven thing, and bowed down before it.

16 Part of it he burnt with fire, and with part of it he dreſſed his meat: he boiled pottage, and was filled, and was warmed, and ſaid: Aha, I am warm, I have ſeen the fire.

17 But the reſidue thereof he made a god, and a graven thing for himſelf: he boweth down before it, and adoreth it, and prayeth unto it, ſaying: Deliver me, for thou art my God.

18 They have not known, nor underſtood: for their eyes are covered that they may not ſee, and that they may not underſtand with their heart.

19 They do not conſider in their mind, nor know, nor have the thought to ſay: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled fleſh, and have eaten, and of the reſidue thereof ſhall I make an idol? ſhall I fall down before the ſtock of a tree?

20 Part thereof is aſhes: his fooliſh heart adoreth it, and he will not ſave his ſoul, nor ſay: Perhaps there is a lie in my right hand.

21 Remember theſe things, O Jacob, and Iſrael, for thou art my ſervant. I have formed thee, thou art my ſervant, O Iſrael, forget me not.

22 I have blotted out thy iniquities as a cloud, and thy ſins as a miſt: return to me, for I have redeemed thee.

23 Give praiſe, O ye heavens, for the Lord hath ſhewn mercy: ſhout with joy, ye ends of the earth: ye mountains, reſound with praiſe, thou, O foreſt, and every tree therein: for the Lord hath redeemed Jacob, and Iſrael ſhall be glorified.

24 Thus ſaith the Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone ſtretch out the heavens, that eſtabliſh the earth, and there is none with me.

25 That make void the tokens of diviners, and make the ſoothſayers mad. That turn the wiſe backward, and that make their knowledge fooliſh.

26 That raiſe up the word of my ſervant, and perform the counſel of my meſſengers, who ſay to Jeruſalem: Thou ſhalt be inhabited: and to the cities of Juda: You ſhall be built, and I will raiſe up the waſtes thereof.

27 Who ſay to the deep: Be thou deſolate, and I will dry up thy rivers.

28 Who ſay to Cyrus: Thou art my ſhepherd, and thou ſhalt perform all my pleaſure. Who ſay to Jeruſalem: Thou ſhalt

be built: and to the temple: Thy foundations ſhall be laid.

CHAP. XLV.

A propheſy of Cyrus, as a figure of Chriſt, the great deliverer of God's people.

THUS ſaith the Lord to my anointed Cyrus, whoſe right hand I have taken hold of, to ſubdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates ſhall not be ſhut.

2 I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of braſs, and will burſt the bars of iron.

3 And I will give thee hidden treaſures, and the concealed riches of ſecret places: that thou mayeſt know that I am the Lord who call thee by thy name, the God of Iſrael.

4 For the ſake of my ſervant Jacob, and Iſrael my elect, I have even called thee by thy name: I have made a likeneſs of thee, and thou haſt not known me.

5 I am the Lord, and there is none elſe: there is no God beſides me: I girded thee, and thou haſt not known me:

6 That they may know who are from the riſing of the ſun, and they who are from the weſt, that there is none beſides me. I am the Lord and there is none elſe:

7 I form the light, and create darkneſs, I make peace, and create evil: I the Lord that do all theſe things.

8 Drop down dew, ye heavens, from above, and let the clouds rain the juſt: let the earth be opened, and bud forth a ſaviour: and let juſtice ſpring up together: I the Lord have created him.

‖ Jerem. 18. 6. Rom. 9. 20.

9 ‖ Wo to him that gainſayeth his Maker, a ſherd of the earthen pots: ſhall the clay ſay to him that faſhioneth it: What art thou making, and thy work is without hands?

10 Wo to him that ſaith to his father: Why begetteſt thou? and to the woman: Why doſt thou bring forth?

11 Thus ſaith the Lord the holy One of Iſrael, his maker: Aſk me of things to come, concerning my children, and concerning the work of my hands give ye charge to me.

12 I made the earth: and I created man upon it: my hand ſtretched forth the heavens, and I have commanded all their hoſt.

13 I have raiſed him up to juſtice, and I will direct all his ways: he ſhall build my city, and let go my captives, not for ranſom, nor for preſents, ſaith the Lord the God of hoſts.

14 Thus ſaith the Lord: The labour of Egypt, and the merchandiſe of Ethiopia, and of Sabaim, men of ſtature ſhall come over to thee, and ſhall be thine: they ſhall walk after thee, they ſhall go bound with manacles: and they ſhall worſhip thee, and ſhall make ſupplication to thee: only in thee is God, and there is no God beſides thee.

15 Verily thou art a hidden God, the God of Iſrael the ſaviour.

16 They are all confounded, and aſhamed: the forgers of errors are gone together into confuſion.

17 Iſrael is ſaved in the Lord with an eternal ſalvation: you ſhall not be confounded, and you ſhall not be aſhamed for ever and ever.

18 For thus ſaith the Lord that created the heavens, God himſelf that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I *am* the Lord, and there is no other.

19 I have not ſpoken in ſecret, in a dark place of the earth: I have not ſaid to the ſeed of Jacob: Seek me in vain. I am the Lord that ſpeak juſtice, that declare right things.

20 Aſſemble yourſelves, and come, and draw near together, ye that are ſaved of the Gentiles: they have no knowledge that ſet up the wood of their graven work, and pray to a God that cannot ſave.

21 Tell ye, and come, and conſult together: who hath declared this from the beginning, *who* hath foretold this from that time? Have not I the Lord, and there is no God elſe beſides me? A juſt God and a Saviour, there is none beſides me.

22 Be converted to me, and you ſhall be ſaved, all ye ends of the earth: for I am God, and there is no other.

23 I have ſworn by myſelf, the word of juſtice ſhall go out of my mouth, and ſhall not return:

24 For every knee ſhall be bowed to me, and every tongue ſhall ſwear.

‖ Rom. 14. 11. Philip. 2. 10.

25 ‖ Therefore ſhall he ſay: In the Lord are my juſtices and empire: they ſhall come to him, and all that reſiſt him, ſhall be confounded.

26 In the Lord ſhall all the ſeed of Iſrael be juſtified and praiſed.

CHAP. XLVI.

The idols of Babylon ſhall be deſtroyed. Salvation is promiſed through Chriſt.

BEL is broken, Nabo is deſtroyed: their idols are put upon beaſts and cattle,

CHAP. XLV. VER. 7. *Create evil,* &c. The evils of afflictions and puniſhments, but not the evil of ſin.

your burdens of heavy weight even unto weariness.

2 They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

3 Hearken unto me, O house of Jacob, all the remnant of the house of Israel, who are carried by my bowels, are born up by my womb.

4 Even to *your* old age I am the same, and to your grey hairs I will carry *you*: I have made *you*, and I will bear: I will carry, and will save.

5 To whom have you likened me, and made me equal, and compared me, and made me like?

6 You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

‖ Baruch 6. 25. 7 ‖ They bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

8 Remember this, and be ashamed: return, ye transgressors, to the heart.

9 Remember the former age, for I am God, and there is no God beside, neither is there the like to me:

10 Who shew from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

11 Who call a bird from the east, and from a far country the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it. Hear me, O ye hard hearted, who are far from justice.

13 I have brought my justice near, it shall not be far off: and my salvation shall not tarry. I will give salvation in Sion, and my glory in Israel.

CHAP. XLVII.

God's judgment upon Babylon.

COME down, sit in the dust, O Virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

2 Take a mill-stone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

‖ Nahum 3. 5. 3 ‖ Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

4 Our redeemer, the Lord of hosts is his name, the holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 I was angry with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shewn no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy.

7 And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

8 And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: ‖ I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness. ‖ Apoc. 18. 7.

9 ‖ These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy inchanters. ‖ Infra 51. 19.

10 And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

11 Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thy inchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger.

13 Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

14 Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

15 Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

CHAP. XLVIII.

He reproaches the Jews for their obſtinacy: he will deliver them out of their captivity, for his own name's ſake.

HEAR ye theſe things, O houſe of Jacob, you that are called by the name of Iſrael, and are come forth out of the waters of Juda, you who ſwear by the name of the Lord, and make mention of the God of Iſrael, *but* not in truth, nor in juſtice.

2 For they are called of the holy city, and are eſtabliſhed upon the God of Iſrael: the Lord of hoſts is his name.

3 The former things of old I have declared, and they went forth out of my mouth, and I have made them to be heard: I did them ſuddenly and they came to paſs.

4 For I knew that thou art ſtubborn, and thy neck is an iron ſinew, and thy forehead of braſs.

5 I foretold thee of old: before they came to paſs I told thee, leſt thou ſhouldſt ſay: My idols have done theſe things, and my graven and molten things have commanded them.

6 See now all the things which thou haſt heard: but have you declared them? I have ſhewn thee new things from that time, and things are kept which thou knoweſt not:

7 They are created now, and not of old: and before the day, when thou heardeſt them not, leſt thou ſhouldſt ſay: Behold I knew them.

8 Thou haſt neither heard, nor known, neither was thy ear opened of old. For I know that tranſgreſſing thou wilt tranſgreſs, and I have called thee a tranſgreſſor from the womb.

9 For my name's ſake I will remove my wrath far off: and for my praiſe I will bridle thee, leſt thou ſhouldſt periſh.

10 Behold I have refined thee, but not as ſilver, I have choſen thee in the furnace of poverty.

11 For my own ſake, for my own ſake will I do it, that I may not be blaſphemed: ‖ and I will not give my glory to another. ‖ Supra 42. 8.

12 Hearken to me, O Jacob, and thou Iſrael whom I call: ‖ I am he, I am the firſt, and I am the laſt. ‖ Supra 41. 4. & 44. 6. Apoc. 1. 8. 17. & 22. 13.

13 My hand alſo hath founded the earth, and my right hand hath meaſured the heavens: I ſhall call them, and they ſhall ſtand together.

14 Aſſemble yourſelves together, all you, and hear: who among them hath declared theſe things? the Lord hath loved him, he will do his pleaſure in Babylon, and his arm *ſhall be* on the Chaldeans.

15 I, even I have ſpoken, and called him: I have brought him, and his way is made proſperous.

16 Come ye near unto me, and hear this: I have not ſpoken in ſecret from the beginning: from the time before it was done, I was there, and now the Lord God hath ſent me, and his ſpirit.

17 Thus ſaith the Lord thy redeemer, the holy One of Iſrael: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkeſt.

18 O that thou hadſt hearkened to my commandments: thy peace had been as a river, and thy juſtice as the waves of the ſea.

19 And thy ſeed had been as the ſand, and the offspring of thy bowels like the gravel thereof: his name ſhould not have periſhed, nor have been deſtroyed from before my face.

20 ‖ Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and ſpeak it out even to the ends of the earth. Say: The Lord hath redeemed his ſervant Jacob. ‖ Jerem. 51. 6. Apoc. 18. 4.

21 They thirſted not in the deſert, when he led them out: ‡ he brought forth water out of the rock for them, and he clove the rock, and the waters guſhed out. ‡ Exod. 17. 6. Num. 20. 11.

22 ‖ There is no peace to the wicked, ſaith the Lord. ‖ Infra 57. 21.

CHAP. XLIX.

Chriſt ſhall bring the Gentiles to ſalvation. God's love to his church is perpetual.

GIVE ear, ye iſlands, and hearken, ye people from afar. ‖ The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. ‖ Jerem. 1. 5. Gal. 1. 15.

2 ‡ And he hath made my mouth like a ſharp ſword: in the ſhadow of his hand he hath protected me, and hath made me as a choſen arrow: in his quiver he hath hidden me. ‡ Infra 51. 16. Epheſ. 6. 6. Heb. 4. 12. Apoc. 1. 16.

3 And he ſaid to me: Thou art my ſervant Iſrael, for in thee will I glory.

4 And I ſaid: I have laboured in vain, I have ſpent my ſtrength without cauſe and in vain: therefore my judgment is with the Lord, and my work with my God.

5 And now ſaith the Lord, that formed me from the womb to be his ſervant, that I may bring back Jacob unto him, and Iſrael will not be gathered together: and I am

glorified in the eyes of the Lord, and my God is made my ſtrength.

6 And he ſaid: It is a ſmall thing that thou ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to convert the dregs of Iſrael. ‖ Behold, I have given thee to be the light of the Gentiles, that thou mayſt be my ſalvation even to the fartheſt part of the earth.

‖ Supra 42. 6. Acts 13. 47.

7 Thus ſaith the Lord the redeemer of Iſrael, his holy one, to the ſoul that is deſpiſed, to the nation that is abhorred, to the ſervant of rulers: Kings ſhall ſee, and princes ſhall riſe up, and adore for the Lord's ſake, becauſe he is faithful, and for the holy one of Iſrael, who hath choſen thee.

‖ 2 Cor. 6. 2. 8 Thus ſaith the Lord: ‖ In an acceptable time I have heard thee, and in the day of ſalvation I have helped thee: and I have preſerved thee, and given thee to be a covenant of the people, that thou mighteſt raiſe up the earth, and poſſeſs the inheritances that were deſtroyed:

9 That thou mighteſt ſay to them that are bound: Come forth: and to them that are in darkneſs: Shew yourſelves. They ſhall feed in the ways, and their paſtures ſhall be in every plain.

‖ Apoc. 7. 16. 10 ‖ They ſhall not hunger, nor thirſt, neither ſhall the heat nor the ſun ſtrike them: for he that is merciful to them, ſhall be their ſhepherd, and at the fountains of waters he ſhall give them drink.

11 And I will make all my mountains a way, and my paths ſhall be exalted.

12 Behold theſe ſhall come from afar, and behold theſe from the north and from the ſea, and theſe from the ſouth country.

13 Give praiſe, O ye heavens, and rejoice, O earth, ye mountains give praiſe with jubilation: becauſe the Lord hath comforted his people, and will have mercy on his poor ones.

14 And Sion ſaid: The Lord hath forſaken me, and the Lord hath forgotten me.

15 Can a woman forget her infant, ſo as not to have pity on the ſon of her womb? and if ſhe ſhould forget, yet will not I forget thee.

16 Behold, I have graven thee in my hands: ‖ thy walls are always before my eyes.

‖ Exod. 13. 9.

17 Thy builders are come: they that deſtroy thee, and make thee waſte ſhall go out of thee.

‖ Infra 60. 4. 18 ‖ Lift up thy eyes round about, and ſee all theſe are gathered together, they are come to thee: I live, ſaith the Lord, thou ſhalt be clothed with all theſe as with an ornament, and as a bride thou ſhalt put them about thee.

19 For thy deſerts, and thy deſolate places, and the land of thy deſtruction ſhall now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be chaſed far away.

20 The children of thy barrenneſs ſhall ſtill ſay in thy ears: The place is too ſtrait for me, make me room to dwell in.

21 And thou ſhalt ſay in thy heart: Who hath begotten theſe? I was barren and brought not forth, led away, and captive: and who hath brought up theſe? I *was* deſtitute and alone: and theſe where were they?

22 Thus ſaith the Lord God: Behold I will lift up my hand to the Gentiles, and will ſet up my ſtandard to the people. And they ſhall bring thy ſons in their arms, and carry thy daughters upon their ſhoulders.

23 And kings ſhall be thy nurſing fathers, and queens thy nurſes: they ſhall worſhip thee with their face toward the earth, and they ſhall lick up the duſt of thy feet. ‖ And thou ſhalt know that I am the Lord, for they ſhall not be confounded that wait for him.

‖ Pſ. 71. 9. Infra 40. 14.

24 Shall the prey be taken from the ſtrong? or can that which was taken by the mighty be delivered?

25 For thus ſaith the Lord: Yea verily, even the captivity ſhall be taken away from the ſtrong: and that which was taken by the mighty, ſhall be delivered. But I will judge thoſe that have judged thee, and thy children I will ſave.

26 And I will feed thy enemies with their own fleſh: and they ſhall be made drunk with their own blood, as with new wine: and all fleſh ſhall know, that I am the Lord that ſave thee, and thy Redeemer the mighty One of Jacob.

CHAP. L.

The ſynagogue ſhall be divorced for her iniquities. Chriſt for her ſake will endure ignominious afflictions.

THUS ſaith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I ſold you: behold you are ſold for your iniquities, and for your wicked deeds have I put your mother away.

2 Becauſe I came, and there was not a man: I called, and there was none that would hear. ‖ Is my hand ſhortened and become little, that I cannot redeem? or is there no ſtrength in me to deliver? Behold

‖ Infra 59. 1.

at my rebuke I will make the ſea a deſert, I will turn the rivers into dry land: the fiſhes ſhall rot for want of water, and ſhall die for thirſt.

3 I will cloth the heavens with darkneſs, and will make ſackcloth their covering.

4 The Lord hath given me a learned tongue, that I ſhould know how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a maſter.

5 The Lord God hath opened my ear, and I do not reſiſt: I have not gone back.

‖ Matt. 26. 67. 6 ‖ I have given my body to the ſtrikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and ſpit upon me.

7 The Lord God is my helper, therefore am I not confounded: therefore have I ſet my face as a moſt hard rock, and I know that I ſhall not be confounded.

‖ Rom. 8. 33. 8 ‖ He is near that juſtifieth me, who will contend with me? let us ſtand together, who is my adverſary? let him come near to me.

9 Behold the Lord God *is* my helper: who is he that ſhall condemn me? Lo they ſhall all be deſtroyed as a garment, the moth ſhall eat them up.

10 Who is there among you that feareth the Lord, that heareth the voice of his ſervant, that hath walked in darkneſs, and hath no light? let him hope in the name of the Lord, and lean upon his God.

11 Behold all you that kindle a fire, encompaſſed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you ſhall ſleep in ſorrows.

CHAP. LI.

An exhortation to truſt in Chriſt. He ſhall protect the children of his church.

GIVE ear to me, you that follow that which is juſt, and you that ſeek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

2 Look unto Abraham your father, and to Sara that bore you: for I called him alone, and bleſſed him, and multiplied him.

3 The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her deſert as a place of pleaſure, and her wilderneſs as the garden of the Lord. Joy and gladneſs ſhall be found therein, thankſgiving, and the voice of praiſe.

‖ Supra 2. 3. 4 Hearken unto me, O my people, and give ear to me, O my tribes: ‖ for a law ſhall go forth from me, and my judgment ſhall reſt to be a light of the nations.

5 My juſt one is near at hand, my ſaviour is gone forth, and my arms ſhall judge the people: the iſlands ſhall look for me, and ſhall patiently wait for my arm.

6 Lift up your eyes to heaven, and look down to the earth beneath: for the heavens ſhall vaniſh like ſmoke, and the earth ſhall be worn away like a garment, and the inhabitants thereof ſhall periſh in like manner: ‖ but my ſalvation ſhall be for ever, and my juſtice ſhall not fail. ‖ Pſal. 36. 31.

7 Hearken to me, you that know what is juſt, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blaſphemies.

8 For the worm ſhall eat them up as a garment: and the moth ſhall conſume them as wool: but my ſalvation ſhall be for ever, and my juſtice from generation to generation.

9 Ariſe, ariſe, put on ſtrength, O thou arm of the Lord: ariſe as in the days of old, in the ancient generations. Haſt not thou ſtruck the proud one, *and* wounded the dragon?

‖ Exod. 14. 21. 10 ‖ Haſt not thou dried up the ſea, the water of the mighty deep, who madeſt the depth of the ſea a way, that the delivered might paſs over.

11 And now they that are redeemed by the Lord, ſhall return, and ſhall come into Sion ſinging praiſes, and joy everlaſting *ſhall be* upon their heads, they ſhall obtain joy and gladneſs, ſorrow and mourning ſhall flee away.

12 I, I myſelf will comfort you: who art thou, that thou ſhouldſt be afraid of a mortal man, and of the ſon of man, who ſhall wither away like graſs?

13 And thou haſt forgotten the Lord thy maker, who ſtretched out the heavens, and founded the earth: and thou haſt been afraid continually all the day at the preſence of his fury who afflicted thee, and had prepared himſelf to deſtroy thee: where is now the fury of the oppreſſor?

14 He ſhall quickly come that is going to open *unto you*, and he ſhall not kill unto utter deſtruction, neither ſhall his bread fail.

15 But I am the Lord thy God, who trouble the ſea, and the waves thereof ſwell: the Lord of hoſts is my name.

‖ Supra 49. 2. 16 ‖ I have put my words in thy mouth, and have protected thee in the ſhadow of my hand, that thou mighteſt plant the heavens, and found the earth: and mighteſt ſay to Sion: Thou art my people.

17 Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath: thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.

18 There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

‖ Supra 47. 9. 19 ‖ There are two things that have happened to thee: who shall be sorry for thee? desolation, and destruction, and the famine, and the sword, who shall comfort thee?

20 Thy children are cast forth, they have slept at the head of all the ways, as the wild ox that is snared: full of the indignation of the Lord, of the rebuke of thy God.

21 Therefore hear this, thou poor little one, and thou that art drunk but not with wine.

22 Thus saith thy Sovereign the Lord, and thy God, who will fight for his people: Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

23 And I will put it in the hand of them that have oppressed thee, and have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as a way to them that went over.

CHAP. LII.

Under the figure of the deliverance from the Babylonish captivity, the church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.

ARISE, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the holy One: for henceforth the uncircumcised, and unclean shall no more pass through thee.

2 Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.

3 For thus saith the Lord: You were sold gratis, and you shall be redeemed without money.

‖ Gen. 46. 6. 4 For thus saith the Lord God: ‖ My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

5 And now what have I here, saith the Lord: for my people is taken away gratis? They that rule over them treat them unjustly, saith the Lord, ‖ and my name is continually blasphemed all the day long.

‖ Ezec. 36. 20. Rom. 2. 24.

6 Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.

7 ‖ How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign! ‖ Nahum 1. 15. Rom. 10. 15.

8 The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion.

9 Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem.

10 The Lord hath prepared his holy arm in the sight of all the Gentiles: ‖ and all the ends of the earth shall see the salvation of our God. ‖ Psal. 97. 3.

11 Depart, depart, go ye out from thence, ‖ touch no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord. ‖ 2 Cor. 6. 17.

12 For you shall not go out in a tumult, neither shall you make haste by flight: for the Lord will go before you, and the God of Israel will gather you together.

13 Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high.

14 As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

15 He shall sprinkle many nations, kings shall shut their mouth at him: ‖ for they to whom it was not told of him, have seen: and they that heard not, have beheld. ‖ Rom. 15. 21.

CHAP. LIII.

A prophecy of the passion of Christ.

WHO hath believed our report? and to whom is the arm of the Lord revealed? John 12. 38. Rom. 10. 16.

2 And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

3 ‖ Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look *was* as it were hidden and despised, whereupon we esteemed him not. ‖ Mark 9. 11.

4 ‖ Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. ‖ Matt. 8. 17.

‖ 1 Cor. 15. 3. 5 ‖ But he was wounded for our iniquities, he was bruiſed for our ſins: the chaſtiſement of our peace *was* upon him, and by his bruiſes we are healed.

6 All we like ſheep have gone aſtray, every one hath turned aſide into his own way: and the Lord hath laid on him the iniquity of us all.

7 He was offered becauſe it was his own will, and he opened not his mouth: he ſhall be led as a ſheep to the ſlaughter, and ſhall be dumb as a lamb before his ſhearer, ‖ and he ſhall not open his mouth.

‖ Mat. 26. 63. Acts 8. 32.

8 He was taken away from diſtreſs, and from judgment: who ſhall declare his generation? becauſe he is cut off out of the land of the living: for the wickedneſs of my people have I ſtruck him.

9 And he ſhall give the ungodly for his burial, and the rich for his death: ‖ becauſe he hath done no iniquity, neither was there deceit in his mouth.

‖ 1 Peter 2. 22. 1 John 3. 5.

10 And the Lord was pleaſed to bruiſe him in infirmity: if he ſhall lay down his life for ſin, he ſhall ſee a long-lived ſeed, and the will of the Lord ſhall be proſperous in his hand.

11 Becauſe his ſoul hath laboured, he ſhall ſee and be filled: by his knowledge ſhall this my juſt ſervant juſtify many, and he ſhall bear their iniquities.

12 Therefore will I diſtribute to him very many, and he ſhall divide the ſpoils of the ſtrong, becauſe he hath delivered his ſoul unto death, ‖ and was reputed with the wicked: and he hath borne the ſins of many, † and hath prayed for the tranſgreſſors.

‖ Mark 15. 28. Luke 22. 37. † Luke 23. 34.

CHAP. LIV.

The Gentiles, who were barren before, ſhall multiply in the church of Chriſt: from which God's mercy ſhall never depart.

Luke 23. 29. Galat. 4. 27.

GIVE praiſe, O thou barren that beareſt not: ſing forth praiſe, and make a joyful noiſe, thou that didſt not travail with child: for many are the children of the deſolate, more than of her that hath a huſband, ſaith the Lord.

2 Enlarge the place of thy tent, and ſtretch out the ſkins of thy tabernacles, ſpare not: lengthen thy cords, and ſtrengthen thy ſtakes.

3 For thou ſhalt paſs on to the right hand, and to the left: and thy ſeed ſhall inherit the Gentiles, and ſhall inhabit the deſolate cities.

4 Fear not, for thou ſhalt not be confounded, nor bluſh: for thou ſhalt not be put to ſhame, becauſe thou ſhalt forget the ſhame of thy youth, and ſhalt remember no more the reproach of thy widowhood.

5 For he that made thee ſhall rule over thee, ‖ the Lord of hoſts is his name: and thy Redeemer, the holy One of Iſrael, ſhall be called the God of all the earth.

‖ Luke 11. 32.

6 For the Lord hath called thee as a woman forſaken and mourning in ſpirit, and as a wife caſt off from her youth, ſaid thy God.

7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.

8 In a moment of indignation have I hid my face a little while from thee, but with everlaſting kindneſs have I had mercy on thee, ſaid the Lord thy Redeemer.

9 ‖ This thing is to me as in the days of Noe, to whom I ſwore, that I would no more bring in the waters of Noe upon the earth: ſo have I ſworn not to be angry with thee, and not to rebuke thee.

‖ Gen. 9. 15.

10 For the mountains ſhall be moved, and the hills ſhall tremble: but my mercy ſhall not depart from thee, and the covenant of my peace ſhall not be moved: ſaid the Lord that hath mercy on thee.

11 O poor little one, toſſed with tempeſt, without all comfort, behold I will lay thy ſtones in order, and will lay thy foundations with ſapphires,

12 And I will make thy bulwarks of jaſper: and thy gates of graven ſtones, and all thy borders of deſirable ſtones.

13 ‖ All thy children *ſhall be* taught of the Lord: and great ſhall be the peace of thy children.

‖ John 6. 45.

14 And thou ſhalt be founded in juſtice: depart far from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee.

15 Behold, an inhabitant ſhall come, who was not with me, he that was a ſtranger to thee before, ſhall be joined to thee.

16 Behold, I have created the ſmith that bloweth the coals in the fire, and bringeth forth an inſtrument for his work, and I have created the killer to deſtroy.

17 No weapon that is formed againſt thee ſhall proſper: and every tongue that reſiſteth thee in judgment, thou ſhalt condemn. This is the inheritance of the ſervants of the Lord, and their juſtice with me, ſaith the Lord.

CHAP. LV.

God promiſes abundance of ſpiritual graces to the faithful, that ſhall believe in Chriſt out of all nations, and ſincerely ſerve him.

John 7. 37. Eccli. 51. 33. Apoc. 22. 17. Jerem. 15. 16. Ezec. 3. 3. Prov. 9. 5.

ALL you that thirſt, come to the waters: and you that have no money, make haſte, buy, and eat: come ye, buy wine and milk without money, and without any price.

2 Why do you ſpend money for that which is not bread, and your labour for that which doth not ſatisfy you? Hearken diligently to me, and eat that which is good, and your ſoul ſhall be delighted in fatneſs.

3 Incline your ear, and come to me: hear and your ſoul ſhall live, and I will make an everlaſting covenant with you, * the faithful mercies of David.

* Acts 13. 34.

4 Behold I have given him for a witneſs to the people, for a leader and a maſter to the Gentiles.

5 Behold thou ſhalt call a nation, which thou knoweſt not: and the nations that knew not thee ſhall run to thee, becauſe of the Lord thy God, and for the holy One of Iſrael, for he hath glorified thee.

6 Seek ye the Lord, while he may be found: call upon him, while he is near.

7 Let the wicked forſake his way, and the unjuſt man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

8 For my thoughts are not your thoughts: nor your ways my ways, ſaith the Lord.

9 For as the heavens are exalted above the earth, ſo are my ways exalted above your ways, and my thoughts above your thoughts.

10 And as the rain and the ſnow come down from heaven, and return no more thither, but ſoak the earth, and water it, and make it to ſpring, and give ſeed to the ſower, and bread to the eater:

11 So ſhall my word be, which ſhall go forth from my mouth: it ſhall not return to me void, but it ſhall do whatſoever I pleaſe, and ſhall proſper in the things for which I ſent it.

12 For you ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall ſing praiſe before you, and all the trees of the country ſhall clap their hands.

13 Inſtead of the ſhrub ſhall come up the fir-tree, and inſtead of the nettle, ſhall come up the myrtle-tree: and the Lord ſhall be named for an everlaſting ſign, that ſhall not be taken away.

CHAP. LVI.

God invites all to keep his commandments: the Gentiles that keep them ſhall be the people of God: the Jewiſh paſtors are reproved.

THUS ſaith the Lord: Keep ye judgment, and do juſtice: for my ſalvation is near to come, and my juſtice to be revealed. Wiſ. 1. 1. Mat. 23. 23.

2 Bleſſed is the man that doth this, and the ſon of man that ſhall lay hold on this: that keepeth the ſabbath from profaning it, that keepeth his hands from doing any evil.

3 And let not the ſon of the ſtranger, that adhereth to the Lord, ſpeak, ſaying: The Lord will divide and ſeparate me from his people. And let not the eunuch ſay: Behold I am a dry tree.

4 For thus ſaith the Lord to the eunuchs: They that ſhall keep my ſabbaths, and ſhall chooſe the things that pleaſe me, and ſhall hold faſt my covenant:

5 I will give to them in my houſe, and within my walls, a place, and a name better than ſons and daughters: I will give them an everlaſting name, which ſhall never periſh.

6 And the children of the ſtranger that adhere to the Lord, to worſhip him, and to love his name, to be his ſervants: every one that keepeth the ſabbath from profaning it, and that holdeth faſt my covenant:

7 I will bring them into my holy mount, and will make them joyful in my houſe of prayer: their holocauſts, and their victims ſhall pleaſe me upon my altar: ‖ for my houſe ſhall be called the houſe of prayer for all nations. ‖ Jerem. 7. 11. Mat. 21. 13. Mark 11. 17. Luke 19. 46.

8 The Lord God, ‡ who gathereth the ſcattered of Iſrael, ſaith: I will ſtill gather unto him his congregation.

9 All ye beaſts of the field come to devour, all ye beaſts of the foreſt.

10 † His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, ſeeing vain things, ſleeping and loving dreams. † John 11. 52. ‡ Ezec. 34. 17. & 32. 2 & 6. 7.

11 And moſt impudent dogs, they never had enough: the ſhepherds themſelves knew no underſtanding: all have turned aſide into their own way, ‖ every one after his own gain, from the firſt even to the laſt. ‖ Jerem. 6. 13. & 8. 10.

12 Come, let us take wine, and be filled with drunkenneſs: and it ſhall be as to-day, ſo alſo to-morrow, and much more.

CHAP. LVII.

The infidelity of the Jews: their idolatry. Promiſes to humble penitents.

THE juſt periſheth, and no man layeth it to heart, and men of mercy are taken away, becauſe there is none that underſtandeth; for the juſt man is taken away from before the face of evil.

2 Let peace come, let him reſt in his bed that hath walked in his uprightneſs.

3 But draw near hither, you ſons of the ſorcereſs, the ſeed of the adulterer, and of the harlot.

4 Upon whom have you jeſted? upon whom have you opened your mouth wide, and put out your tongue? are not you wicked children, a falſe ſeed.

5 Who ſeek your comfort in idols under every green tree, ſacrificing children in the torrents, under the high rocks?

6 In the parts of the torrent is thy portion, this is thy lot: and thou haſt poured out libations to them, thou haſt offered ſacrifice. Shall I not be angry at theſe things?

7 Upon a high and lofty mountain thou haſt laid thy bed, and haſt gone up thither to offer victims.

8 And behind the door, and behind the poſt thou haſt ſet up thy remembrance: for thou haſt diſcovered thyſelf near me, and haſt received an adulterer: thou haſt enlarged thy bed, and made a covenant with them: thou haſt loved their bed with open hand.

9 And thou haſt adorned thyſelf for the king with ointment, and haſt multiplied thy perfumes. Thou haſt ſent thy meſſengers far off, and waſt debaſed even to hell.

10 Thou haſt been wearied in the multitude of thy ways: *yet* thou ſaidſt not: I will reſt: thou haſt found life of thy hand, therefore thou haſt not aſked.

11 For whom haſt thou been ſolicitous and afraid, that thou haſt lyed, and haſt not been mindful of me, nor thought on me in thy heart? for I am ſilent, and as one that ſeeth not, and thou haſt forgotten me.

12 I will declare thy juſtice, and thy works ſhall not profit thee.

13 When thou ſhalt cry, let thy companies deliver thee, but the wind ſhall carry them all off, a breeze ſhall take them away: but he that putteth his truſt in me, ſhall inherit the land, and ſhall poſſeſs my holy mount.

14 And I will ſay: ‖ Make a way: give free paſſage, turn out of the path, take away the ſtumbling-blocks out of the way of my people. ‖ Infra 62. 10.

15 For thus ſaith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble ſpirit: to revive the ſpirit of the humble, and to revive the heart of the contrite.

16 For I will not contend for ever, neither will I be angry unto the end: becauſe the ſpirit ſhall go forth from my face, and breathings I will make.

17 For the iniquity of his covetouſneſs I was angry, and I ſtruck him: I hid my face from thee, and was angry: and he went away wandering in his own heart.

18 I ſaw his ways, and I healed him, and brought him back, and reſtored comforts to him, and to them that mourn for him.

19 I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, ſaid the Lord, and I healed him.

20 But the wicked are like the raging ſea, which cannot reſt, and the waves thereof caſt up dirt and mire.

21 ‖ There is no peace to the wicked, ſaith the Lord God. ‖ Supra 48. 22.

CHAP. LVIII.

God rejects the hypocritical faſts of the Jews: recommends works of mercy, and ſincere godlineſs.

CRY, ceaſe not, lift up thy voice like a trumpet, and ſhew my people their wicked doings, and the houſe of Jacob their ſins.

2 For they ſeek me from day to day, and deſire to know my ways, as a nation that hath done juſtice, and hath not forſaken the judgment of their God: they aſk of me the judgments of juſtice: they are willing to approach to God.

3 Why have we faſted, and thou haſt not regarded: have we humbled our ſouls, and thou haſt not taken notice? Behold in the day of your faſt your own will is found, and you exact of all your debtors.

4 Behold you faſt for debates and ſtrife, and ſtrike with the fiſt wickedly. Do not faſt as *you have done* until this day, to make your cry to be heard on high.

‖ Zach. 7. 5. 5 ‖ Is this ſuch a faſt as I have choſen: for a man to afflict his ſoul for a day? is this it, to wind his head about like a circle, and to ſpread ſackcloth and aſhes? wilt thou call this a faſt, and a day acceptable to the Lord?

6 Is not this rather the faſt that I have choſen? looſe the bands of wickedneſs, undo the bundles that oppreſs, let them that are broken go free, and break aſunder every burden.

‖ Ezec. 18. 7. & 16. Mat. 25. 35. 7 ‖ Deal thy bread to the hungry, and bring the needy and the harbourleſs into thy houſe: when thou ſhalt ſee one naked, cover him, and deſpiſe not thy own fleſh.

8 Then ſhall thy light break forth as the morning, and thy health ſhall ſpeedily ariſe, and thy juſtice ſhall go before thy face, and the glory of the Lord ſhall gather thee up.

9 Then ſhalt thou call, and the Lord ſhall hear: thou ſhalt cry, and he ſhall ſay: Here I am. If thou wilt take away the chain out of the midſt of thee, and ceaſe to ſtretch out the finger, and to ſpeak that which profiteth not.

10 When thou ſhalt pour out thy ſoul to the hungry, and ſhalt ſatisfy the afflicted ſoul, then ſhall thy light riſe up in darkneſs, and thy darkneſs ſhall be as the noon-day.

11 And the Lord will give thee reſt continually, and will fill thy ſoul with brightneſs, and deliver thy bones, and thou ſhalt be like a watered garden, and like a fountain of water whoſe waters ſhall not fail.

‖ Infra 61. 4. 12 ‖ And the places that have been deſolate for ages ſhall be built in thee: thou ſhalt raiſe up the foundations of generation and generation: and thou ſhalt be called the repairer of the fences, turning the paths into reſt.

13 If thou turn away thy foot from the ſabbath, from doing thy own will in my holy day, and call the ſabbath delightful, and the holy of the Lord glorious, and glorify him, while thou doſt not thy own ways, and thy own will is not found, to ſpeak a word:

14 Then ſhalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath ſpoken it.

CHAP. LIX.

The dreadful evil of ſin is diſplayed, as the great obſtacle to all good from God: yet he will ſend a redeemer, and make an everlaſting covenant with his church.

Num. 1. 23. Supra 50. 2. BEHOLD the hand of the Lord is not ſhortened that it cannot ſave, neither is his ear heavy that it cannot hear.

2 But your iniquities have divided between you and your God, and your ſins have hid his face from you that he ſhould not hear.

‖ Supra 1. 15. 3 ‖ For your hands are defiled with blood, and your fingers with iniquity: your lips have ſpoken lies, and your tongue uttereth iniquity.

4 There is none that calleth upon juſtice, neither is there any one that judgeth truly: but they truſt in a mere nothing, and ſpeak vanities: they have conceived labour, and brought forth iniquity.

‖ Job. 8. 14. 5 They have broken the eggs of aſps, ‖ and have woven the webs of ſpiders: he that ſhall eat of their eggs, ſhall die: and that which is brought out, ſhall be hatched into a baſiliſk.

6 Their webs ſhall not be for clothing, neither ſhall they cover themſelves with their works: their works are unprofitable works, and the work of iniquity is in their hands.

‖ Prov. 1. 16. Rom. 3. 15. 7 ‖ Their feet run to evil, and make haſte to ſhed innocent blood: their thoughts are unprofitable thoughts: waſting and deſtruction are in their ways.

8 They have not known the way of peace, and there is no judgment in their ſteps: their paths are become crooked to them: every one that treadeth in them, knoweth no peace.

9 Therefore is judgment far from us, and juſtice ſhall not overtake us. We looked for light, and behold darkneſs: brightneſs, and we have walked in the dark.

10 We have groped for the wall, and like the blind we have groped as if we had no eyes: we have ſtumbled at noon day as in darkneſs, *we are* in dark places as dead *men*.

11 We ſhall roar all of us like bears, and ſhall lament as mournful doves. We have looked for judgment, and there is none: for ſalvation, and it is far from us.

12 For our iniquities are multiplied before thee, and our ſins have teſtified againſt us: for our wicked doings are with us, and we have known our iniquities.

13 In ſinning and lying againſt the Lord: and we have turned away ſo that we went not after our God, but ſpoke calumny and tranſgreſſion: we have conceived, and uttered from the heart, words of falſhood.

14 And judgment is turned away backward, and juſtice hath ſtood far off: becauſe truth hath fallen down in the ſtreet, and equity could not come in.

15 And truth hath been forgotten: and he that departed from evil, lay open to be

a prey: and the Lord ſaw, and it appeared evil in his eyes, becauſe there is no judgment.

16 And he ſaw that there is not a man: and he ſtood aſtoniſhed, becauſe there is none to oppoſe himſelf: and his own arm brought ſalvation to him, and his own juſtice ſupported him.

‖ Epheſ. 6. 17. 1 Theſ. 5. 8. 17 ‖ He put on juſtice as a breaſt-plate, and a helmet of ſalvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

18 As unto revenge, as it were to repay wrath to his adverſaries, and a reward to his enemies: he will repay the like to the iſlands.

19 And they from the weſt, ſhall fear the name of the Lord: and they from the riſing of the ſun, his glory: when he ſhall come as a violent ſtream, which the ſpirit of the Lord driveth on:

‖ Rom. 11. 26. 20 ‖ And there ſhall come a redeemer to Sion, and to them that return from iniquity in Jacob, ſaith the Lord.

21 This is my covenant with them, ſaith the Lord: My Spirit that is in thee, and my words that I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord from henceforth and for ever.

CHAP. LX.

The light of true faith ſhall ſhine forth in the church of Chriſt, and ſhall be ſpread through all nations, and continue for all ages.

ARISE, be enlightened, O Jeruſalem: for thy light is come, and the glory of the Lord is riſen upon thee.

2 For behold darkneſs ſhall cover the earth, and a miſt the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall walk in thy light, and kings in the brightneſs of thy riſing.

‖ Supra 49. 18. 4 ‖ Lift up thy eyes round about, and ſee: all theſe are gathered together, they are come to thee: thy ſons ſhall come from afar, and thy daughters ſhall riſe up at thy ſide.

5 Then ſhalt thou ſee, and abound, and thy heart ſhall wonder and be enlarged, when the multitude of the ſea ſhall be converted to thee, the ſtrength of the Gentiles ſhall come to thee.

6 The multitude of camels ſhall cover thee, the dromedaries of Madian and Epha: all they from Saba ſhall come, bringing gold and frankincenſe: and ſhewing forth praiſe to the Lord.

7 All the flocks of Cedar ſhall be gathered together unto thee, the rams of Nabaioth ſhall miniſter to thee: they ſhall be offered upon my acceptable altar, and I will glorify the houſe of my majeſty.

8 Who are theſe, that fly as clouds, and as doves to their windows?

9 For, the iſlands wait for me, and the ſhips of the ſea in the beginning: that I may bring thy ſons from afar: their ſilver, and their gold with them, to the name of the Lord thy God, and to the holy One of Iſrael, becauſe he hath glorified thee.

10 And the children of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter to thee: for in my wrath have I ſtruck thee, and in my reconciliation have I had mercy upon thee.

‖ Apoc. 21. 25. 11 ‖ And thy gates ſhall be open continually: they ſhall not be ſhut day nor night, that the ſtrength of the Gentiles may be brought to thee, and their kings may be brought.

12 For the nation and the kingdom that will not ſerve thee, ſhall periſh: and the Gentiles ſhall be waſted with deſolation.

13 The glory of Libanus ſhall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of my ſanctuary: and I will glorify the place of my feet.

14 And the children of them that afflict thee, ſhall come bowing down to thee, and all that ſlandered thee ſhall worſhip the ſteps of thy feet, and ſhall call thee the city of the Lord, the Sion of the holy One of Iſrael.

15 Becauſe thou waſt forſaken, and hated, and there was none that paſſed through thee, I will make thee to be an everlaſting glory, a joy unto generation and generation:

16 And thou ſhalt ſuck the milk of the Gentiles, and thou ſhalt be nurſed with the breaſts of kings: and thou ſhalt know that I am the Lord thy Saviour, and thy Redeemer, the mighty One of Jacob.

17 For braſs I will bring gold, and for iron I will bring ſilver: and for wood braſs, and for ſtones iron: and I will make thy viſitation peace and thy overſeers juſtice.

18 Iniquity ſhall no more be heard in

CHAP. LIX. VER. 21. *This is my covenant, &c.* Note here a clear promiſe of perpetual orthodoxy to the church of Chriſt.

thy land, waſting nor deſtruction in thy borders, and ſalvation ſhall poſſeſs thy walls, and praiſe thy gates.

‖ Apoc. 21. 23. & 22. 5. 19 ‖ Thou ſhalt no more have the ſun for thy light by day, neither ſhall the brightneſs of the moon enlighten thee, but the Lord ſhall be unto thee for an everlaſting light, and thy God for thy glory.

20 Thy ſun ſhall go down no more, and thy moon ſhall not decreaſe: for the Lord ſhall be unto thee for an everlaſting light, and the days of thy mourning ſhall be ended.

21 And thy people *ſhall be* all juſt, they ſhall inherit the land for ever, the branch of my planting, the work of my hand to glorify *me*.

22 The leaſt ſhall become a thouſand, and a little one a moſt ſtrong nation: I the Lord will ſuddenly do this thing in its time.

CHAP. LXI.

The office of Chriſt; the miſſion of the Apoſtles: the happineſs of their converts.

Luke 4. 18. THE Spirit of the Lord is upon me, becauſe the Lord hath anointed me: he hath ſent me to preach to the meek, to heal the contrite of heart, and to preach a releaſe to the captives, and deliverance to them that are ſhut up.

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God: ‖ Mat. 5. 5. ‖ to comfort all that mourn:

3 To appoint to the mourners of Sion, and to give them a crown for aſhes, the oil of joy for mourning, a garment of praiſe for the ſpirit of grief: and they ſhall be called in it the mighty ones of juſtice, the planting of the Lord to glorify *him*.

‖ Supra 58. 12. 4 ‖ And they ſhall build the places that have been waſte from of old, and ſhall raiſe up ancient ruins, and ſhall repair the deſolate cities, that were deſtroyed for generation and generation.

5 And ſtrangers ſhall ſtand and ſhall feed your flocks: and the ſons of ſtrangers ſhall be your huſbandmen, and the dreſſers of your vines.

6 But you ſhall be called the prieſts of the Lord: to you it ſhall be ſaid: Ye miniſters of our God: you ſhall eat the riches of the Gentiles, and you ſhall pride yourſelves in their glory.

7 For your double confuſion and ſhame, they ſhall praiſe their part: therefore ſhall they receive double in their land, everlaſting joy ſhall be unto them.

8 For I am the Lord that love judgment, and hate robbery in a holocauſt: and I will make their work in truth, and I will make a perpetual covenant with them.

9 And they ſhall know their ſeed among the Gentiles, and their offſpring in the midſt of peoples: all that ſhall ſee them, ſhall know them, that theſe are the ſeed which the Lord hath bleſſed.

10 I will greatly rejoice in the Lord, and my ſoul ſhall be joyful in my God: for he hath clothed me with the garments of ſalvation: and with the robe of juſtice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth her ſeed to ſhoot forth: ſo ſhall the Lord God make juſtice to ſpring forth, and praiſe before all the nations.

CHAP. LXII.

The prophet will not ceaſe from preaching Chriſt: to whom all nations ſhall be converted: and whoſe church ſhall continue for ever.

FOR Sion's ſake, I will not hold my peace, and for the ſake of Jeruſalem, I will not reſt, till her juſt one come forth as brightneſs, and her ſaviour be lighted as a lamp.

2 And the Gentiles ſhall ſee thy juſt one, and all kings thy glorious one: and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name.

3 And thou ſhalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou ſhalt no more be called Forſaken: and thy land ſhall no more be called Deſolate: but thou ſhalt be called My pleaſure in her, and thy land inhabited. Becauſe the Lord hath been well pleaſed with thee: and thy land ſhall be inhabited.

5 For the young man ſhall dwell with the virgin, and thy children ſhall dwell in thee. And the bridegroom ſhall rejoice over the bride, and thy God ſhall rejoice over thee.

6 Upon thy walls, O Jeruſalem, I have appointed watchmen all the day, and all the night, they ſhall never hold their peace.

CHAP. LX. VER. 19. *Thou ſhalt no more, &c.* In this latter part of the chapter, the prophet paſſes from the illuſtrious promiſes made to the church militant on earth, to the glory of the church triumphant in heaven.

You that are mindful of the Lord, hold not your peace,

7 And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast laboured.

9 For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

10 Go through, go through the gates, ‖ prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

‖ Supra 57. 14.

‖ Zach. 9. 9. Mat 21. 5.

11 ‖ Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him.

12 And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.

CHAP. LXIII.

Christ's victory over his enemies: his mercies to his people: their complaint.

WHO is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I, that speak justice, and am a defender to save.

‖ Apoc. 19. 13.

2 ‖ Why then is thy apparel red, and thy garments like theirs that tread in the wine-press?

3 I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

‖ Supra 34. 8.

4 ‖ For the day of vengeance is in my heart, the year of my redemption is come.

5 I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

6 And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

7 I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies.

8 And he said: Surely they are my people, children that will not deny: so he became their saviour.

9 In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old.

10 But they provoked to wrath, and afflicted the spirit of his holy One: and he was turned to be their enemy, and he fought against them.

11 And he remembered the days of old of Moses, and of his people: ‖ Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his holy One?

‖ Exod. 14. 29.

12 He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name.

13 He that led them out through the deep, as a horse in the wilderness that stumbleth not.

14 As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

15 ‖ Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? they have held back themselves from me.

‖ Deut. 26. 15. Baruch 2. 16.

16 For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our father, our redeemer, from everlasting is thy name.

CHAP. LXIII. VER. 1. *Edom.* Edom and Bosra (a strong city of Edom) are here taken in a mystical sense for the enemies of Christ and his church.

VER. 15. *They have held back, &c.* This is spoken by the prophet in the person of the Jews at the time when for their sins they were given up to their enemies.

VER. 16. *Abraham hath not known us, &c.* That is, Abraham will not now acknowledge us for his children, by reason of our degeneracy: but thou, O Lord, art our true father and our redeemer, and no other can be called our parent in comparison with thee.

17 Why haſt thou made us to err, O Lord, from thy ways: why haſt thou hardened our heart, that we ſhould not fear thee? return for the ſake of thy ſervants, the tribes of thy inheritance.

18 They have poſſeſſed thy holy people as nothing: our enemies have trodden down thy ſanctuary.

19 We are become as in the beginning, when thou didſt not rule over us, and when we were not called by thy name.

CHAP. LXIV.

The prophet prays for the releaſe of his people; and for the remiſſion of their ſins.

O THAT thou wouldſt rend the heavens, and wouldſt come down: the mountains would melt away at thy preſence.

2 They would melt as at the burning of fire, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy preſence.

3 When thou ſhalt do wonderful things, we ſhall not bear them: thou didſt come down, and at thy preſence the mountains melted away.

4 From the beginning of the world they have not heard, nor perceived with the ears: ‖ the eye hath not ſeen, O God, beſides thee, what things thou haſt prepared for them that wait for thee.

‖ 1 Cor. 2. 9.

5 Thou haſt met him that rejoiceth, and doth juſtice: in thy ways they ſhall remember thee: behold thou art angry, and we have ſinned: in them we have been always, and we ſhall be ſaved.

6 And we are all become as one unclean, and all our juſtices as the rag of a menſtruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

7 There is none that calleth upon thy name: that riſeth up, and taketh hold of thee: thou haſt hid thy face from us, and haſt cruſhed us in the hand of our iniquity.

8 And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands.

‖ Pſal. 78. 8.

9 ‖ Be not very angry, O Lord, and remember no longer our iniquity: behold, ſee we are all thy people.

10 The city of thy ſanctuary is become a deſert, Sion is made a deſert, Jeruſalem is deſolate.

11 The houſe of our holineſs, and of our glory, where our fathers praiſed thee, is burnt with fire, and all our lovely things are turned into ruins.

12 Wilt thou refrain thyſelf, O Lord, upon theſe things, wilt thou hold thy peace, and afflict us vehemently?

CHAP. LXV.

The Gentiles ſhall ſeek and find Chriſt, but the Jews will perſecute him, and be rejected, only a remnant ſhall be reſerved. The church ſhall multiply, and abound with graces.

THEY have ſought me that before aſked not *for me*, they have found *me* that ſought me not. I ſaid: Behold me, behold me, to a nation that did not call upon my name. Rom. 10. 20.

2 I have ſpread forth my hands all the day to a unbelieving people, who walk in a way that is not good after their own thoughts.

3 A people that continually provoke me to anger before my face: that immolate in gardens, and ſacrifice upon bricks.

4 That dwell in ſepulchres, and ſleep in the temple of idols: that eat ſwine's fleſh, and profane broth is in their veſſels.

5 That ſay: Depart from me, come not near me, becauſe thou art unclean: theſe ſhall be ſmoke in my anger, a fire burning all the day.

6 Behold it is written before me: I will not be ſilent, but I will render and repay into their boſom.

7 Your iniquities, and the iniquities of your fathers together, ſaith the Lord, who have ſacrificed upon the mountains, and have reproached me upon the hills; and I will meaſure back their firſt work in their boſom.

8 Thus ſaith the Lord: As if a grain be found in a cluſter, and it be ſaid: Deſtroy it not, becauſe it is a bleſſing: ſo will I do for the ſake of my ſervants, that I may not deſtroy the whole.

9 And I will bring forth a ſeed out of Jacob, and out of Juda a poſſeſſor of my

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VER. 17. *Made us to err, &c. Hardened our Heart, &c.* The meaning is, that God in puniſhment of their great and manifold crimes, and their long abuſe of his mercy and grace, had withdrawn his graces from them, and ſo given them up to error and hardneſs of heart.

CHAP. LXIV. VER. 6. *Our juſtices, &c.* That is, the works by which we pretended to make ourſelves juſt. This is ſpoken particularly of the ſacrifices, ſacraments and ceremonies of the Jews after the death of Chriſt, and the promulgation of the new law.

mountains: and my elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And the plains ſhall be turned to folds of flocks, and the valley of Achor into a place for the herds to lie down in, for my people that have ſought me.

11 And you, that have forſaken the Lord, that have forgotten my holy mount, that ſet a table for fortune, and offer libations upon it.

12 I will number you in the ſword, and you ſhall all fall by ſlaughter: ‖ becauſe I called, and you did not anſwer: I ſpoke, and you did not hear: and you did evil in my eyes, and you have choſen the things that diſpleaſe me.

‖ Prov. 1. 24. Infra 66. 4. Jerem 7. 13.

13 Therefore thus ſaith the Lord God: Behold my ſervants ſhall eat, and you ſhall be hungry: behold my ſervants ſhall drink, and you ſhall be thirſty.

14 Behold my ſervants ſhall rejoice, and you ſhall be confounded: behold my ſervants ſhall praiſe for joyfulneſs of heart, and you ſhall cry for ſorrow of heart, and ſhall howl for grief of ſpirit.

15 And you ſhall leave your name for an execration to my elect: and the Lord God ſhall ſlay thee, and call his ſervants by another name.

16 In which he that is bleſſed upon the earth, ſhall be bleſſed in God amen: and he that ſweareth in the earth, ſhall ſwear by God amen: becauſe the former diſtreſſes are forgotten, and becauſe they are hid from my eyes.

‖ Infra 66. 22. Apoc. 21. 1.

17 ‖ For behold I create new heavens, and a new earth: and the former things ſhall not be in remembrance, and they ſhall not come upon the heart.

18 But you ſhall be glad and rejoice for ever in theſe things, which I create: for behold I create Jeruſalem a rejoicing, and the people thereof joy.

19 And I will rejoice in Jeruſalem, and joy in my people, and the voice of weeping ſhall no more be heard in her, nor the voice of crying.

20 There ſhall no more be an infant of days there, nor an old man that ſhall not fill up his days: for the child ſhall die a hundred years old, and the ſinner being a hundred years old ſhall be accurſed.

21 And they ſhall build houſes, and inhabit them: and they ſhall plant vineyards, and eat the fruits of them.

22 They ſhall not build, and another inhabit: they ſhall not plant, and another eat: for as the days of a tree, ſo ſhall be the days of my people, and the works of their hands ſhall be of long continuance.

23 My elect ſhall not labour in vain, nor bring forth in trouble: for they are the ſeed of the bleſſed of the Lord, and their poſterity with them.

24 ‖ And it ſhall come to paſs, that before they call, I will hear: as they are yet ſpeaking, I will hear.

‖ Pſal. 31. 5.

25 ‡ The wolf and the lamb ſhall feed together, the lion and the ox ſhall eat ſtraw: and duſt ſhall be the ſerpent's food: they ſhall not hurt, nor kill in all my holy mountain, ſaith the Lord.

‡ Supra 31. 6.

CHAP. LXVI.

More of the reprobation of the Jews, and of the call of the Gentiles.

THUS ſaith the Lord: Heaven is my throne, and the earth my footſtool: what is this houſe that you will build to me? and what is this place of my reſt?

Acts 7. 49. & 17. 24.

2 My hand made all theſe things, and all theſe things were made, ſaith the Lord. But to whom ſhall I have reſpect, but to him that is poor and little, and of a contrite ſpirit, and that trembleth at my words?

3 He that ſacrificeth an ox, is as if he ſlew a man: he that killeth a ſheep in ſacrifice, as if he ſhould brain a dog: he that offereth an oblation, as if he ſhould offer ſwine's blood: he that remembereth incenſe, as if he ſhould bleſs an idol. All theſe things have they choſen in their ways, and their ſoul is delighted in their abominations.

4 Wherefore I alſo will chooſe their mockeries: and will bring upon them the things they feared: ‖ becauſe I called, and there was none that would anſwer: I have ſpoken, and they heard not: and they have done evil in my eyes, and have choſen the things that diſpleaſe me.

‖ Prov. 1. 24. Supra 65. 12. Jerem. 7. 13.

5 Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and caſt you out for my name's

CHAP. LXVI. VER. 1. *What is this houſe, &c.* This is a prophecy that the temple ſhould be caſt off.

VER. 3. *He that ſacrificeth an ox, &c.* This is, a prophecy, that the ſacrifices which were offered in the old law ſhould be aboliſhed in the new; and that the offering of them ſhould be a crime.

Ibid. *Remembereth incenſe.* viz. To offer it in the way of a ſacrifice.

VER. 4. *I will chooſe their mockeries.* I will turn their mockeries upon themſelves; and will cauſe them to be mocked by their enemies.

ſake, have ſaid: Let the Lord be glorified, and we ſhall ſee in your joy: but they ſhall be confounded.

6 A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompence to his enemies.

7 Before ſhe was in labour, ſhe brought forth, before her time came to be delivered ſhe brought forth a man-child.

8 Who hath ever heard ſuch a thing? and who hath ſeen the like to this? ſhall the earth bring forth in one day? or ſhall a nation be brought forth at once, becauſe Sion hath been in labour, and hath brought forth her children?

9 Shall not I that make others to bring forth children, myſelf bring forth, ſaith the Lord? ſhall I, that give generation to others, be barren, ſaith the Lord thy God?

10 Rejoice with Jeruſalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her.

11 That you may ſuck, and be filled with the breaſts of her conſolations: that you may milk out, and flow with delights from the abundance of her glory.

12 For thus ſaith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you ſhall ſuck: you ſhall be carried at the breaſts, and upon the knees they ſhall careſs you.

13 As one whom the mother careſſeth, ſo will I comfort you, and you ſhall be comforted in Jeruſalem.

14 You ſhall ſee, and your heart ſhall rejoice, ‖ and your bones ſhall flouriſh like an herb, and the hand of the Lord ſhall be known to his ſervants, and he ſhall be angry with his enemies. ‖ Ezec. cap. 37.

15 For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire.

16 For the Lord ſhall judge by fire, and by his ſword unto all fleſh, and the ſlain of the Lord ſhall be many.

17 They that were ſanctified, and thought themſelves clean in the gardens behind the gate within, they that did eat ſwine's fleſh, and the abomination, and the mouſe: they ſhall be conſumed together, ſaith the Lord.

18 But I *know* their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they ſhall come and ſhall ſee my glory.

19 And I will ſet a ſign among them, and I will ſend of them, that ſhall be ſaved, to the Gentiles into the ſea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the iſlands afar off, to them that have not heard of me, and have not ſeen my glory. And they ſhall declare my glory to the Gentiles:

20 And they ſhall bring all your brethren out of all nations for a gift to the Lord, upon horſes, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jeruſalem, ſaith the Lord, as if the children of Iſrael ſhould bring an offering in a clean veſſel into the houſe of the Lord.

21 And I will take of them to be prieſts, and Levites, ſaith the Lord.

22 ‖ For as the new heavens, and the new earth, which I make to ſtand before me, ſaith the Lord: ſo ſhall your ſeed ſtand, and your name. ‖ Apoc. 21. 1.

23 And there ſhall be month after month, and ſabbath after ſabbath: *and* all fleſh ſhall come to adore before my face, ſaith the Lord.

24 And they ſhall go out, and ſee the carcaſſes of the men that have tranſgreſſed againſt me: ‖ their worm ſhall not die, and their fire ſhall not be quenched: and they ſhall be a loathſome ſight to all fleſh. ‖ Mark 9. 45.

VER. 7. *Before ſhe was in labour, &c.* This relates to the converſion of the Gentiles, who were born, as it were all on a ſudden to the church of God.

THE PROPHECY OF JEREMIAS.

Jeremias, *was a prieſt, a native of Anathoth a prieſtly city in the tribe of Benjamin: and was ſanctified from his mother's womb, to be a prophet of God; which office he began to execute when he was yet a child in age. He was in his whole life, according to the ſignification of his name,* great before the Lord; *and a ſpecial figure of Jeſus Chriſt, in the perſecutions he underwent for diſcharging his duty; in his charity for his perſecutors; and in the violent death he ſuffered at their hands: it being an ancient tradition of the Hebrews, that he was ſtoned to death by the remnant of the Jews who had retired into Egypt.*

CHAP. I.

The time, and the calling, of Jeremias: his prophetical viſions. God encourages him.

THE words of Jeremias the ſon of Helcias, of the prieſts that were in Anathoth, in the land of Benjamin.

2 The word of the Lord which came to him in the days of Joſias the ſon of Amon king of Juda, in the thirteenth year * of his reign.

* A. M. 3375. Ante C. 629.

3 And which came *to him* in the days of Joakim the ſon of Joſias king of Juda, unto the end of the eleventh year of Sedecias the ſon of Joſias king of Juda, even unto the carrying away of Jeruſalem captive, in the fifth month.

4 And the word of the Lord came to me, ſaying:

5 Before I formed thee in the bowels of thy mother, I knew thee: and before thou cameſt forth out of the womb, I ſanctified thee, and made thee a prophet unto the nations.

6 And I ſaid: Ah, ah, ah, Lord God: behold, I cannot ſpeak, for I am a child.

7 And the Lord ſaid to me: Say not: I am a child: for thou ſhalt go to all that I ſhall ſend thee: and whatſoever I ſhall command thee, thou ſhalt ſpeak.

8 Be not afraid at their preſence: for I am with thee to deliver thee, ſaith the Lord.

9 And the Lord put forth his hand, and touched my mouth: ‖ and the Lord ſaid to me: Behold I have given my words in thy mouth: ‖ Iſai. 6. 7.

10 Lo I have ſet thee this day over the nations, and over kingdoms, ‖ to root up, and to pull down, and to waſte, and to deſtroy, and to build, and to plant. ‖ Infra 18. 7.

11 And the word of the Lord came to me, ſaying: What ſeeſt thou, Jeremias? And I ſaid: I ſee a rod watching.

12 And the Lord ſaid to me: Thou haſt ſeen well: for I will watch over my word to perform it.

13 And the word of the Lord came to me a ſecond time, ſaying: What ſeeſt thou? And I ſaid: ‖ I ſee a boiling caldron, and the face thereof from the face of the north. ‖ Ezec. 11. 7.

14 And the Lord ſaid to me: † From the north ſhall an evil break forth upon all the inhabitants of the land. † Infra 4. 6.

15 For behold I will call together all the families of the kingdoms of the north,

saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

16 And I will pronounce my judgments against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

‖ Infra 6. 27. 18 ‖ For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

19 And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

CHAP. II.

God expostulates with the Jews for their ingratitude and infidelity.

AND the word of the Lord came to me, saying:

2 Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown.

3 Israel is holy to the Lord, the firstfruits of his increase: all they that devour him offend: evils shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel:

‖ Micheas 6. 3. 5 Thus saith the Lord: ‖ What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land, wherein no man walked, nor any man dwelt?

7 And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: and when ye entered in, you defiled my land, and made my inheritance an abomination.

8 The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols.

9 Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.

10 Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this.

11 If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol.

12 Be astonished, O ye heavens at this, and ye gates thereof be very desolate, saith the Lord.

13 For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

14 Is Israel a bondman, or a home-born slave? why then is he become a prey?

15 The lions have roared upon him, and have a noise, they have made his land a wilderness: his cities are burnt down, and there is none to dwell in them.

16 The children also of Memphis, and of Taphnes have deflowered thee, even to the crown of the head.

17 Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river?

19 Thy own wickedness shall reprove thee, and thy apostacy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts.

20 Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. ‖ For on every high hill, and under every green tree thou didst prostitute thyself. ‖ Infra 3. 6.

21 ‖ Yet I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard? ‖ Isai. 5. 1. Mat. 21. 33.

CHAP. II. VER. 7. *Carmel.* That is, a fruitful, plentiful land.

22 Though thou waſh thyſelf with nitre, and multiply to thyſelf the herb borith, thou art ſtained in thy iniquity before me, ſaith the Lord God.

23 How canſt thou ſay: I am not polluted, I have not walked after Baalim? ſee thy ways in the valley, know what thou haſt done: *as* a ſwift runner purſuing his courſe.

24 A wild aſs accuſtomed to the wilderneſs in the deſire of his heart, ſnuffed up the wind of his love: none ſhall turn her away: all that ſeek her ſhall not fail: in her monthly filth they ſhall find her.

25 Keep thy foot from being bare, and thy throat from thirſt. But thou ſaidſt: I have loſt all hope, I will not do it: for I have loved ſtrangers, and I will walk after them.

26 As the thief is confounded when he is taken, ſo is the houſe of Iſrael confounded, they and their kings, their princes and their prieſts, and their prophets,

27 Saying to a ſtock: Thou art my father: and to a ſtone: Thou haſt begotten me: ‖ Infra 32. 33. ‖ they have turned their back to me, and not their face: and in the time of their affliction they will ſay: Ariſe, and deliver us.

28 Where are the gods, whom thou haſt made thee? let them ariſe and deliver thee in ‖ Infra 11. 13. the time of thy affliction: ‖ for according to the number of thy cities were thy gods, O Juda.

29 Why will you contend with me in judgment? you have all forſaken me, ſaith the Lord.

30 In vain have I ſtruck your children, they have not received correction: your ſword hath devoured your prophets, your generation is like a ravaging lion.

31 See ye the word of the Lord: Am I become a wilderneſs to Iſrael, or a lateward ſpringing land? why then have my people ſaid: We are revolted, we will come to thee no more?

32 Will a virgin forget her ornament, or a bride her ſtomacher? but my people hath forgotten me days without number.

33 Why doſt thou endeavour to ſhew thy way good to ſeek *my* love, thou who haſt alſo taught thy malices to be thy ways,

34 And in thy ſkirts is found the blood of the ſouls of the poor and innocent? not in ditches have I found them, but in all places, which I mentioned before.

35 And thou haſt ſaid: I am without ſin and am innocent: and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgment, becauſe thou haſt ſaid: I have not ſinned.

36 How exceeding baſe art thou become, going the ſame ways over again! and thou ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

27 For from thence thou ſhalt go, and thy hand ſhall be upon thy head: for the Lord hath deſtroyed thy truſt, and thou ſhalt have nothing proſperous therein.

CHAP. III.

God invites the rebel Jews to return to him, with a promiſe to receive them: he foretells the converſion of the Gentiles.

IT is commonly ſaid: If a man put away his wife, and ſhe go from him, and marry another man, ſhall he return to her any more? ſhall not that woman be polluted, and defiled? but thou haſt proſtituted thyſelf to many lovers: nevertheleſs return to me, ſaith the Lord, and I will receive thee.

2 Lift up thy eyes on high: and ſee where thou haſt not proſtituted thyſelf: thou didſt ſit in the ways, waiting for them as a robber in the wilderneſs: and thou haſt polluted the land with thy fornications, and with thy wickedneſs.

3 Therefore the ſhowers were withholden, and there was no lateward rain: thou hadſt a harlot's forehead, thou wouldſt not bluſh.

4 Therefore at the leaſt from this time call to me: Thou art my father, the guide of my virginity:

5 Wilt thou be angry for ever, or wilt thou continue unto the end? Behold, thou haſt ſpoken, and haſt done evil things, and haſt been able.

6 And the Lord ſaid to me in the days of king Joſias: ‖ Haſt thou ſeen what rebellious Iſrael hath done? ſhe hath gone of herſelf upon every high mountain, and under every green tree, and hath played the harlot there. ‖ Supra 2. 20.

7 And when ſhe had done all theſe things, I ſaid: Return to me, and ſhe did not return. And her treacherous ſiſter Juda ſaw,

8 That becauſe the rebellious Iſrael had played the harlot, I had put her away, and given her a bill of divorce: yet her treacherous ſiſter Juda was not afraid, but went and played the harlot alſo herſelf.

9 And by the facility of her fornication ſhe defiled the land, and played the harlot with ſtones and with ſtocks.

VER. 22. *Borith.* An herb uſed to clean clothes, and take out ſpots and dirt.

10 And after all this, her treacherous ſiſter Juda hath not returned to me with her whole heart, but with falſehood, ſaith the Lord.

11 And the Lord ſaid to me: The rebellious Iſrael hath juſtified her ſoul, in compariſon of the treacherous Juda.

12 Go, and proclaim theſe words towards the north, and thou ſhalt ſay: Return, O rebellious Iſrael, ſaith the Lord, and I will not turn away my face from you: for I am holy, ſaith the Lord, and I will not be angry for ever.

13 But yet acknowledge thy iniquity, that thou haſt tranſgreſſed againſt the Lord thy God: and thou haſt ſcattered thy ways to ſtrangers under every green tree, and haſt not heard my voice, ſaith the Lord.

14 Return, O ye revolting children, ſaith the Lord: for I am your * huſband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

* i. e. lord.

15 And I will give you paſtors according to my own heart, and they ſhall feed you with knowledge and doctrine.

16 And when you ſhall be multiplied, and increaſe in the land in thoſe days, ſaith the Lord, they ſhall ſay no more: The ark of the covenant of the Lord: neither ſhall it come upon the heart, neither ſhall they remember it, neither ſhall it be viſited, neither ſhall that be done any more.

17 At that time Jeruſalem ſhall be called the throne of the Lord: and all the nations ſhall be gathered together to it, in the name of the Lord to Jeruſalem, and they ſhall not walk after the perverſity of their moſt wicked heart.

18 In thoſe days the houſe of Juda ſhall go to the houſe of Iſrael, and they ſhall come together out of the land of the north to the land which I gave to your fathers.

19 But I ſaid: How ſhall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I ſaid: thou ſhalt call me father, and ſhalt not ceaſe to walk after me.

20 But as a woman that deſpiſeth her lover, ſo hath the houſe of Iſrael deſpiſed me, ſaith the Lord.

21 A voice was heard in the high ways, weeping and howling of the children of Iſrael: becauſe they have made their way wicked, they have forgotten the Lord their God.

22 Return, you rebellious children, and I will heal your rebellions. Behold we come to thee: for thou art the Lord our God.

23 In very deed the hills were liars, and the multitude of the mountains: truly in the Lord our God *is* the ſalvation of Iſrael.

24 Confuſion hath devoured the labour of our fathers from our youth, their flocks and their herds, their ſons and their daughters.

25 We ſhall ſleep in our confuſion, and our ſhame ſhall cover us, becauſe we have ſinned againſt the Lord our God, we and our fathers from our youth even to this day: and we have not hearkened to the voice of the Lord our God.

CHAP. IV.

An admonition to ſincere repentance, and circumciſion of the heart, with threats of grievous puniſhment to thoſe that perſiſt in ſin.

IF thou wilt return, O Iſrael, ſaith the Lord, return to me: if thou wilt take away thy ſtumbling-blocks out of my ſight, thou ſhalt not be moved.

2 And thou ſhalt ſwear: As the Lord liveth, in truth, and in judgment, and in juſtice: and the Gentiles ſhall bleſs him, and ſhall praiſe him.

3 For thus ſaith the Lord to the men of Juda, and Jeruſalem: ‖ Break up anew your fallow ground, and ſow not upon thorns: ‖ Ofee 10. 12.

4 Be circumciſed to the Lord, and take away the foreſkins of your hearts, ye men of Juda, and ye inhabitants of Jeruſalem: leſt my indignation come forth like fire, and burn, and there be none that can quench it: becauſe of the wickedneſs of your thoughts.

5 Declare ye in Juda, and make it heard in Jeruſalem: ſpeak, and ſound with the trumpet in the land: cry aloud, and ſay: Aſſemble yourſelves, and let us go into ſtrong cities.

6 Set up the ſtandard in Sion. Strengthen yourſelves, ſtay not, ‖ for I bring evil from the north, and great deſtruction. ‖ Supra 1. 14.

7 The lion is come up out of his den, and the robber of nations hath rouſed himſelf: he is come forth out of his place, to make thy land deſolate: thy cities ſhall be laid waſte, remaining without an inhabitant.

8 For this gird yourſelves with hair-cloth, lament and howl: for the fierce anger of the Lord is not turned away from us.

9 And it ſhall come to paſs in that day, ſaith the Lord: That the heart of the king ſhall periſh, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the prophets ſhall be amazed.

10 And I ſaid: Alas, alas, alas, O Lord God, haſt thou then deceived this people and Jeruſalem, ſaying: You ſhall have peace: and behold the ſword reacheth even to the ſoul?

11 At that time it ſhall be ſaid to this

people, and to Jerusalem: A burning wind *is* in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse.

12 A full wind from these *places* shall come to me: and now I will speak my judgments with them.

13 Behold he shall come up as a cloud, and his chariots as a tempest: his horses *are* swifter than eagles: wo unto us, for we are laid waste.

14 Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved: how long shall hurtful thoughts abide in thee?

15 For a voice of one declaring from Dan, and giving notice of the idol from mount Ephraim.

16 Say ye to the nations: Behold it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda.

17 They are set round about her, as keepers of fields: because she hath provoked me to wrath, saith the Lord.

‖ Wisd. 1. 3. & 5. 18 ‖ Thy ways, and thy devices have brought these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart.

19 My bowels, my bowels are in pain, the senses of my heart are troubled within me, I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

20 Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

21 How long shall I see men fleeing away, how long shall I hear the sound of the trumpet?

22 For my foolish people have not known me: they are foolish and senseless children: they are wise to do evils, but to do good they have no knowledge.

23 I beheld the earth, and lo it was void, and nothing: and the heavens, and there was no light in them.

24 I looked upon the mountains, and behold they trembled: and all the hills were troubled.

25 I beheld, and lo there was no man: and all the birds of the air were gone.

26 I looked, and behold Carmel was a wilderness: and all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of his indignation.

27 For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.

28 The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

29 At the voice of the horsemen, and the archer, all the city is fled away: they have entered into thickets and have climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

30 But when thou art spoiled what wilt thou do? though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic-stone, thou shalt dress thyself out in vain: thy lovers have despised thee, they will seek thy life.

31 For I have heard the voice as of a woman in travail, anguishes as of a woman in labour of a child. The voice of the daughter of Sion, dying away, spreading her hands: Wo is me, for my soul hath fainted because of them that are slain.

CHAP. V.

The judgments of God shall fall upon the Jews for their manifold sins.

GO about through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if you can find a man that executeth judgment, and seeketh faith: and I will be merciful unto it.

2 And though they say: The Lord liveth; this also they will swear falsely.

3 O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

4 But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgment of their God.

5 I will go therefore to the great men, and will speak to them: for they have known the way of the Lord, the judgment of their God: and behold these have altogether broken the yoke more, *and* have burst the bonds.

6 Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard watcheth for their cities: every one that shall go out thence shall be taken, because their transgressions are multiplied, their rebellions are strengthened.

7 How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house.

8 They are become as amorous horses,

and ſtallions: ‖ every one neighed after his neighbour's wife.

‖ Ezec. 22. 11.

9 Shall I not viſit for theſe things, ſaith the Lord? and ſhall not my ſoul take revenge on ſuch a nation?

10 Scale the walls thereof, and throw them down, but do not utterly deſtroy: take away the branches thereof, becauſe they are not the Lord's.

11 For the houſe of Iſrael and the houſe of Juda have greatly tranſgreſſed againſt me, ſaith the Lord.

12 They have denied the Lord, and ſaid, It is not he: and the evil ſhall not come upon us: we ſhall not ſee the ſword and famine.

13 The prophets have ſpoken in the wind, and there was no word *of God* in them: theſe things therefore ſhall befall them.

14 Thus ſaith the Lord the God of hoſts: Becauſe you have ſpoken this word: behold I will make my words in thy mouth as fire, and this people as wood, and it ſhall devour them.

15 Behold I will bring upon you a nation from afar, O houſe of Iſrael, ſaith the Lord: a ſtrong nation, an ancient nation, a nation whoſe language thou ſhalt not know, nor underſtand what they ſay.

16 Their quiver is as an open ſepulchre, they are all valiant.

17 And they ſhall eat up thy corn, and thy bread: they ſhall devour thy ſons, and thy daughters: they ſhall eat up thy flocks, and thy herds: they ſhall eat thy vineyards, and thy figs: and with the ſword they ſhall deſtroy thy ſtrong cities, wherein thou truſteſt.

18 Nevertheleſs in thoſe days, ſaith the Lord, I will not bring you to utter deſtruction.

‖ Infra 16. 10.

19 ‖ And if you ſhall ſay: Why hath the Lord our God done all theſe things to us? thou ſhalt ſay to them: As you have forſaken me, and ſerved a ſtrange god in your own land, ſo ſhall you ſerve ſtrangers in a land that is not your own.

20 Declare ye this to the houſe of Jacob, and publiſh it in Juda, ſaying:

21 Hear, O fooliſh people, and without underſtanding: who have eyes, and ſee not: and ears, and hear not.

22 Will not you then fear me, ſaith the Lord: and will you not repent at my preſence? I have ſet the ſand a bound for the ſea, an everlaſting ordinance, which it ſhall not paſs over: and the waves thereof ſhall toſs themſelves, and ſhall not prevail: they ſhall ſwell, and ſhall not paſs over it.

23 But the heart of this people is become hard of belief and provoking, they are revolted and gone away.

24 And they have not ſaid in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due ſeaſon: who preſerveth for us the fulneſs of the yearly harveſt.

25 Your iniquities have turned theſe things away, and your ſins have withholden good things from you.

26 For among my people are found wicked men, that lie in wait as fowlers, ſetting ſnares and traps to catch men.

27 As a net is full of birds, ſo their houſes are full of deceit: therefore are they become great and enriched.

28 They are grown groſs and fat: and have moſt wickedly tranſgreſſed my words. ‖ They have not judged the cauſe of the widow, they have not managed the cauſe of the fatherleſs, and they have not judged the judgment of the poor.

‖ Iſai. 1. 23. Zach. 7. 10.

29 Shall I not viſit for theſe things, ſaith the Lord? or ſhall not my ſoul take revenge on ſuch a nation?

30 Aſtoniſhing and wonderful things have been done in the land.

31 The prophets propheſied falſhood, and the prieſts clapped their hands: and my people loved ſuch things: what then ſhall be done in the end thereof?

CHAP. VI.

The evils that threaten Jeruſalem. She is invited to return, and walk in the good way, and not to rely on ſacrifices without obedience.

STRENGTHEN yourſelves, ye ſons of Benjamin, in the midſt of Jeruſalem, and ſound the trumpet in Thecua, and ſet up the ſtandard over Bethacarem: for evil is ſeen out of the north, and a great deſtruction.

2 I have likened the daughter of Sion to a beautiful and delicate woman.

3 The ſhepherds ſhall come to her with their flocks: they have pitched *their* tents againſt her round about: every one ſhall feed them that are under his hand.

4 Prepare ye war againſt her: ariſe, and let us go up at mid-day: wo unto us, for the day is declined, for the ſhadows of the evening are grown longer.

5 Ariſe, and let us go up in the night, and deſtroy her houſes.

6 For thus ſaith the Lord of hoſts: Hew down her trees, caſt up a trench about Jeruſalem: this is the city to be viſited, all oppreſſion is in the midſt of her.

7 As a ciſtern maketh its water cold, ſo hath ſhe made her wickedneſs cold: violence

and ſpoil ſhall be heard in her, infirmity and ſtripes are continually before me.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee, leſt I make thee deſolate, a land uninhabited.

9 Thus ſaith the Lord of hoſts: They ſhall gather the remains of Iſrael, as in a vine, even to one cluſter: turn back thy hand, as a grape-gatherer into the baſket.

10 To whom ſhall I ſpeak? and to whom ſhall I teſtify, that he may hear? behold, their ears are uncircumciſed, and they cannot hear: behold the word of the Lord is become unto them a reproach: and they will not receive it.

11 Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the council of the young men together: for man and woman ſhall be taken, the ancient and he that is full of days.

12 And their houſes ſhall be turned over to others, with their lands and their wives together: for I will ſtretch forth my hand upon the inhabitants of the land, ſaith the Lord.

13 ‖ For from the leaſt of them even to the greateſt, all are given to covetouſneſs: and from the prophet even to the prieſt, all are guilty of deceit.

‖ Iſai. 56. 11. Infra 8. 10.

14 And they healed the breach of the daughter of my people diſgracefully, ſaying: Peace, peace: and there was no peace.

15 They were confounded, becauſe they committed abomination: yea, rather they were not confounded with confuſion, and they knew not how to bluſh: wherefore they ſhall fall among them that fall: in the time of their viſitation they ſhall fall down, ſaith the Lord.

16 Thus ſaith the Lord: Stand ye on the ways, and ſee, and aſk for the old paths, which is the good way, and walk ye in it: ‖ and you ſhall find refreſhment for your ſouls. And they ſaid: We will not walk.

‖ Matt. 11. 29.

17 And I appointed watchmen over you, ſaying: Hearken ye to the ſound of the trumpet. And they ſaid: We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what great things I will do to them.

19 Hear, O earth: Behold I will bring evils upon this people, the fruits of their own thoughts: becauſe they have not heard my words, and they have caſt away my law.

20 ‖ To what purpoſe do you bring me frankincenſe from Saba, and the ſweet-ſmelling cane from a far country? your holocauſts are not acceptable, nor are your ſacrifices pleaſing to me.

‖ Mal. 1. 11.

21 Therefore thus ſaith the Lord: Behold I will bring deſtruction upon this people, by which fathers and ſons together ſhall fall, neighbour and kinſman ſhall periſh.

22 Thus ſaith the Lord: Behold a people cometh from the land of the north, and a great nation ſhall riſe up from the ends of the earth.

23 They ſhall lay hold on arrow and ſhield: they are cruel, and will have no mercy. Their voice ſhall roar like the ſea: and they ſhall mount upon horſes, prepared as men for war, againſt thee, O daughter of Sion.

24 We have heard the fame thereof, our hands grow feeble: anguiſh hath taken hold of us, as a woman in labour.

25 Go not out into the fields, nor walk in the high way: for the ſword of the enemy, *and* fear is on every ſide.

26 Gird thee with ſackcloth, O daughter of my people, and ſprinkle thee with aſhes: make thee mourning as for an only ſon, a bitter lamentation, becauſe the deſtroyer ſhall ſuddenly come upon us.

27 I have ſet thee for a ſtrong trier among my people: and thou ſhalt know, and prove their way.

28 All theſe princes go out of the way, they walk deceitfully, *they are* braſs and iron: they are all corrupted.

29 The bellows have failed, the lead is conſumed in the fire, the founder hath melted in vain: for their wicked deeds are not conſumed.

30 Call them reprobate ſilver, for the Lord hath rejected them.

CHAP. VII.

The temple of God ſhall not protect a ſinful people, without a ſincere converſion. The Lord will not receive the prayers of the prophet for them; becauſe they are obſtinate in their ſins.

THE word that came to Jeremias from the Lord, ſaying:

2 Stand in the gate of the houſe of the Lord, and proclaim there this word, and ſay: Hear ye the word of the Lord, all ye men of Juda, that enter in at theſe gates, to adore the Lord.

3 Thus ſaith the Lord of hoſts the God of Iſrael: ‖ Make your ways and your doings good: and I will dwell with you in this place.

‖ Infra 26. 13.

4 Truſt not in lying words, ſaying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

5 For if you will order well your ways,

and your doings: if you will execute judgment between a man and his neighbour,

6 If you oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, and walk not after ſtrange gods to your own hurt:

7 I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.

8 Behold you put your truſt in lying words, which ſhall not profit you:

9 To ſteal, to murder, to commit adultery, to ſwear falſly, to offer to Baalim, and to go after ſtrange gods, which you know not.

10 And you have come, and ſtood before me in this houſe, in which my name is called upon, and have ſaid: We are delivered, becauſe we have done all theſe abominations.

|| Matt. 21. 13. Mark 1. 17. Luke 19. 46.

11 || Is this houſe then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have ſeen *it*, ſaith the Lord.

12 Go ye to my place in Silo, where my name dwelt from the beginning: and ſee what I did to it for the wickedneſs of my people Iſrael:

13 And now, becauſe you have done all theſe works, ſaith the Lord: and I have ſpoken to you riſing up early, and ſpeaking, and you have not heard: || and I have called you, and you have not anſwered:

|| Prov. 1. 24. Iſai. 65. 12.

14 || I will do to this houſe, in which my name is called upon, and in which you truſt, and to the place which I have given you and your fathers, as I did to Silo.

|| 1 Kings 4. 2. & 10.

15 And I will caſt you away from before my face, as I have caſt away all your brethren, the whole ſeed of Ephraim.

|| Infra 11. 14. & 14. 11.

16 || Therefore do not thou pray for this people, nor take to thee praiſe and ſupplication for them, and do not withſtand me: for I will not hear thee.

17 Seeſt thou not what they do in the cities of Juda, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to ſtrange gods, and to provoke me to anger.

19 Do they provoke me to anger, ſaith the Lord? is it not themſelves to the confuſion of their own countenance?

20 Therefore thus ſaith the Lord God: Behold my wrath, and my indignation is enkindled againſt this place, upon men and upon beaſts, and upon the trees of the field, and upon the fruits of the land, and it ſhall burn, and ſhall not be quenched.

21 Thus ſaith the Lord of hoſts the God of Iſrael: Add your burnt-offerings to your ſacrifices, and eat ye the fleſh.

22 For I ſpoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt-offerings and ſacrifices.

23 But this thing I commanded them, ſaying: Hearken to my voice, and I will be your God, and you ſhall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you.

24 But they hearkened not, nor inclined their ear: but walked in their own will, and in the perverſity of their wicked heart: and went backward and not forward,

25 From the day that their fathers came out of the land of Egypt, even to this day. And I have ſent to you all my ſervants the prophets from day to day, riſing up early, and ſending.

26 And they have not hearkened to me: nor inclined their ear: but have hardened their neck, || and have done worſe than their fathers.

|| Infra 16. 12.

27 And thou ſhalt ſpeak to them all theſe words, but they will not hearken to thee: and thou ſhalt call them, but they will not anſwer thee.

28 And thou ſhalt ſay to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received inſtruction: faith is loſt, and is taken away out of their mouth.

29 Cut off thy hair, and caſt it away: and take up a lamentation on high: for the Lord hath rejected, and forſaken the generation of his wrath,

30 Becauſe the children of Juda have done evil in my eyes, ſaith the Lord. They have ſet their abominations in the houſe in which my name is called upon, to pollute it:

31 And they have built the high places of Topheth, which is in the valley of the ſon of Ennom, to burn their ſons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

32 Therefore behold the days ſhall come, ſaith the Lord, and it ſhall no more be called Topheth, nor the Valley of the ſon of Ennom: but the Valley of ſlaughter:

CHAP. VII. VER. 18. *The queen of heaven.* That is, the moon, which they worſhipped under that name.

VER. 22. *I commanded them not.* viz. Such ſacrifices as the Jews at this time offered, without obedience; which was the thing principally commanded: ſo that in compariſon with it, the offering of the holocauſts and ſacrifices was of ſmall account.

and they shall bury in Topheth, because there is no place.

33 And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

34 ‖ And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate. ‖ Zech. 26. 13.

CHAP. VIII.

Other evils that shall fall upon the Jews for their impenitence.

AT that time, saith the Lord, they shall cast out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them abroad to the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

3 And death shall be chosen rather than life, by all that shall remain of this wicked kindred in all places, which are left, to which I have cast them out, saith the Lord of hosts.

4 And thou shalt say to them: Thus saith the Lord: Shall not he that falleth, rise again? and he that is turned away, shall he not turn again?

5 Why then is this people in Jerusalem turned away with a stubborn revolting? they have laid hold on lying, and have refused to return.

6 I attended, and hearkened: no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

7 The kite in the air hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord.

8 How do you say: We are wise, and the law of the Lord is with us? Indeed the lying pen of the scribes hath wrought falshood.

9 The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them.

10 ‖ Therefore will I give their women to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow covetousness: from the prophet even to the priest all deal deceitfully. ‖ Isai. 56. 11. Supra 6. 13.

11 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: when there was no peace.

12 They are confounded, because they have committed abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, saith the Lord.

13 Gathering I will gather them together, saith the Lord, there is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are passed away.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us ‡ water of gall to drink: for we have sinned against the Lord. ‡ Infra 9. 15.

15 ‖ We looked for peace, and no good came: *for* a time of healing, and behold fear. ‖ Infra 14. 19.

16 The snorting of his horses was heard from Dan, all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

17 For behold I will send among you serpents basilisks, against which there is no charm: and they shall bite you, saith the Lord.

18 My sorrow is above sorrow, my heart mourneth within me.

19 Behold the voice of the daughter of my people from a far country: Is not the Lord in Sion, or is not her king in her? why then have they provoked me to wrath with their idols, and strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

22 Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?

CHAP. IX.

The prophet laments the miseries of his people: and their sins, which are the cause of them. He exhorts them to repentance.

WHO will give water to my head, and a fountain of tears to my eyes? and

I will weep day and night for the slain of the daughter of my people.

2 Who will give me in the wilderness a lodging-place of wayfaring men, and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors.

3 And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

4 Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

5 And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity.

6 Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

‖ Psal 27. 3. 8 ‖ Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him.

9 Shall I not visit *them* for these things, saith the Lord? or shall not my soul be revenged on such a nation?

10 For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts they are gone away and departed.

11 And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for want of an inhabitant.

12 Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through?

13 And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it.

14 But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.

15 Therefore thus saith the Lord of hosts the God of Israel: ‖ Behold I will feed this people with wormwood, and give them water of gall to drink. ‖ Infra 23. 15.

16 And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them, till they be consumed.

17 Thus saith the Lord of hosts the God of Israel: Consider ye, and call for the mourning women, and let them come: and send to them that are wise women, and let them make haste:

18 Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

19 For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded? because we have left the land, because our dwellings are cast down.

20 Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbour mourning.

21 For death is come up through our windows, it is entered into our houses, to destroy the children from without, the young men from the streets.

22 Speak: Thus saith the Lord: Even the carcase of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

23 Thus saith the Lord: ‖ Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches: ‖ 1 Cor. 1. 31. 2 Cor. 10. 17.

24 But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord.

25 Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised,

26 Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desert: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

CHAP. X.

Neither stars nor idols are to be feared, but the great Creator of all things. The chastisement of Jerusalem for her sins.

HEAR ye the word which the Lord hath spoken concerning you, O house of Israel.

2 Thus ſaith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the ſigns of heaven, which the heathens fear:

‖ Wiſ. 13. 11. & 14. 8. 3 For the laws of people are vain: ‖ for the works of the hand of the workman hath cut a tree out of the foreſt with an ax.

4 He hath decked it with ſilver and gold: he hath put it together with nails and hammers, that it may not fall aſunder.

5 They are framed after the likeneſs of a palm-tree, and ſhall not ſpeak: they muſt be carried to be removed, becauſe they cannot go. Therefore fear them not, for they can neither do evil nor good.

‖ Micheas 7. 18. 6 ‖ There is none like to thee, O Lord: thou art great, and great is thy name in might.

‡ Apoc. 15. 4. 7 ‡ Who ſhall not fear thee, O king of nations? for thine is the glory: among all the wiſe men of the nations, and in all their kingdoms there is none like unto thee.

8 They ſhall be all proved together to be ſenſeleſs and fooliſh: the doctrine of their vanity is wood.

9 Silver ſpread into plates is brought from Tharſis, and gold from Ophaz: the work of the artificer, and of the hand of the copper-ſmith: violet and purple is their clothing: all theſe things are the work of artificers.

10 But the Lord is the true God: he is the living God, and the everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his threatening.

11 Thus then ſhall you ſay to them: The gods that have not made heaven and earth, let them periſh from the earth, and from among thoſe places that are under heaven.

‖ Gen. 1. 1. Infra 51. 15. 12 ‖ He that maketh the earth by his power, that prepareth the world by his wiſdom, and ſtretcheth out the heavens by his knowledge.

‡ Pſ. 134. 7. Infra 51. 16. 13 At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: ‡ he maketh lightnings for rain, and bringeth forth the wind out of his treaſures.

14 Every man is become a fool for knowledge, every artiſt is confounded in his graven *idol*: for what he hath caſt is falſe, and there is no ſpirit in them.

15 They are vain things, and a ridiculous work: in the time of their viſitation they ſhall periſh.

16 The portion of Jacob is not like theſe: for it is he who formed all things: and Iſrael is the rod of his inheritance: the Lord of hoſts is his name.

17 Gather up thy ſhame out of the land, thou that dwelleſt in a ſiege.

18 For thus ſaith the Lord: Behold I will caſt away far off the inhabitants of the land at this time: and I will afflict them, ſo that they may be found.

19 Wo is me for my deſtruction, my wound is very grievous. But I ſaid: Truly this is my own evil, and I will bear it.

20 My tabernacle is laid waſte, all my cords are broken: my children are gone out from me, and they are not: there is none to ſtretch forth my tent any more, and to ſet up my curtains.

21 Becauſe the paſtors have done fooliſhly, and have not ſought the Lord: therefore have they not underſtood, and all their flock is ſcattered.

22 Behold the ſound of a noiſe cometh, a great commotion out of the land of the north: to make the cities of Juda a deſert, and a dwelling for dragons.

23 I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his ſteps.

24 Correct me, O Lord, but yet with judgment: and not in thy fury, leſt thou bring me to nothing.

25 Pour out thy indignation upon the nations that have not known thee, and upon the provinces that have not called upon thy name: becauſe they have eaten up Jacob, and devoured him, and conſumed him, and have deſtroyed his glory.

CHAP. XI.

The prophet proclaims the covenant of God: and denounces evils to the obſtinate tranſgreſſors of it. The conſpiracy of the Jews againſt him, a figure of their conſpiracy againſt Chriſt.

THE word that came from the Lord to Jeremias, ſaying:

2 Hear ye the words of this covenant, and ſpeak to the men of Juda, and to the inhabitants of Jeruſalem,

3 And thou ſhalt ſay to them: Thus ſaith the Lord the God of Iſrael: Curſed is the man that ſhall not hearken to the words of this covenant,

4 Which I commanded your fathers in the day that I brought them out of the land

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CHAP. X. VER. 23. *The way of a man is not his.* The meaning is, that notwithſtanding man's free will, yet he can do no good without God's help, nor evil without his permiſſion. So that, in the preſent caſe, all the evils which Nabuchodonoſor was about to bring upon Jeruſalem, could not have come but by the will of God.

of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God:

5 That I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered, and said: Amen, O Lord.

6 And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of this covenant, and do them:

7 For protesting I conjured your fathers in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said: Hearken ye to my voice:

8 And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

10 They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda have made void my covenant, which I made with their fathers.

11 Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction.

‖ Supra 2. 28. 13 ‖ For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

‖ Supra 7. 16. ‖ Infra 14. 11. 14 ‖ Therefore do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

15 What is the meaning that my beloved hath wrought much wickedness in my house? shall the holy flesh take away from thee thy crimes, in which thou hast boasted?

16 The Lord called thy name, a plentiful olive-tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it, and the branches thereof are burnt.

17 And the Lord of hosts that planted thee, hath pronounced evil against thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

18 But thou, O Lord, hast shewn me, and I have known: then thou shewedst me their doings.

19 And I *was* as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

‖ Infra 17. 10. & 20. 12. 20 ‖ But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause.

21 Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands.

22 Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die by famine.

23 And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

CHAP. XII.

The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.

‖ Ps. 51. 6. ‡ Job 21. 7. Habac. 1. 13. THOU indeed, O Lord, art just, if I plead with thee, ‖ but yet I will speak what is just to thee: ‡ Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

3 And thou, O Lord, hast known me,

CHAP. XI. VER. 20. *Sabaoth.* That is, of hosts or armies, a name frequently given to God in the scriptures.

Ibid. *Thy revenge.* This was rather a prediction of what was to happen, with an approbation of the divine justice, than an imprecation.

thou haſt ſeen me, and proved my heart with thee: gather them together as ſheep for a ſacrifice, and prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herb of every field wither for the wickedneſs of them that dwell therein? The beaſts and the birds are conſumed: becauſe they have ſaid: He ſhall not ſee our laſt end.

5 If thou haſt been wearied with running with footmen, how canſt thou contend with horſes? and if thou haſt been ſecure in a land of peace, what wilt thou do in the ſwelling of the Jordan?

6 For even thy brethren, and the houſe of thy father, even they have fought againſt thee, and have cried after thee with full voice: believe them not when they ſpeak good things to thee.

7 I have forſaken my houſe, I have left my inheritance: I have given my dear ſoul into the hand of her enemies.

8 My inheritance is become to me as a lion in the wood: it hath cried out againſt me, therefore have I hated it.

9 Is my inheritance to me as a ſpeckled bird? is it as a bird dyed throughout? come ye, aſſemble yourſelves, all ye beaſts of the earth, make haſte to devour.

10 Many paſtors have deſtroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a deſolate wilderneſs.

11 They have laid it waſte, and it hath mourned for me. With deſolation is all the land made deſolate: becauſe there is none that conſidereth in the heart.

12 The ſpoilers are come upon all the ways of the wilderneſs, for the ſword of the Lord ſhall devour from one end of the land to the other end thereof: there is no peace for all fleſh.

13 They have ſown wheat, and reaped thorns: they have received an inheritance, and it ſhall not profit them: you ſhall be aſhamed of your fruits, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lord againſt all my wicked neighbours, that touch the inheritance that I have ſhared out to my people Iſrael: Behold I will pluck them out of their land, and I will pluck the houſe of Juda out of the midſt of them.

15 And when I ſhall have plucked them out, I will return, and have mercy on them: and I will bring them back, every man to his inheritance, and every man into his land.

16 And it ſhall come to paſs, if they will be taught, and will learn the ways of my people, to ſwear by my name: The Lord liveth, as they have taught my people to ſwear by Baal: that they ſhall be built up in the midſt of my people.

17 But if they will not hear, I will utterly pluck out and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

Under the figure of a linen girdle is foretold the deſtruction of the Jews. Their obſtinacy in ſin brings all miſeries upon them.

THUS ſaith the Lord to me: Go, and get thee a linen girdle, and thou ſhalt put it about thy loins, and ſhall not put it into water.

2 And I got a girdle according to the word of the Lord, and put it about my loins.

3 And the word of the Lord came to me the ſecond time, ſaying:

4 Take the girdle which thou haſt got, which is about thy loins, and ariſe, go to the Euphrates, and hide it there in a hole of the rock.

5 And I went, and hid it by the Euphrates, as the Lord had commanded me.

6 And it came to paſs after many days, that the Lord ſaid me: Ariſe, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

7 And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it: and behold the girdle was rotten, ſo that it was fit for no uſe.

8 And the word of the Lord came to me, ſaying:

9 Thus ſaith the Lord: After this manner will I make the pride of Juda, and the great pride of Jeruſalem to rot.

10 This wicked people, that will not hear my words, and that walk in the perverſeneſs of their heart, and have gone after ſtrange gods to ſerve them, and to adore them: and they ſhall be as this girdle, which is fit for no uſe.

11 For as the girdle ſticketh cloſe to the loins of a man, ſo have I brought cloſe to me all the houſe of Iſrael, and all the houſe of Juda, ſaith the Lord: that they might be my people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 Thou ſhalt ſpeak therefore to them this word: Thus ſaith the Lord the God of Iſrael: Every bottle ſhall be filled with wine. And they ſhall ſay to thee: Do we not know that every bottle ſhall be filled with wine?

13 And thou ſhalt ſay to them: Thus ſaith the Lord: Behold I will fill all the inha-

bitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will scatter them every man from his brother, and fathers and sons, in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.

15 Hear ye, and give ear. Be not proud, for the Lord hath spoken.

16 Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

17 But if you will not hear this, my soul shall weep in secret for *your* pride: ‖ weeping it shall weep, and my eyes shall run down with tears, because the flock of the Lord is carried away captive. ‖ Lament. 1. 2.

18 Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your glory is come down from your head.

19 The cities of the south are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity.

20 Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

21 What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed *them* against thy own head: shall not sorrows lay hold on thee, as a woman in labour?

22 And if thou shalt say in thy heart: Why are these things come upon me? ‖ For the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled. ‖ Infra 30. 14.

23 If the Ethiopian can change his skin, or the leopard his spots: you also may do well, when you have learned evil.

24 And I will scatter them as stubble, which is carried away by the wind in the desert.

25 This *is* thy lot, and the portion of thy measure from me, saith the Lord, because thou hast forgotten me, and hast trusted in falsehood.

26 Wherefore I have also bared thy thighs against thy face, and thy shame hath appeared,

27 I have seen thy adulteries, and thy neighing, the wickedness of thy fornication: and thy abominations, upon the hills in the field. Wo to thee, Jerusalem, wilt thou not be made clean after me: how long yet?

CHAP. XIV.

A grievous famine: and the prophet's prayer on that occasion. Evils denounced to false prophets. The prophet mourns for his people.

THE word of the Lord that came to Jeremias concerning the words of the drought.

2 Judea hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of Jerusalem is gone up.

3 The great ones sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

4 For the destruction of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads.

5 Yea the hind also brought forth in the field, and left it: because there was no grass.

6 And they wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes failed, because there was no grass.

7 If our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many, we have sinned against thee.

8 O expectation of Israel, the Saviour thereof in time of trouble: why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge?

9 Why wilt thou be as a wandering man, as a mighty man that cannot save? but thou, O Lord, art among us, and thy name is called upon us, forsake us not.

10 Thus saith the Lord to this people, that have loved to move their feet, and have not rested, and have not pleased the Lord: He will now remember their iniquities, and visit their sins.

11 And the Lord said to me: ‖ Pray not for this people for *their* good. ‖ Supra 7. 16. & 11. 14.

12 When they fast I will not hear their prayers: and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

13 And I said: Ah, ah, ah, O Lord God: the prophets say to them: ‖ You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place. ‖ Supra 5. 11. Infra 23. 17.

14 And the Lord said to me: ‡ The prophets prophesy falsly in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they pro- ‡ Infra 29. 9.

phesy unto you a lying vision, and divination and deceit, and the seduction of their own heart.

15 Therefore thus saith the Lord concerning the prophets that prophesy in my name, whom I did not send, that say: Sword, and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy, shall be cast out in the streets of Jerusalem because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out their own wickedness upon them.

17 And thou shalt speak this word to them: ‖ Let my eyes shed down tears night and day, and let them not cease, because the virgin daughter of my people is afflicted with a great affliction, with an exceeding grievous evil.

‖ Lament. 2. 16. & 2. 18.

18 If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also and the priest are gone into a land which they knew not.

19 Hast thou utterly cast away Juda, or hath thy soul abhorred Sion? why then hast thou struck us, so that there is no healing for us? ‖ we have looked for peace, and there is no good: and for the time of healing, and behold trouble.

‖ Supra 8. 15.

20 We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against thee.

21 Give us not to be a reproach, for thy name's sake, and do not disgrace in us the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the graven things of the Gentiles that can send rain? or can the heavens give showers? art not thou the Lord our God, whom we have looked for? for thou hast made all these things.

CHAP. XV.

God is determined to punish the Jews for their sins. The prophet's complaint, and God's promise to him.

AND the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth.

2 And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: ‖ Such as are for death, to death: and such as *are* for the sword, to the sword: and such as *are* for famine, to famine: and such as *are* for captivity, to captivity.

‖ Zach. 11. 9.

3 And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth to devour and to destroy.

4 And I will give them up to the rage of all the kingdoms of the earth: ‖ because of Manasses the son of Ezechias the king of Juda, for all that he did in Jerusalem.

‖ 4 Kings 21. 7. & 12.

5 For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of intreating thee.

7 And I will scatter them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned from their ways.

8 Their widows are multiplied unto me above the sand of the sea: I have brought upon them against the mother of the young man a spoiler at noon-day: I have cast a terror on a sudden upon the cities.

9 ‖ She that hath borne seven is become weak, her soul hath fainted away: ‡ her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the Lord.

‖ 1 Kings 2. 5.

‡ Amos 8. 9.

10 Wo is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury, *yet* all curse me.

11 The Lord saith *to me:* Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation against the enemy.

12 Shall iron be allied with the iron from the north, and the brass?

13 Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders.

14 And I will bring thy enemies out of a land which thou knowest not: for a fire is kindled in my rage, it shall burn upon you.

15 O Lord, thou knowest, remember me,

CHAP. XV. VER. 12. *Shall iron be allied, &c.* Shall the *iron*, that is, the strength of Judea, stand against the stronger iron of the north, that is, of Babylon: or enter into an alliance upon equal footing with it? no certainly: but it must be broken by it.

and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have suffered reproach.

16 Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts.

‖ Ps. 1. 1. & 25. 4. 17 ‖ I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

‡ Infra 30. 15. 18 ‡ Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed? it is become to me as the falshood of deceitful waters that cannot be trusted.

19 Therefore thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face: and if thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

20 And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

CHAP. XVI.

The prophet is forbid to marry. The Jews shall be utterly ruined for their idolatry: but shall at length be released from their captivity, and the Gentiles shall be converted.

AND the word of the Lord came to me, saying:

2 Thou shalt not take thee a wife, neither shalt thou have sons, and daughters in this place.

3 For thus saith the Lord concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born in this land:

4 They shall die by the death of grievous illnesses: they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

5 For thus saith the Lord: Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the Lord, *my* mercy and commiserations.

6 Both the great and the little shall die in this land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.

7 And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them to drink of the cup, to comfort them for their father and mother.

8 And do not thou go into the house of feasting, to sit with them, and to eat and drink:

9 For thus saith the Lord of hosts, the God of Israel: Behold I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And when thou shalt tell this people all these words, and they shall say to thee: ‖ Wherefore hath the Lord pronounced against us all this great evil? what is our iniquity? and what is our sin, that we have sinned against the Lord our God? ‖ Supra 5. 19.

11 Thou shalt say to them: Because your fathers forsook me, saith the Lord: and went after strange gods, and served them, and adored them: and they forsook me, and kept not my law.

12 ‖ And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to me. ‖ Supra 7. 26.

13 So I will cast you forth out of this land, into a land which you know not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

14 Therefore behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt:

15 But, The Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

16 Behold I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

VER. 15. *Do not defend me in thy patience.* That is, let not thy patience and long-suffering, which thou usest towards sinners, keep thee from making haste to my assistance.

17 For my eyes *are* upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

18 And I will repay first their double iniquities, and their sins: because they have defiled my land with the carcasses of their idols, and they have filled my inheritance with their abominations.

19 O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore behold I will this once cause them to know, I will shew them my hand and my power: and they shall know that my name *is* the Lord.

CHAP. XVII.

For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh: God alone searcheth the heart, giving to every one as he deserves. The prophet prayeth to be delivered from his enemies: and preacheth up the observance of the sabbath.

THE sin of Juda is written with a pen of iron, with the point of a diamond, *it is* graven upon the table of their heart, upon the horns of their altars.

2 When their children shall remember their altars, and their groves, and their green trees upon the high mountains,

3 Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, *and* thy high places for sin in all thy borders.

4 And thou shalt be left stript of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not: because thou hast kindled a fire in my wrath, it shall burn for ever.

‡ Isai. 30. 2. & 31. 1. Infra 48. 7.

5 Thus saith the Lord: ‡ Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

‖ Infra 48. 6.

6 ‖ For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in drineſs in the desert, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

‡ Psal. 1. 3.

8 ‡ And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

9 The heart is perverse above all things, and unsearchable, who can know it?

‖ 1 Kings 16. 7. Psal 7. 10. Apoc. 2. 23.

10 I *am* the Lord ‖ who search the heart, and prove the reigns: who give to every one according to his way, and according to the fruit of his devices.

11 *As* the partridge hath hatched *eggs* which she did not lay: *so is* he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

12 A high and glorious throne from the beginning *is* the place of our sanctification:

13 O Lord, the hope of Israel: all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord the vein of living waters.

14 Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.

15 Behold they say to me: Where is the word of the Lord? let it come.

16 And I am not troubled, following thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips, hath been right in thy sight.

17 Be not thou a terror unto me, thou art my hope in the day of affliction.

18 Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them.

19 Thus saith the Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

20 And thou shalt say to them: Hear the word of the Lord, ye kings of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath day: and bring them not in by the gates of Jerusalem.

22 And do not bring burdens out of your houses on the sabbath-day, neither do

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CHAP. XVII. VER. 6. *Tamaric.* A barren shrub that grows in the driest parts of the wilderness.

VER. 18. *Let them be confounded, &c.* Such expressions as these in the writings of the prophets, are not to be understood as imprecations proceeding from malice or desire of revenge; but as prophetic predictions of evils that were about to fall upon impenitent sinners, and approbations of the ways of divine justice.

ye any work: ſanctify the ſabbath-day, as I commanded your fathers.

23 But they did not hear, nor inclined their ear: but hardened their neck, that they might not hear me, and might not receive inſtruction.

24 And it ſhall come to paſs: if you will hearken to me, ſaith the Lord, to bring in no burdens by the gates of this city on the ſabbath-day: and if you will ſanctify the ſabbath-day, to do no work therein:

25 Then ſhall there enter in by the gates of this city kings and princes, ſitting upon the throne of David, and riding in chariots and on horſes, they and their princes, the men of Juda, and the inhabitants of Jeruſalem: and this city ſhall be inhabited for ever.

26 And they ſhall come from the cities of Juda, and from the places round about Jeruſalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the ſouth, bringing holocauſts, and victims, and ſacrifices, and frankincenſe, and they ſhall bring in an offering into the houſe of the Lord.

27 But if you will not hearken to me, to ſanctify the ſabbath-day, and not to carry burdens, and not to bring them in by the gates of Jeruſalem on the ſabbath-day: I will kindle a fire in the gates thereof, and it ſhall devour the houſes of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

As clay in the hand of the potter, ſo is Iſrael in God's hand. He pardoneth penitents, and puniſheth the obſtinate. They conſpire againſt Jeremias, for which he denounceth to them the miſeries that hang over them.

THE word that came to Jeremias from the Lord, ſaying:

2 Ariſe, and go down into the potter's houſe, and there thou ſhalt hear my words.

3 And I went down into the potter's houſe, and behold he was doing a work on the wheel.

4 And the veſſel was broken which he was making of clay with his hands: and turning he made another veſſel, as it ſeemed good in his eyes to make it.

5 Then the word of the Lord came to me, ſaying:

6 ‖ Cannot I do with you, as this potter, O houſe of Iſrael, ſaith the Lord? behold as clay *is* in the hand of the potter, ſo are you in my hand, O houſe of Iſrael.

‖ Iſai. 45. 9. Rom. 9. 20.

7 I will ſuddenly ſpeak againſt a nation, and againſt a kingdom, ‡ to root out, and to pull down, and to deſtroy it.

‡ Supra 1. 10.

8 If that nation againſt which I have ſpoken, ſhall repent of their evil, I alſo will repent of the evil that I have thought to do to them.

9 And I will ſuddenly ſpeak of a nation and of a kingdom, to build up and plant it.

10 If it ſhall do evil in my ſight, that it obey not my voice: I will repent of the good that I have ſpoken to do unto it.

11 Now therefore tell the men of Juda, and the inhabitants of Jeruſalem, ſaying: Thus ſaith the Lord: Behold I frame evil againſt you, and deviſe a device againſt you: ‖ let every man of you return from his evil way, and make ye your ways and your doings good.

‖ 4 Kings 17. 13. Infra 25. 5. & 35. 15. Jonas 3. 9.

12 And they ſaid: We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverſeneſs of his evil heart.

13 Therefore thus ſaith the Lord: Aſk among the nations: Who hath heard ſuch horrible things, as the virgin of Iſrael hath done to exceſs?

14 Shall the ſnow of Libanus fail from the rock of the field? or can the cold waters that guſh out and run down, be taken away?

15 Becauſe my people have forgotten me, ſacrificing in vain, and ſtumbling in their ways, in ancient paths, to walk by them in a way not trodden:

16 ‖ That their land might be given up to deſolation, and to a perpetual hiſſing: every one that ſhall paſs by it, ſhall be aſtoniſhed, and wag his head.

‖ Infra 19. 8. & 49. 13 & 50. 13.

17 As a burning wind will I ſcatter them before the enemy: I will ſhew them the back, and not the face in the day of their deſtruction.

18 And they ſaid: Come, and let us invent devices againſt Jeremias: for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſtrike him with the tongue, and let us give no heed to all his words.

19 Give heed to me, O Lord, and hear the voice of my adverſaries.

20 Shall evil be rendered for good, becauſe they have digged a pit for my ſoul? Remember that I have ſtood in thy ſight, to ſpeak good for them, and to turn away thy indignation from them.

21 Therefore deliver up their children to

CHAP. XVIII. VER. 20. *Remember, &c.* This is ſpoken in the perſon of Chriſt, perſecuted by the Jews, and prophetically denouncing the evils that ſhould fall upon them in puniſhment of their crimes.

famine, and bring them into the hands of the ſword: let their wives be bereaved of children, and widows: and let their huſbands be ſlain by death: let their young men be ſtabbed with the ſword in battle.

22 Let a cry be heard out of their houſes: for thou ſhalt bring the robber upon them ſuddenly: becauſe they have digged a pit to take me, and have hid ſnares for my feet.

23 But thou, O Lord, knoweſt all their counſel againſt me unto death: forgive not their iniquity, and let not their ſin be blotted out from thy ſight: let them be overthrown before thy eyes, in the time of thy wrath do thou deſtroy them.

CHAP. XIX.

Under the type of breaking a potter's veſſel, the prophet foreſheweth the deſolation of the Jews for their ſins.

THUS ſaith the Lord: Go, and take a potter's earthen bottle, *and take* of the ancients of the people, and of the ancients of the prieſts:

2 And go forth into the valley of the ſon of Ennom, which is by the entry of the earthen gate: and there thou ſhalt proclaim the words, that I ſhall tell thee.

3 And thou ſhalt ſay: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jeruſalem: Thus ſaith the Lord of hoſts, the God of Iſrael: Behold I will bring an affliction upon this place: ſo that whoſoever ſhall hear it, his ears ſhall tingle:

4 Becauſe they have forſaken me, and have profaned this place: and have ſacrificed therein to ſtrange gods, whom neither they, nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

5 And they have built the high places of Baalim, to burn their children with fire for a holocauſt to Baalim: which I did not command, nor ſpeak of, neither did it once come into my mind.

6 Therefore behold the days come, ſaith the Lord, that this place ſhall no more be called Topheth, nor the valley of the ſon of Ennom, but the valley of ſlaughter.

7 And I will defeat the counſel of Juda and of Jeruſalem in this place: and I will deſtroy them with the ſword in the ſight of their enemies, and by the hands of them that ſeek their lives: and I will give their carcaſſes to be meat for the fowls of the air, and for the beaſts of the earth.

8 || And I will make this city an aſtoniſhment, and a hiſſing: every one that ſhall paſs by it, ſhall be aſtoniſhed, and ſhall hiſs becauſe of all the plagues thereof. || Supra 18. 16. Infra 49. 13. & 50. 13.

9 And I will feed them with the fleſh of their ſons, and with the fleſh of their daughters: and they ſhall eat every one the fleſh of his friend in the ſiege, and in the diſtreſs wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 And thou ſhalt break the bottle in the ſight of the men that ſhall go with thee.

11 And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts: Even ſo will I break this people, and this city, as the potter's veſſel is broken, which cannot be made whole again: and they ſhall be buried in Topheth, becauſe there is no other place to bury in.

12 Thus will I do to this place, ſaith the Lord, and to the inhabitants thereof: and I will make this city as Topheth.

13 And the houſes of Jeruſalem, and the houſes of the kings of Juda ſhall be unclean as the place of Topheth: all the houſes upon whoſe roofs they have ſacrificed to all the hoſt of heaven, and have poured out drink-offerings to ſtrange gods.

14 Then Jeremias came from Topheth, whither the Lord hath ſent him to propheſy, and he ſtood in the court of the houſe of the Lord, and ſaid to all the people:

15 Thus ſaith the Lord of hoſts, the God of Iſrael: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have ſpoken againſt it: becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

The prophet is perſecuted: he denounces captivity to his perſecutors, and bemoans himſelf.

NOW Phaſſur the ſon of Emmer the prieſt, who was appointed chief in the houſe of the Lord, heard Jeremias propheſying theſe words.

2 And Phaſſur ſtruck Jeremias the prophet, and put him in the ſtocks, that were in the upper gate of Benjamin, in the houſe of the Lord.

3 And when it was light the next day, Phaſſur brought Jeremias out of the ſtocks. And Jeremias ſaid to him: The Lord hath not called thy name Phaſſur, but fear on every ſide.

CHAP. XX. VER. 3. *Phaſſur.* This name ſignifies *increaſe* and *principality*: and therefore is here changed to *Magor-Miſſabib*, or *Fear on every ſide*: to denote the evils that ſhould come upon him in puniſhment of his oppoſing the word of God.

4 For thus ſaith the Lord: Behold I will deliver thee up to fear, thee and all thy friends: and they ſhall fall by the ſword of their enemies, and thy eyes ſhall ſee *it*, and I will give all Juda into the hand of the king of Babylon: and he ſhall carry them away to Babylon, and ſhall ſtrike them with the ſword.

5 And I will give all the ſubſtance of this city, and all its labour, and every precious thing thereof, and all the treaſures of the kings of Juda will I give into the hands of their enemies: and they ſhall pillage them, and take them away, and carry them to Babylon.

6 But thou Phaſſur, and all that dwell in thy houſe, ſhall go into captivity, and thou ſhalt go to Babylon, and there thou ſhalt die, and there thou ſhalt be buried, thou and all thy friends, to whom thou haſt propheſied a lie.

7 Thou haſt deceived me, O Lord, and I am deceived: thou haſt been ſtronger than I, and thou haſt prevailed: I am become a laughing-ſtock all the day, all ſcoff at me.

8 For I am ſpeaking now this long time, crying out *againſt* iniquity, and I often proclaim devaſtation: and the word of the Lord is made a reproach to me, and a deriſion all the day.

9 Then I ſaid: I will not make mention of him, nor ſpeak any more in his name: and there came in my heart as a burning fire, ſhut up in my bones, and I was wearied, not being able to bear it.

10 For I heard the reproaches of many, and terror on every ſide: Perſecute him, and let us Perſecute him: from all the men, that were my familiars, and continued at my ſide: if by any means he may be deceived, and we may prevail againſt him, and be revenged on him.

11 But the Lord is with me as a ſtrong warrior: therefore they that perſecute me ſhall fall, and ſhall be weak: they ſhall be greatly confounded, ‖ becauſe they have not underſtood the everlaſting reproach, which never ſhall be effaced.

‖ Infra 23. 40.

12 And thou, O Lord of hoſts, ‡ prover of the juſt, who ſeeſt the reins and the heart: let me ſee, I beſeech thee, thy vengeance on them: for to thee I have laid open my cauſe.

‡ Supra 11. 20. & 17. 10.

13 Sing ye to the Lord, praiſe the Lord: becauſe he hath delivered the ſoul of the poor out of the hand of the wicked.

14 ‖ Curſed be the day, wherein I was born: let not the day in which my mother bore me, be bleſſed.

‖ Job 3.

15 Curſed be the man that brought the tidings to my father, ſaying: A man-child is born to thee: and made him greatly rejoice.

16 Let that man be as the cities which the Lord hath overthrown, and hath not repented: let him hear a cry in the morning, and howling at noon-tide:

17 Who ſlew me not from the womb, that my mother might have been my grave, and her womb an everlaſting conception.

18 Why came I out of the womb, to ſee labour and ſorrow, and that my days ſhould be ſpent in confuſion?

CHAP. XXI.

The prophet's anſwer to the meſſengers of Sedecias, when Jeruſalem was beſieged.

THE word that came to Jeremias from the Lord, when king Sedecias ſent unto him Phaſſur the ſon of Melchias, and Sophonias the ſon of Maaſias the prieſt, ſaying:

2 Enquire of the Lord for us, for Nabuchodonoſor king of Babylon maketh war againſt us: if ſo be the Lord will deal with us according to all his wonderful works, that he may depart from us.

3 And Jeremias ſaid to them: Thus ſhall you ſay to Sedecias:

4 Thus ſaith the Lord, the God of Iſrael: Behold I will turn back the weapons of war that are in your hands, and with which you fight againſt the king of Babylon, and the Chaldeans, that beſiege you round about the walls: and I will gather them together in the midſt of this city.

5 And I myſelf will fight againſt you with an outſtretched hand, and with a ſtrong arm, and in fury, and in indignation, and in great wrath.

6 And I will ſtrike the inhabitants of this city, men and beaſts ſhall die of a great peſtilence.

7 And after this, ſaith the Lord, I will give Sedecias the king of Juda, and his ſervants, and his people, and ſuch as are left

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VER. 7. *Thou haſt deceived, &c.* The meaning of the prophet, is not to charge God with any untruth: but what he calls *deceiving*, was only the concealing from him, when he accepted of the prophetical commiſſion, the greatneſs of the evils which the execution of that commiſſion was to bring upon him.

VER. 12. *Let me ſee, &c.* This prayer proceeded not from hatred or ill-will, but zeal of juſtice.

VER. 14. *Curſed be the day, &c.* In theſe, and the following words of the prophet, there is a certain figure of ſpeech to expreſs with more energy the greatneſs of the evils to which his birth had expoſed him.

in this city from the peſtilence, and the ſword, and the famine, into the hand of Nabuchodonoſor the king of Babylon, and into the hand of their enemies, and into the hand of them that ſeek their life, and he ſhall ſtrike them with the edge of the ſword, and he ſhall not be moved to pity, nor ſpare them, nor ſhew mercy to them.

8 And to this people thou ſhalt ſay: Thus ſaith the Lord: Behold I ſet before you the way of life, and the way of death.

‖ Infra 38. 2. 9 ‖ He that ſhall abide in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that ſhall go out, and flee over to the Chaldeans, that beſiege you, ſhall live, and his life ſhall be to him as a ſpoil.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord: it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 And to the houſe of the king of Juda: Hear ye the word of the Lord,

‖ Infra 22. 3. 12 O houſe of David, thus ſaith the Lord: ‖ Judge ye judgment in the morning, and deliver him that is oppreſſed by violence out of the hand of the oppreſſor: leſt my indignation go forth like a fire, and be kindled, and there be none to quench it, becauſe of the evil of your ways.

13 Behold I *come* to thee that dwelleſt in a valley upon a rock above a plain, ſaith the Lord: and you ſay: Who ſhall ſtrike us? and who ſhall enter into our houſes?

14 But I will viſit upon you according to the fruit of your doings, ſaith the Lord: and I will kindle a fire in the foreſt thereof: and it ſhall devour all things round about it.

CHAP. XXII.

An exhortation both to king and people to return to God. The ſentence of God upon Joachaz, Joakim and Jechonias.

THUS ſaith the Lord: Go down to the houſe of the king of Juda, and there thou ſhalt ſpeak this word,

2 And thou ſhalt ſay: Hear the word of the Lord, O king of Juda, that ſitteſt upon the throne of David: thou and thy ſervants; and thy people, who enter in by theſe gates.

‖ Supra 21. 12. 3 Thus ſaith the Lord: ‖ Execute judgment and juſtice, and deliver him that is oppreſſed out of the hand of the oppreſſor: and afflict not the ſtranger, the fatherleſs and the widow, nor oppreſs them unjuſtly: and ſhed not innocent blood in this place.

4 For if you will do this thing indeed, then ſhall there enter in by the gates of this houſe, kings of the race of David ſitting upon his throne, and riding in chariots and on horſes, they and their ſervants, and their people.

5 But if you will not hearken to theſe words: I ſwear by myſelf, ſaith the Lord, that this houſe ſhall become a deſolation.

6 For thus ſaith the Lord to the houſe of the king of Juda: Thou art to me Galaad the head of Libanus: *yet* ſurely I will make thee a wilderneſs, *and* cities, not habitable.

7 And I will prepare againſt thee the deſtroyer and his weapons: and they ſhall cut down thy choſen cedars, and ſhall caſt them headlong into the fire.

‖ Deut. 29. 24. 3 Kings 9. 8. 8 And many nations ſhall paſs by this city: and they ſhall ſay every man to his neighbour: ‖ Why hath the Lord done ſo to this great city?

9 And they ſhall anſwer: Becauſe they have forſaken the covenant of the Lord their God, and have adored ſtrange gods, and ſerved them.

10 Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the Lord to Sellum the ſon of Joſias the king of Juda, who reigned inſtead of his father, who went forth out of this place: He ſhall return hither no more:

12 But in the place, to which I have removed him, there ſhall he die, and he ſhall not ſee this land any more.

13 Wo to him that buildeth up his houſe by injuſtice, and his chambers not in judgment: that will oppreſs his friend without cauſe, and will not pay him his wages.

14 Who ſaith: I will build me a wide

CHAP. XXI. VER. 13. *To thee that dwelleſt, &c.* He ſpeaks to Jeruſalem, confiding in the ſtrength of her ſituation upon rocks, ſurrounded with a deep valley.

CHAP. XXII. VER. 1. *Go down, &c.* The contents of this chapter are of a more ancient date than thoſe of the foregoing chapter: for the order of time is not always obſerved in the writings of the prophets.

VER. 6. *Galaad the head of Libanus.* By Galaad, a rich and fruitful country, is here ſignified the royal palace of the kings of the houſe of David: by Libanus, a high mountain abounding in cedar-trees, the populous city of Jeruſalem.

VER. 7. *Prepare.* Literally, *ſanctify.*

VER. 10. *Weep not for him that is dead, &c.* He means the good king Joſias, who by death was taken away, ſo as not to ſee the miſeries of his country.

Ibid. *Him that goeth away,* viz. *Sellum,* alias Joachaz, who was carried captive into Egypt.

house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermilion.

15 Shalt thou reign, because thou compares't thyself to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

16 He judged the cause of the poor and needy for his own good: was it not therefore because he knew me, saith the Lord?

17 But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

18 Therefore thus saith the Lord concerning Joakim the son of Josias king of Juda: They shall not mourn for him, Alas my brother, and alas sister: they shall not lament for him, Alas *my* lord, or alas the noble one.

19 He shall be buried with the burial of an ass, rotten and cast forth ‖ without the gates of Jerusalem.

‖ Infra 36. 30.

20 Go up to Libanus, and cry: and lift up thy voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

21 I spoke to thee in thy prosperity: and thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

22 The wind shall feed all thy pastors, and thy lovers shall go into captivity: and then shalt thou be confounded, and ashamed of all thy wickedness.

23 Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned when sorrows came upon thee, as the pains of a woman in labour?

24 As I live, saith the Lord, if Jechonias the son of Joakim the king of Juda were a ring on my right head, I would pluck him thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou feares't, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldeans.

26 And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

27 And they shall not return into the land, whereunto they lift up their mind to return thither.

28 Is this man Jechonias an earthen and a broken vessel? is he a vessel wherein is no pleasure? why are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord: Write this man barren, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David, and have power any more in Juda.

CHAP. XXIII.

God reproves evil governors; and promises to send good pastors; and Christ himself the prince of the pastors. He inveighs against false prophets preaching without being sent.

‖ WO to the pastors, that destroy and tear the sheep of my pasture, saith the Lord. ‖ Ezec. 13. 3. & 34. 2.

2 Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord.

3 And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

4 ‖ And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord. ‖ Supra 3. 15.

5 ‖ Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth. ‖ Isai. 4. 2 & 40. 11. & 45. 8. Infra 33. 14. Ezec. 34. 10. 11.

6 In those ‡ days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one. Dan. 9. 24. John 1. 45. ‡ Deut. 33. 28.

7 Therefore behold the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt:

8 But, ‖ The Lord liveth, who hath brought out, and brought hither the seed of the house of Israel from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land. ‖ Supra 16. 14.

VER. 30. *Write this man barren.* That is, childness: not that he had no children, but that his children should never sit on the throne of Juda.

9 To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the preſence of the Lord, and at the preſence of his holy words.

10 Becauſe the land is full of adulterers, becauſe the land hath mourned by reaſon of curſing, the fields of the deſert are dried up: and their courſe is become evil, and their ſtrength unlike.

11 For the prophet and the prieſt are defiled: and in my houſe I have found their wickedneſs, ſaith the Lord.

12 Therefore their way ſhall be as a ſlippery way in the dark: for they ſhall be driven on, and fall therein: for I will bring evils upon them, the year of their viſitation, ſaith the Lord.

13 And I have ſeen folly in the prophets of Samaria: they propheſied in Baal, and deceived my people Iſrael.

14 And I have ſeen the likeneſs of adulterers, and the way of lying in the prophets of Jeruſalem: and they ſtrengthened the hands of the wicked, that no man ſhould return from his evil doings: they are all become unto me as Sodom, and the inhabitants thereof as Gomorrha.

15 Therefore thus ſaith the Lord of hoſts to the prophets: ‖ Behold I will feed them with wormwood, and will give them gall to drink: for from the prophets of Jeruſalem corruption is gone forth into all the land.

‖ Supra 9. 15.

16 Thus ſaith the Lord of hoſts: ‖ Hearken not to the words of the prophets that propheſy to you, and deceive you: they ſpeak a viſion of their own heart, and not out of the mouth of the Lord.

‖ Infra 27. 9. & 29. 8.

17 They ſay to them that blaſpheme me: The Lord hath ſaid: ‖ You ſhall have peace: and to every one that walketh in the perverſeneſs of his own heart, they have ſaid: No evil ſhall come upon you.

‖ Supra 5. 12. & 14. 13.

18 For who hath ſtood in the counſel of the Lord, and hath ſeen and heard his word? Who hath conſidered his word and heard it.

19 † Behold the whirlwind of the Lord's indignation ſhall come forth, and a tempeſt ſhall break out and come upon the head of the wicked.

† Infra 30. 14.

20 The wrath of the Lord ſhall not return till he execute it, and till he accompliſh the thought of his heart: in the latter days you ſhall underſtand his counſel.

21 ‖ I did not ſend prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

‖ Infra 27. 15. & 29. 9.

22 If they had ſtood in my counſel, and had made my words known to my people, I ſhould have turned them from their evil way, and from their wicked doings.

23 Am I, think ye, a God at hand, ſaith the Lord, and not a God afar off?

24 Shall a man be hid in ſecret places, and I not ſee him, ſaith the Lord? do not I fill heaven and earth, ſaith the Lord?

25 I have heard what the prophets ſaid, that propheſy lies in my name, and ſay: I have dreamed, I have dreamed.

26 How long ſhall this be in the heart of the prophets that propheſy lies, and that propheſy the deluſions of their own heart?

27 Who ſeek to make my people forget my name through their dreams, which they tell every man to his neighbour: as their fathers forgot my name for Baal.

28 The prophet that hath a dream, let him tell a dream: and he that hath my word, let him ſpeak my word with truth: what hath the chaff to do with the wheat, ſaith the Lord?

29 Are not my words as a fire, ſaith the Lord: and as a hammer that breaketh the rock in pieces?

30 Therefore behold I *am againſt* the prophets, ſaith the Lord: who ſteal my words every one from his neighbour.

31 Behold I *am againſt* the prophets, ſaith the Lord: who uſe their tongues, and ſay: The Lord ſaith it.

32 Behold I *am againſt* the prophets that have lying dreams, ſaith the Lord: and tell them, and cauſe my people to err by their lying, and by their wonders: when I ſent them not, nor commanded them, who have not profited this people at all, ſaith the Lord.

33 If therefore this people, or the prophet, or the prieſt ſhall aſk thee, ſaying: What is the burden of the Lord? thou ſhalt ſay to them: You are the burden: for I will caſt you away, ſaith the Lord.

34 And as for the prophet, and the prieſt, and the people that ſhall ſay: The burden of the Lord: I will viſit upon that man, and upon his houſe.

35 Thus ſhall you ſay every one to his neighbour and to his brother: What hath the Lord anſwered? and what hath the Lord ſpoken?

36 And the burden of the Lord ſhall be mentioned no more, for every man's word ſhall be his burden: for you have perverted

CHAP. XXIII. VER. 34. *Burden of the Lord.* This expreſſion is here rejected and diſallowed, at leaſt for thoſe times: becauſe it was then uſed in mockery and contempt by the falſe prophets, and unbelieving people, who ridiculed the repeated threats of Jeremias under the name of his *burdens*.

the words of the living God, of the Lord of hosts our God.

37 Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

38 But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord:

39 Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

|| Supra 20. 11. 40 || And I will bring an everlasting reproach upon you, and a perpetual shame, which shall never be forgotten.

CHAP. XXIV.

Under the type of good and bad figs, he foretells the restoration of the Jews that had been carried away captive with Jechonias, and the desolation of those that were left behind.

THE Lord shewed me: and behold two baskets full of figs, set before the temple of the Lord: after that * Nabuchodonosor king of Babylon had carried away Jechonias the son of Joakim the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

* A. M. 3405. Ante C. 599.

2 One basket had very good figs, like the figs of the first season: and the other basket had very bad figs, which could not be eaten, because they were bad.

3 And the Lord said to me: What seest thou, Jeremias? And I said: Figs, the good figs, very good: and the bad figs, very bad, which cannot be eaten because they are bad.

4 And the word of the Lord came to me, saying:

5 Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

6 And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck *them* up.

7 And I will give them a heart to know me, that I am the Lord: || and they shall be my people, and I will be their God: because they shall return to me with their whole heart.

|| Supra 7. 2,3. Infra 18. 6.

8 || And as the very bad figs, that cannot be eaten, because they are bad: thus saith the Lord: So will I give Sedecias the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

|| Infra 29. 17.

9 And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a by-word, and a proverb, and to be a curse in all places to which I have cast them out.

10 And I will send among them the sword, and the famine, and the pestilence: till they be consumed out of the land which I gave to them, and their fathers.

CHAP. XXV.

The prophet foretells the seventy years captivity; and after that the destruction of Babylon, and other nations.

THE word that came to Jeremias concerning all the people of Juda, in the * fourth year of Joakim the son of Josias king of Juda (the same is the first year of Nabuchodonosor king of Babylon.)

* A. M. 3397. Ante C. 607.

2 Which Jeremias the prophet spoke to all the people of Juda, and to all the inhabitants of Jerusalem, saying:

3 From the thirteenth year of Josias the son of Ammon king of Juda until this day; this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you rising before day, and speaking, and you have not hearkened.

4 And the Lord hath sent to you all his servants the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear.

|| 4 Kings 17. 13. Supra 18. 11. Infra 35. 15.

5 When he said: || Return ye, every one from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and your fathers for ever and ever.

6 And go not after strange gods to serve them, and adore them: nor provoke me to wrath by the works of your hands, and I will not afflict you.

7 And you have not heard me, saith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore thus saith the Lord of hosts: Because you have not heard my words:

VER. 39. *Out of my presence.* That is, the Lord declares that out of his presence he will cast them, and bring them to captivity for their transgressions.

9 Behold I will ſend, and take all the kindreds of the north, ſaith the Lord, and Nabuchodonoſor the king of Babylon my ſervant: and I will bring them againſt this land, and againſt the inhabitants thereof, and againſt all the nations that are around about it: and I will deſtroy them, and make them an aſtoniſhment and a hiſſing, and perpetual deſolations.

10 And I will take away from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the mill, and the light of the lamp.

|| Par. 36. 22. 1 Eſdr. 1. 1. Infra 26. 6. & 29. 10. Dan. 9. 2.

11 || And all this land ſhall be a deſolation, and an aſtoniſhment: and all theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 And when the ſeventy years ſhall be expired, I will puniſh the king of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual deſolations.

13 And I will bring upon that land all my words, that I have ſpoken againſt it, all that is written in this book, all that Jeremias hath propheſied againſt all nations:

14 For they have ſerved them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15 For thus ſaith the Lord of hoſts the God of Iſrael: Take the cup of wine of this fury at my hand: and thou ſhalt make all the nations to drink thereof, unto which I ſhall ſend thee.

16 And they ſhall drink, and be troubled, and be mad becauſe of the ſword, which I ſhall ſend among them.

17 And I took the cup at the hand of the Lord, and I preſented it to all the nations to drink of it, to which the Lord ſent me:

18 To wit, Jeruſalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a deſolation, and an aſtoniſhment, and a hiſſing, and a curſe, as it is at this day.

19 Pharao the king of Egypt, and his ſervants, and his princes, and all his people,

20 And all in general: all the kings of the land of Auſitis, and all the kings of the land of the Philiſtines, and Aſcalon and Gaza, and Accaron, and the remnant of Azotus.

21 And Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the iſlands that are beyond the ſea.

23 And Dedan, and Thema, and Buz, and all that have their hair cut round.

24 And all the kings of Arabia, and all the kings of the weſt, that dwell in the deſert.

25 And all the kings of Zambri, and all the kings of Elam, and all the kings of the Medes:

26 And all the kings of the north far and near, every one againſt his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of Seſac ſhall drink after them.

27 And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts the God of Iſrael: Drink ye, and be drunken, and vomit: and fall, and riſe no more, becauſe of the ſword, which I ſhall ſend among you.

28 And if they refuſe to take the cup at thy hand to drink, thou ſhalt ſay to them: Thus ſaith the Lord of hoſts: Drinking you ſhall drink:

|| 1 Peter 4. 17.

29 || For behold I begin to bring evil on the city wherein my name is called upon, and ſhall you be as innocent and eſcape free? you ſhall not eſcape free: for I will call for the ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts.

|| Joel 3. 16. Amos 1. 2.

30 And thou ſhalt propheſy unto them all theſe words, and thou ſhalt ſay to them: || The Lord ſhall roar from on high, and ſhall utter his voice from his holy habitation: roaring he ſhall roar upon *the place* of his beauty: the ſhout as it were of them that tread grapes ſhall be given out againſt all the inhabitants of the earth.

31 The noiſe is come even to the ends of the earth: for the Lord entereth into judgment with the nations: he entereth into judgment with all fleſh, the wicked I have delivered up to the ſword, ſaith the Lord.

32 Thus ſaith the Lord of hoſts: Behold evil ſhall go forth from nation to nation: and a great whirlwind ſhall go forth from the ends of the earth.

33 And the ſlain of the Lord ſhall be at that day from one end of the earth even to the other end thereof: they ſhall not be lamented, and they ſhall not be gathered up, nor buried: they ſhall lie as dung upon the face of the earth.

CHAP. XXV. VER. 9. *My ſervant.* So this wicked king is here called; becauſe God made him his inſtrument in puniſhing the ſins of his people.

VER. 12. *Puniſh.* Literally, *viſit upon.*

VER. 26. *Seſac.* That is, Babel, or Babylon; which after bringing all theſe people under her yoke, ſhould quickly fall and be deſtroyed herſelf.

34 Howl, ye ſhepherds, and cry: and ſprinkle yourſelves with aſhes, ye leaders of the flock: for the days of your ſlaughter and your diſperſion are accompliſhed, and you ſhall fall like precious veſſels.

35 And the ſhepherds ſhall have no way to flee, nor the leaders of the flock to ſave themſelves.

36 A voice of the cry of the ſhepherds, and a howling of the principal of the flock: becauſe the Lord hath waſted their paſtures.

37 And the fields of peace have been ſilent becauſe of the fierce anger of the Lord.

38 He hath forſaken his covert as the lion, for their land is laid waſte becauſe of the wrath of the dove, and becauſe of the fierce anger of the Lord.

CHAP. XXVI.

The prophet is apprehended and accuſed by the prieſts: but diſcharged by the princes.

A. M. 3395. Ante C. 609. IN the beginning of the reign of Joakim the ſon of Joſias king of Juda, came this word from the Lord, ſaying:

2 Thus ſaith the Lord: Stand in the court of the houſe of the Lord, and ſpeak to all the cities of Juda, out of which they come, to adore in the houſe of the Lord, all the words which I have commanded thee to ſpeak unto them: leave not out one word,

3 If ſo be they will hearken and be converted every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedneſs of their doings.

4 And thou ſhalt ſay to them: Thus ſaith the Lord: If you will not hearken to me to walk in my law, which I have given you,

5 To give ear to the words of my ſervants the prophets, whom I ſent to you riſing up early, and ſending, and you have not hearkened:

‖ 1 Kings 4. 2. & 10. † Supra 7. 22. 6 ‖ I will make this houſe like Silo, † and I will make this city a curſe to all the nations of the earth.

7 And the prieſts, and the prophets, and all the people heard Jeremias ſpeaking theſe words in the houſe of the Lord.

8 And when Jeremias had made an end of ſpeaking all that the Lord had commanded him to ſpeak to all the people: the prieſts, and the prophets, and all the people laid hold on him, ſaying: Let him be put to death.

9 Why hath he propheſied in the name of the Lord, ſaying: This houſe ſhall be like Silo: and this city ſhall be made deſolate, without an inhabitant? And all the people were gathered together againſt Jeremias in the houſe of the Lord.

10 And the princes of Juda heard theſe words: and they went up from the king's houſe into the houſe of the Lord, and ſat in the entry of the new gate of the houſe of the Lord.

11 And the prieſts and the prophets ſpoke to the princes, and to all the people, ſaying: The Judgment of death is for this man: becauſe he hath propheſied againſt this city, as you have heard with your ears.

12 Then Jeremias ſpoke to all the princes, and to all the people, ſaying: ‖ The Lord ſent me, to propheſy concerning this houſe, and concerning this city all the words that you have heard. ‖ Supra 25. 11.

13 ‖ Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the evil that he hath ſpoken againſt you. ‖ Supra 7. 3.

14 But as for me, behold I am in your hands: do with me what is good and right in your eyes:

15 But know ye, and underſtand, that if you put me to death, you will ſhed innocent blood againſt your ownſelves, and againſt this city, and the inhabitants thereof. For in truth the Lord ſent me to you, to ſpeak all theſe words in your hearing.

16 Then the princes, and all the people ſaid to the prieſts, and to the prophets: There is no judgment of death for this man: for he hath ſpoken to us in the name of the Lord our God.

17 And ſome of the ancients of the land roſe up: and they ſpoke to all the aſſembly of the people, ſaying:

18 Micheas of Moraſthi was a prophet in the days of Ezechias king of Juda, and he ſpoke to all the people of Juda, ſaying: Thus ſaith the Lord of hoſts: ‖ Sion ſhall be ploughed like a field, and Jeruſalem ſhall be a heap of ſtones: and the mountain of the houſe the high places of woods. ‖ Micheas 3. 12.

19 Did Ezechias king of Juda, and all Juda, condemn him to death? did they not fear the Lord, and beſeech the face of the Lord: and the Lord repented of the

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VER. 38. *The dove.* This is commonly underſtood of Nabuchodonoſor, whoſe military ſtandard, they ſay, was a dove. But the Hebrew word *Jonah*, which is here rendered *a dove*, may alſo ſignify a waſter or oppreſſor, which name better agrees to that unmerciful prince; or by compariſon, as a dove's flight is the ſwifteſt, ſo would their deſtruction come upon them.

evil that he had ſpoken againſt them? therefore we are doing a great evil againſt our ſouls.

20 There was alſo a man that propheſied in the name of the Lord, Urias the ſon of Semei of Cariathiarim: and he propheſied againſt this city, and againſt this land, according to all the words of Jeremias.

21 And Joakim, and all his men in power, and his princes heard theſe words: and the king ſought to put him to death. And Urias heard it, and was afraid, and fled and went into Egypt.

22 And king Joakim ſent men into Egypt, Elnathan the ſon of Achobor, and men with him into Egypt.

23 And they brought Urias out of Egypt: and brought him to king Joakim, and he ſlew him with the ſword: and he caſt his dead body into the graves of the common people.

24 So the hand of Ahicam the ſon of Saphan was with Jeremias, that he ſhould not be delivered into the hands of the people, to put him to death.

CHAP. XXVII.

The prophet ſends chains to divers kings, ſignifying that they muſt bend their necks under the yoke of the king of Babylon. The veſſels of the temple ſhall not be brought back till all the reſt are carried away.

A. M. 3395. Ante C. 609. IN the beginning of the reign of Joakim the ſon of Joſias king of Juda, this word came to Jeremias from the Lord, ſaying:

2 Thus ſaith the Lord to me: Make thee bands, and chains: and thou ſhalt put them on thy neck.

3 And thou ſhalt ſend them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the meſſengers that are come to Jeruſalem to Sedecias the king of Juda.

4 And thou ſhalt command them to ſpeak to their maſters: Thus ſaith the Lord of hoſts the God of Iſrael: Thus ſhall you ſay to your maſters:

5 I made the earth, and the men, and the beaſts that are upon the face of the earth, by my great power, and by my ſtretched out arm: and I have given it to whom it ſeemed good in my eyes.

6 And now I have given all theſe lands into the hand of Nabuchodonoſor king of Babylon my ſervant: moreover alſo the beaſts of the field I have given him to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſon's ſon: till the time come for his land and himſelf: and many nations and great kings ſhall ſerve him.

8 But the nation and kingdom that will not ſerve Nabuchodonoſor king of Babylon, and whoſoever will not bend his neck under the yoke of the king of Babylon: I will viſit upon that nation with the ſword, and with famine, and with peſtilence, ſaith the Lord: till I conſume them by his hand.

9 ‖ Therefore hearken not to your prophets, and diviners, and dreamers, and ſoothſayers, and ſorcerers, that ſay to you: You ſhall not ſerve the king of Babylon. ‖ Supra 23. 16. Infra 29. 8.

10 For they propheſy lies to you: to remove you far from your country, and caſt you out, and to make you periſh.

11 But the nation that ſhall bend down their neck under the yoke of the king of Babylon, and ſhall ſerve him; I will let them remain in their own land, ſaith the Lord: and they ſhall till it, and dwell in it.

12 And I ſpoke to Sedecias the king of Juda according to all theſe words, ſaying: Bend down your necks under the yoke of the king of Babylon, and ſerve him, and his people, and you ſhall live.

13 Why will you die, thou and thy people by the ſword, and by famine, and by the peſtilence, as the Lord hath ſpoke againſt the nation that will not ſerve the king of Babylon?

14 Hearken not to the words of the prophets that ſay to you: You ſhall not ſerve the king of Babylon: for they tell you a lie.

15 ‖ For I have not ſent them, ſaith the Lord: and they propheſy in my name falſly: to drive you out, and that you may periſh, both you, and the prophets that propheſy to you. ‖ Supra 14. 14. & 23. 21. Infra 29. 9.

16 I ſpoke alſo to the prieſts, and to this people, ſaying: Thus ſaith the Lord: Hearken not to the words of your prophets, that propheſy to you, ſaying: Behold the veſſels of the Lord ſhall now in a ſhort time be

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CHAP. XXVII. VER. 1. *Joakim.* This revelation was made to the prophet in the beginning of the reign of Joakim: but the bands were not ſent, to the princes here named, before the reign of Sedecias, v. 3.

VER. 7. *His ſon.* viz. Evilmerodach; and his ſon's ſon, viz. Nabonydus, or Nabonadius, the *Baltaſſar* of Daniel, chap. v. and the laſt of the Chaldean kings.

brought again from Babylon: for they prophesy a lie unto you.

17 Therefore hearken not to them, but serve the king of Babylon, that you may live. Why should this city be given up to desolation?

18 But if they be prophets, and the word of the Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem, may not go to Babylon.

‖ 4 Kings 25. 13. 19 For thus saith the Lord of hosts ‖ to the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city:

20 Which Nabuchodonosor the king of Babylon did not take, when he carried away Jechonias the son of Joakim the king of Juda, from Jerusalem to Babylon, and all the great men of Juda and Jerusalem.

21 For thus saith the Lord of hosts the God of Israel, to the vessels that are left in the house of the Lord, and in the house of the king of Juda and Jerusalem:

22 They shall be carried to Babylon, and there they shall be until the day of their visitation, saith the Lord: and I will cause them to be brought, and to be restored in this place.

CHAP. XXVIII.

The false prophecy of Hananias: he dies that same year, as Jeremias foretold.

AND it came to pass in that year, in the beginning of the reign of Sedecias king of Juda, in the fourth * A. M. 3408. Ante C. 596. year, * in the fifth month, that Hananias the son of Azur a prophet of Gabaon spoke to me, in the house of the Lord before the priests, and all the people, saying:

2 Thus saith the Lord of hosts the God of Israel: I have broken the yoke of the king of Babylon.

3 As yet two years of days, and I will cause all the vessels of the house of the Lord to be brought back into this place, which Nabuchodonosor king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring back to this place Jechonias the son of Joakim king of Juda, and all the captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

5 And Jeremias the prophet said to Hananias the prophet in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

6 And Jeremias the prophet said: Amen, the Lord do so: the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the house of the Lord, and all the captives may return out of Babylon to this place.

7 Nevertheless hear this word, that I speak in thy ears, and in the ears of all the people:

8 The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

9 The prophet that prophesied peace: when his word shall come to pass, the prophet shall be known, whom the Lord hath sent in truth.

10 And Hananias the prophet took the chain from the neck of Jeremias the prophet, and broke it.

11 And Hananias spoke in the presence of all the people, saying: Thus saith the Lord: Even so will I break the yoke of Nabuchodonosor the king of Babylon after two full years from off the neck of all the nations.

12 And Jeremias the prophet went his way. And the word of the Lord came to Jeremias, after that Hananias the prophet had broken the chain from off the neck of Jeremias the prophet, saying:

13 Go, and tell Hananias: Thus saith the Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

14 For thus saith the Lord of hosts the God of Israel: I have put a yoke of iron upon the neck of all these nations, to serve Nabuchodonosor king of Babylon, and they shall serve him: moreover also I have given him the beasts of the earth.

15 And Jeremias the prophet said to Hananias the prophet: Hear now, Hananias: the Lord hath not sent thee, and thou hast made this people to trust in a lie.

16 Therefore thus saith the Lord: Behold I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the Lord.

17 And Hananias the prophet died in that year, in the seventh month.

CHAP. XXIX.

Jeremias writeth to the captives in Babylon, exhorting them to be easy there, and not to hearken to false prophets. That they shall be delivered after seventy years. But those that remain in Jerusalem shall perish by the sword, famine, and pestilence. And that Achab, Sedecias, and Semeias, false prophets, shall die miserably.

A. M. 3405. Ante C. 599. NOW these are the words of the letter which Jeremias the prophet sent from Jerusalem to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people, whom Nabuchodonosor had carried away from Jerusalem to Babylon:

2 After that Jechonias the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsmen, and the engravers were departed out of Jerusalem:

3 By the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias king of Juda sent to Babylon to Nabuchodonosor king of Babylon, saying:

4 Thus saith the Lord of hosts the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon:

5 Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number.

7 And seek the peace of the city, to which I have caused you to be carried away captives; and pray to the Lord for it: for in the peace thereof shall be your peace.

‖ Supra 14. 14. & 23. 16. & 27. 15. 8 For thus saith the Lord of hosts the God of Israel: ‖ Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream:

9 For they prophesy falsly to you in my name: and I have not sent them, saith the Lord.

‖ Supra 25. 12. 2 Par. 36. 21. 1 Esdr. 1. 1. Dan. 9. 2. 10 ‖ For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favour, to bring you again to this place.

11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

12 And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you.

13 You shall seek me, and shall find me: when you shall seek me with all your heart.

14 And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

15 Because you have said: The Lord hath raised us up prophets in Babylon:

16 For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

‖ Supra 24. 9. & 10. 17 Thus saith the Lord of hosts: ‖ Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs that cannot be eaten, because they are very bad.

18 And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

19 Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants the prophets rising by night, and sending: and you have not heard, saith the Lord.

20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

21 Thus saith the Lord of hosts the God of Israel, to Achab the son of Colias, and to Sedecias the son of Maasias, who prophesy unto you in my name falsly: Behold I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias, and like Achab, whom the king of Babylon fried in the fire:

23 Because they have acted folly in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in my name, which I commanded them not:

I am the judge and the witneſs, ſaith the Lord.

24 And to Semeias the Nehelamite thou ſhalt ſay:

25 Thus ſaith the Lord of hoſts the God of Iſrael: Becauſe thou haſt ſent letters in thy name to all the people that are in Jeruſalem, and to Sophonias the ſon of Maaſias the prieſt, and to all the prieſts, ſaying:

26 The Lord hath made thee prieſt inſtead of Joiada the prieſt, that thou ſhouldſt be ruler in the houſe of the Lord, over every man that raveth and propheſieth, to put him in the ſtocks, and into priſon.

27 And now why haſt thou not rebuked Jeremias the Anathothite, who propheſieth to you?

28 For he hath alſo ſent to us in Babylon, ſaying: It is a long time: build ye houſes, and dwell in them: and plant gardens, and eat the fruits of them.

29 So Sophonias the prieſt read this letter in the hearing of Jeremias the prophet.

30 And the word of the Lord came to Jeremias, ſaying:

31 Send to all them of the captivity, ſaying: Thus ſaith the Lord to Semeias the Nehelamite: Becauſe Semeias hath propheſied to you, and I ſent him not: and hath cauſed you to truſt in a lie:

32 Therefore thus ſaith the Lord: Behold I will viſit upon Semeias the Nehelamite, and upon his ſeed: he ſhall not have a man to ſit in the midſt of this people, and he ſhall not ſee the good that I will do to my people, ſaith the Lord: becauſe he hath ſpoken treaſon againſt the Lord.

CHAP. XXX.

God will deliver his people from their captivity: Chriſt ſhall be their king: and his church ſhall be glorious for ever.

A. M. 3406. Ante C. 598.

THIS *is* the word that came to Jeremias from the Lord, ſaying:

2 Thus ſaith the Lord, the God of Iſrael, ſaying: Write thee all the words that I have ſpoken to thee, in a book.

3 For behold the days come, ſaith the Lord, and I will bring again the captivity of my people Iſrael and Juda, ſaith the Lord: and I will cauſe them to return to the land which I gave to their fathers, and they ſhall poſſeſs it.

4 And theſe are the words that the Lord hath ſpoken to Iſrael and to Juda:

5 For thus ſaith the Lord: We have heard a voice of terror: there is fear, and no peace.

6 Aſk ye, and ſee if a man bear children? why then have I ſeen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?

7 ‖ Alas, for that day *is* great, neither is there the like to it: and it is the time of tribulation to Jacob, but he ſhall be ſaved out of it. ‖ Joel 2. 11. Amos 5. 18. Sophon. 1. 15.

8 And it ſhall come to paſs in that day, ſaith the Lord of hoſts, that I will break his yoke from off thy neck, and will burſt his bands: and ſtrangers ſhall no more rule over him:

9 But they ſhall ſerve the Lord their God, and David their king, whom I will raiſe up to them.

10 ‖ Therefore fear thou not, my ſervant Jacob, ſaith the Lord, neither be diſmayed, O Iſrael: for behold, I will ſave thee from a country afar off, and thy ſeed from the land of their captivity: and Jacob ſhall return, and be at reſt, and abound with all good things, and there ſhall be none whom he may fear: ‖ Iſai. 43. 5. & 44. 2. Luke 1. 71.

11 For I am with thee, ſaith the Lord, to ſave thee: for I will utterly conſume all the nations, among which I have ſcattered thee: but I will not utterly conſume thee: but I will chaſtiſe thee in judgment, that thou mayſt not ſeem to thyſelf innocent.

12 For thus ſaith the Lord: Thy bruiſe is incurable, thy wound is very grievous.

13 There is none to judge thy judgment to bind it up: thou haſt no healing medicines.

14 All thy lovers have forgotten thee, and will not ſeek after thee: ‖ for I have wounded thee with the wound of an enemy, with a cruel chaſtiſement: by reaſon of the multitude of thy iniquities, thy ſins are hardened. ‖ Supra 10. 19.

15 Why crieſt thou for thy affliction? thy ſorrow is incurable: for the multitude of thy iniquity, and for thy hardened ſins I have done theſe things to thee.

16 Therefore all they that devour thee, ſhall be devoured: and all thy enemies ſhall be carried into captivity: and they that waſte thee ſhall be waſted, and all that prey upon thee will I give for a prey.

CHAP. XXX. VER. 9. *David.* That is, Chriſt of the houſe of David.

17 For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion, an out-cast: This is she that hath none to seek after her.

18 Thus saith the Lord: Behold I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof.

19 And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened.

20 And their children shall be as from the beginning, and their assembly shall be permanent before me: and I will visit against all that afflict them.

21 And their leader shall be of themselves: and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the Lord?

22 And you shall be my people: and I will be your God.

23 Behold the whirlwind of the Lord, *his* fury going forth, a violent storm, it shall rest upon the head of the wicked.

24 The Lord will not turn away the wrath of his indignation, till he have executed and performed the thought of his heart: in the latter days you shall understand these things.

CHAP. XXXI.

The restoration of Israel. Rachel shall cease from mourning. The new covenant. The church shall never fail.

A. M. 3406. AT that time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord: The people that were left and escaped from the sword, found grace in the desert: Israel shall go to his rest.

3 The Lord hath appeared from afar to me. Yea I have loved thee with an everlasting love, therefore have I drawn thee, taking pity *on thee*.

4 And I will build thee again, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time:

6 For there shall be a day, in which the watchmen on mount Ephraim: shall cry: ‖ Arise, and let us go up to Sion to the Lord our God. ‖ Isai. 2. 3. Mich. 4. 2.

7 For thus saith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: shout ye, and sing, and say: Save, O Lord, thy people, the remnant of Israel.

8 Behold I will bring them from the north country, and will gather them from the ends of the earth: and among them shall be the blind and the lame, the woman with child, and she that is bringing forth together, a great company of them returning hither.

9 They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye nations, and declare *it* in the islands that are afar off, and say: He that scattered Israel will gather him: and he will keep him as the shepherd *doth* his flock.

11 For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

12 And they shall come, and shall give praise in mount Sion: and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

13 Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

14 And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

15 Thus saith the Lord: ‖ A voice was heard on high of lamentation, of mourning, and weeping of Rachel weeping for her children, and refusing to be comforted for them, because they are not. ‖ Mat. 2. 18.

16 Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

17 And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

18 Hearing I heard Ephraim when he went into captivity: thou hast chastised me, and I was instructed, as a young bullock

unaccuſtomed to the yoke. Convert me, and I ſhall be converted: for thou art the Lord my God.

19 For after thou didſt convert me, I did penance: and after thou didſt ſhew unto me, I ſtruck my thigh: I am confounded and aſhamed, becauſe I have borne the reproach of my youth.

20 Surely Ephraim is an honourable ſon to me, ſurely he is a tender child: for ſince I ſpoke of him, I will ſtill remember him. Therefore are my bowels troubled for him: pitying I will pity him, ſaith the Lord.

21 Set thee up a watch-tower, make to thee bitterneſs: direct thy heart into the right way, wherein thou haſt walked: return, O virgin of Iſrael, return to theſe thy cities.

22 How long wilt thou be diſſolute in delicioufneſs, O wandering daughter? for the Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.

23 Thus ſaith the Lord of hoſts, the God of Iſrael: As yet ſhall they ſay this word in the land of Juda, and in the cities thereof, when I ſhall bring back their captivity: The Lord bleſs thee, the beauty of juſtice, the holy mountain.

24 And Juda and all his cities ſhall dwell therein together: the huſbandmen and they that drive the flocks.

25 For I have inebriated the weary ſoul: and I have filled every hungry ſoul.

26 Upon this I was as it were awaked out of a ſleep, and I ſaw, and my ſleep was ſweet to me.

27 Behold the days come ſaith the Lord: and I will ſow the houſe of Iſrael and the houſe of Juda with the ſeed of men, and with the ſeed of beaſts.

28 And as I have watched over them, to pluck up, and to throw down, and to ſcatter, and deſtroy, and afflict: ſo will I watch over them, to build up, and to plant them, ſaith the Lord.

29 In thoſe days they ſhall ſay no more: || The fathers have eaten a ſour grape, and the teeth of the children are ſet on edge. || Ezec. 18. 2.

30 But every one ſhall die for his own iniquity: every man that ſhall eat the ſour grape, his teeth ſhall be ſet on edge.

31 || Behold the days ſhall come, ſaith the Lord, and I will make a new covenant with the houſe of Iſrael, and with the houſe of Juda: || Heb. 8. 8.

32 Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void, and I had dominion over them, ſaith the Lord.

33 But this ſhall be the covenant, that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord: || I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they ſhall be my people. || Heb. 10. 16.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying: Know the Lord: for all ſhall know me from the leaſt of them even to the greateſt, ſaith the Lord: || for I will forgive their iniquity, and I will remember their ſin no more. || Acts 10. 43.

35 Thus ſaith the Lord, who giveth the ſun for the light of the day, the order of the moon and of the ſtars, for the light of the night: who ſtirreth up the ſea, and the waves thereof roar, the Lord of hoſts is his name.

36 If theſe ordinances ſhall fail before me, ſaith the Lord: then alſo the ſeed of Iſrael ſhall fail, ſo as not to be a nation before me for ever.

37 Thus ſaith the Lord: If the heavens above can be meaſured, and the foundations of the earth ſearched out beneath: I alſo will caſt away all the ſeed of Iſrael, for all that they have done, ſaith the Lord.

38 Behold the days come, ſaith the Lord: that the city ſhall be built to the Lord from the tower of Hanameel even to the gate of the corner.

39 And the meaſuring line ſhall go out farther in his ſight upon the hill Gareb: and it ſhall compaſs Goatha,

40 And the whole valley of dead bodies, and of aſhes, and all the country of death, even to the torrent Cedron, and to the corner of the horſe-gate towards the eaſt, the Holy of the Lord: it ſhall not be plucked up, and it ſhall not be deſtroyed any more for ever.

CHAP. XXXII.

Jeremias by God's commandment, purchaſes a field of his kinſman: and propheſies the return of the people out of captivity: and the everlaſting covenant God will make with his church.

THE word that came to Jeremias from the Lord in the tenth year of Sedecias king of Juda: the ſame is the eighteenth year of Nabuchodonoſor. A. M. 3417. Ante V. 587.

2 At that time the army of the king of Babylon beſieged Jeruſalem: and Jeremias the prophet was ſhut up in the court of the priſon, which was in the houſe of the king of Juda.

3 For Sedecias king of Juda had ſhut him up, ſaying: Why hoſt thou propheſy, ſaying:

Thus ſaith the Lord: Behold I will give this city into the hand of the king of Babylon, and he ſhall take it?

4 And Sedecias king of Juda ſhall not eſcape out of the hand of the Chaldeans: but he ſhall be delivered into the hands of the king of Babylon: and he ſhall ſpeak to him mouth to mouth, and his eyes ſhall ſee his eyes.

5 And he ſhall lead Sedecias to Babylon: and he ſhall be there till I viſit him, ſaith the Lord. But if you will fight againſt the Chaldeans, you ſhall have no ſucceſs.

6 And Jeremias ſaid: The word of the Lord came to me, ſaying:

7 Behold, Hanameel the ſon of Sellum thy couſin ſhall come to thee, ſaying: Buy thee my field, which is in Anathoth, for it is thy right to buy it being next akin.

8 And Hanameel my uncle's ſon came to me, according to the word of the Lord, to the entry of the priſon, and ſaid to me: Buy my field, which is in Anathoth in the land of Benjamin: for the right of inheritance is thine, and thou art next of kin to poſſeſs it. And I underſtood that this was the word of the Lord.

9 And I bought the field of Hanameel my uncle's ſon, that is in Anathoth: and I weighed him the money, ſeven ſtaters, and ten pieces of ſilver.

10 And I wrote it in a book and ſealed it, and took witneſſes: and I weighed him the money in the balances.

11 And I took the deed of the purchaſe that was ſealed, and the ſtipulations, and the ratifications with the ſeals that were on the outſide.

12 And I gave the deed of the purchaſe to Baruch the ſon of Neri the ſon of Maaſias in the ſight of Hanameel my uncle's ſon, in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, and before all the Jews that ſat in the court of the priſon.

13 And I charged Baruch before them, ſaying:

14 Thus ſaith the Lord of hoſts the God of Iſrael: Take theſe writings, this deed of the purchaſe that is ſealed up, and this deed that is open: and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the Lord of hoſts the God of Iſrael: Houſes, and fields, and vineyards ſhall be poſſeſſed again in this land.

16 And after I had delivered the deed of purchaſe to Baruch the ſon of Neri, I prayed to the Lord, ſaying:

17 Alas, alas, alas, O Lord God, behold thou haſt made heaven and earth by thy great power, and thy ſtretched out arm: no word ſhall be hard to thee:

18 || Thou ſheweſt mercy unto thouſands, and returneſt the iniquity of the fathers into the boſom of their children after them: O moſt mighty great, and powerful, the Lord of hoſts is thy name. || Exod. 34. 7.

19 Great in counſel, and incomprehenſible in thought: whoſe eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

20 Who haſt ſet ſigns and wonders in the land of Egypt even until this day, and in Iſrael, and amongſt men, and haſt made thee a name as at this day.

21 And haſt brought forth thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and a ſtretched out arm, and with great terror.

22 And haſt given them this land which thou didſt ſwear to their fathers, to give them a land flowing with milk and honey.

23 And they came in, and poſſeſſed it: but they obeyed not thy voice, and they walked not in thy law: and they did not any of thoſe things that thou didſt command them to do, and all theſe evils are come upon them.

24 Behold works are built up againſt the city to take it: and the city is given into the hands of the Chaldeans, who fight againſt it, by the ſword, and the famine, and the peſtilence: and what thou haſt ſpoken, is all come to paſs, as thou thyſelf ſeeſt.

25 And ſayeſt thou to me, O Lord God: Buy a field for money, and take witneſſes, whereas the city is given into the hands of the Chaldeans?

26 And the word of the Lord came to Jeremias, ſaying:

27 Behold I am the Lord the God of all fleſh: ſhall any thing be hard for me?

28 Therefore thus ſaith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they ſhall take it.

29 And the Chaldeans that fight againſt this city, ſhall come and ſet it on fire, and burn it, with the houſes upon whoſe roofs they offered ſacrifice to Baal, and poured out drink-offerings to ſtrange gods, to provoke me to wrath.

30 For the children of Iſrael, and the children of Juda, have continually done evil in my eyes from their youth: the children of Iſrael who even till now provoke me with the work of their hands, ſaith the Lord.

31 For this city hath been to me a provocation and indignation from the day that

they built it, until this day, in which it ſhall be taken out of my ſight.

32 Becauſe of all the evil of the children of Iſrael, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their prieſts, and their prophets, the men of Juda, and the inhabitants of Jeruſalem.

33 And they have turned their backs to me, and not their faces: when I taught them early in the morning, and inſtructed them, and they would not hearken to receive inſtruction.

34 ‖ And they have ſet their idols in the houſe, in which my name is called upon, to defile it. ‖ 4 Kings 21. 4.

35 And they have built the high places of Baal, which are in the valley of the ſon of Ennom, to conſecrate their ſons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they ſhould do this abomination, and cauſe Juda to ſin.

36 And now therefore thus ſaith the Lord the God of Iſrael to this city, whereof you ſay that it ſhall be delivered into the hands of the king of Babylon by the ſword, and by famine, and by peſtilence:

37 Behold I will gather them together out of all the lands to which I have caſt them out in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cauſe them to dwell ſecurely.

38 And they ſhall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

40 And I will make an everlaſting covenant with them, and will not ceaſe to do them good: and I will give my fear in their heart, that they may not revolt from me.

41 And I will rejoice over them, when I ſhall do them good: and I will plant them in this land in truth, with my whole heart, and with all my ſoul.

42 For thus ſaith the Lord: As I have brought upon this people all this great evil: ſo will I bring upon them all the good that I now ſpeak to them.

43 And fields ſhall be purchaſed in this land: whereof you ſay that it is deſolate, becauſe there remaineth neither man nor beaſt, and it is given into the hands of the Chaldeans.

44 Fields ſhall be bought for money, and deeds ſhall be written, and ſealed, and witneſſes ſhall be taken, in the land of Benjamin, and round about Jeruſalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the ſouth: for I will bring back their captivity, ſaith the Lord.

CHAP. XXXIII.

God promiſes reduction from captivity, and other bleſſings: eſpecially the coming of Chriſt, whoſe reign in his church ſhall be glorious and perpetual.

AND the word of the Lord came to Jeremias the ſecond time, while he was yet ſhut up in the court of the priſon, ſaying: A. M. 3414. Ante C. 590.

2 Thus ſaith the Lord, who will do, and will form it, and prepare it, the Lord is his name.

3 Cry to me and I will hear thee: and I will ſhew thee great things, and ſure things which thou knoweſt not.

4 For thus ſaith the Lord the God of Iſrael to the houſes of this city, and to the houſes of the king of Juda, which are deſtroyed, and to the bulwarks, and to the ſword

5 Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have ſlain in my wrath, and in my indignation, hiding my face from this city becauſe of all their wickedneſs.

6 Behold I will cloſe their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.

7 And I will bring back the captivity of Juda, and the captivity of Jeruſalem: and I will build them as from the beginning.

8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me: and I will forgive all their iniquities, whereby they have ſinned againſt me, and deſpiſed me.

9 And it ſhall be to me a name, and a joy, and a praiſe, and a gladneſs before all the nations of the earth, that ſhall hear of all the good things which I will do to them: and they ſhall fear and be troubled for all the good things, and for all the peace, that I will make for them.

10 Thus ſaith the Lord: There ſhall be heard again in this place (which you ſay is deſolate, becauſe there is neither man nor beaſt: in the cities of Juda, and without

CHAP. XXXIII. VER. 6. *The prayer of peace.* That is, the peace and welfare which they pray for.

Jeruſalem, which are deſolate without man, and without inhabitant, and without beaſt)

11 The voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay: Give ye glory to the Lord of hoſts, for the Lord is good, for his mercy endureth for ever: and of them that ſhall bring their vows into the houſe of the Lord: for I will bring back the captivity of the land as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſts: There ſhall be again in this place that is deſolate without man, and without beaſt, and in all the cities thereof, an habitation of ſhepherds cauſing their flocks to lie down.

13 And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the ſouth: and in the land of Benjamin, and round about Jeruſalem, and in the cities of Juda ſhall the flocks paſs again under the hand of him that numbereth them, ſaith the Lord.

14 Behold the days come, ſaith the Lord, that I will perform the good word that I have ſpoken to the houſe of Iſrael, and to the houſe of Juda.

15 In thoſe days, and at that time, I will make the bud of juſtice to ſpring forth unto David, and he ſhall do judgment and juſtice in the earth.

16 In thoſe days ſhall Juda be ſaved, and Jeruſalem ſhall dwell ſecurely: and this is the name that they ſhall call him, The Lord our juſt one.

17 For thus ſaith the Lord: There ſhall not be cut off from David a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall there be cut off from the prieſts and Levites a man before my face, to offer holocauſts, and to burn ſacrifice, and to kill victims continually.

19 And the word of the Lord came to Jeremias, ſaying:

20 Thus ſaith the Lord: If my covenant with the day can be made void, and my covenant with the night, that there ſhould not be day and night in their ſeaſon:

21 Alſo my covenant with David my ſervant may be made void, that he ſhould not have a ſon to reign upon his throne, and *with the* Levites and prieſts my miniſters.

22 As the ſtars of heaven cannot be numbered, nor the ſand of the ſea be meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites my miniſters.

23 And the word of the Lord came to Jeremias, ſaying:

24 Haſt thou not ſeen what this people hath ſpoken, ſaying: The two families which the Lord had choſen, are caſt off: and they have deſpiſed my people, ſo that it is no more a nation before them?

25 Thus ſaith the Lord: If I have not ſet my covenant between day and night, and laws to heaven and earth:

26 Surely I will alſo caſt off the ſeed of Jacob, and of David my ſervant, ſo as not to take any of his ſeed to be rulers of the ſeed of Abraham, Iſaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

CHAP. XXXIV.

The prophet foretells that Sedecias ſhall fall into the hands of Nabuchodonoſor: God's ſentence upon the princes and people that had broken his covenant.

A. M. 3414. Ante C. 590.

THE word that came to Jeremias from the Lord (when Nabuchodonoſor king of Babylon, and all his army, and all the kingdoms of the earth that were under the power of his hand, and all the people fought againſt Jeruſalem and againſt all the cities thereof), ſaying:

2 Thus ſaith the Lord, the God of Iſrael: Go, and ſpeak to Sedecias king of Juda, and ſay to him: Thus ſaith the Lord: Behold I will deliver this city into the hands of the king of Babylon, and he ſhall burn it with fire.

3 And thou ſhalt not eſcape out of his hand: but thou ſhalt ſurely be taken, and thou ſhalt be delivered into his hand: and thy eyes ſhall ſee the eyes of the king of Babylon, and his mouth ſhall ſpeak with thy mouth, and thou ſhalt go to Babylon.

4 Yet hear the word of the Lord, O Sedecias king of Juda: Thus ſaith the Lord to thee: Thou ſhalt not die by the ſword,

5 But thou ſhalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee,

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VER. 17. *There ſhall not be cut off from David, &c.* This was verified in Chriſt, who is of the houſe of David; and whoſe kingdom in his church ſhall have no end.

VER. 18. *Neither ſhall there be cut off from the prieſts, &c.* This promiſe relates to the chriſtian prieſthood; which ſhall alſo continue for ever: the functions of which (more eſpecially the great ſacrifice of the altar) are here expreſſed, by the name of holocauſts, and other offerings of the law, which were ſo many figures of the chriſtian ſacrifice.

VER. 24. *Two families, &c.* viz. The families of the kings and prieſts.

CHAP. XXXIV. VER. 5. *Die in peace.* That is, by a natural death.

ſo ſhall they burn thee: and they ſhall mourn for thee, ſaying: Alas, Lord: for I have ſpoken the word, ſaith the Lord.

6 And Jeremias the prophet ſpoke all theſe words to Sedecias the king of Juda in Jeruſalem.

7 And the army of the king of Babylon fought againſt Jeruſalem, and againſt all the cities of Juda that were left, againſt Lachis, and againſt Azecha: for theſe remained of the cities of Juda, fenced cities.

8 The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jeruſalem making a proclamation:

9 That every man ſhould let his man-ſervant, and every man his maid-ſervant, being a Hebrew man or a Hebrew woman, go free: and that they ſhould not lord it over them, to wit, over the jews their brethren.

10 And all the princes, and all the people who entered into the covenant, heard that every man ſhould let his man-ſervant, and every man his maid-ſervant go free, and ſhould no more have dominion over them: and they obeyed, and let them go free.

11 But afterwards they turned: and brought back again their ſervants and their handmaids, whom they had let go free, and brought them into ſubjection as men-ſervants, and maid-ſervants.

12 And the word of the Lord came to Jeremias from the Lord, ſaying:

13 Thus ſaith the Lord the God of Iſrael: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the houſe of bondage, ſaying:

‖ Exod. 21. 2. Deut. 15. 12.

14 ‖ At the end of ſeven years, let ye go every man his brother being a Hebrew, who hath been ſold to thee, ſo he ſhall ſerve thee ſix years: and thou ſhalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

15 And you turned to-day, and did that which was right in my eyes, in proclaiming liberty every one to his brother: and you made a covenant in my ſight, in the houſe upon which my name is invocated.

16 And you are fallen back, and have defiled my name: and you have brought back again every man his man-ſervant, and every man his maid-ſervant, whom you had let go free, and ſet at liberty: and you have brought them into ſubjection to be your ſervants and handmaids.

17 Therefore thus ſaith the Lord: You have not hearkened to me, in proclaiming liberty every man to his brother, and every man to his friend: behold I proclaim a liberty for you, ſaith the Lord, to the ſword, to the peſtilence, and to the famine: and I will cauſe you to be removed to all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, and have not performed the words of the covenant which they agreed to in my preſence, when they cut the calf in two, ‖ and paſſed between the parts thereof: ‖ Gen. 15. 20.

19 The princes of Juda, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land that paſſed between the parts of the calf:

20 And I will give them into the hands of their enemies, and into the hands of them that ſeek their life: and their dead bodies ſhall be for meat to the fowls of the air, and to the beaſts of the earth.

21 And Sedecias the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that ſeek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

22 Behold I will command, ſaith the Lord, and I will bring them again to this city, and they ſhall fight againſt it, and take it, and burn it with fire: and I will make the cities of Juda a deſolation, without an inhabitant.

CHAP. XXXV.

The obedience of the Rechabites condemns the diſobedience of the Jews. The reward of the Rechabites.

A. M. 3398 Ante C. 606.

THE word that came to Jeremias from the Lord in the days of Joakim the ſon of Joſias king of Juda, ſaying:

2 Go to the houſe of the Rechabites: and ſpeak to them, and bring them into the houſe of the Lord, into one of the chambers of the treaſures, and thou ſhalt give them wine to drink.

3 And I took Jezonias the ſon of Jeremias the ſon of Habſanias, and his brethren, and all his ſons, and the whole houſe of the Rechabites.

4 And I brought them into the houſe

CHAP. XXXV. VER. 2. *Rechabites.* Theſe were of the race of Jethro, father-in-law to Moſes.

of the Lord, to the treasure-house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure-house of the princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

6 And they answered: We will not drink wine: because Jonadab the son of Rechab, ‖ our father commanded us, saying: You shall drink no wine, neither you, nor your children, for ever:

‖ 4 Kings 10. 15.

7 Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

8 Therefore we have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

9 Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

10 But we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us.

11 But when Nabuchodonosor king of Babylon came up to our land, we said: Come, let us go into Jerusalem from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

12 And the word of the Lord came to Jeremias, saying:

13 Thus saith the Lord of hosts the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words, saith the Lord?

14 The words of Jonadab the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

15 And I have sent to you all my servants the prophets, rising early, and sending and saying: ‖ Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

‖ Supra 18. 11. & 25. 5.

16 So the sons of Jonadab the son of Rechab have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

18 And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts the God of Israel: Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you:

19 Therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever.

CHAP. XXXVI.

Jeremias sends Baruch to read his prophecies in the temple; the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.

A. M. 3398. Ante C. 606.

AND it came to pass in the fourth year of Joakim the son of Josias king of Juda, that this word came to Jeremias by the Lord, saying:

2 Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations from the day that I spoke to thee, from the days of Josias even to this day.

3 If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity, and their sin.

4 So Jeremias called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremias all the words of the Lord, which he spoke to him, upon the roll of a book.

5 And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

6 Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the

CHAP. XXXVI. VER. 5. *Shut up.* Not that the prophet was now in prison; for the contrary appears from v. 19. but that he kept himself shut up, by reason of the persecutions he had lately met with. See chap. xxvi.

Lord on the faſting day: and alſo thou ſhalt read them in the hearing of all Juda that come out of their cities:

7 If ſo be they may preſent their ſupplication before the Lord, and may return every one from his wicked way: for great is the wrath and indignation which the Lord hath pronounced againſt this people.

8 And Baruch the ſon of Nerias did according to all that Jeremias the prophet had commanded him, reading out of the volume the words of the Lord in the houſe of the Lord.

9 And it came to paſs in the fifth year of Joakim the ſon of Joſias king of Juda, in the ninth month, that they proclaimed a faſt before the Lord to all the people in Jeruſalem, and to all the people that were come together out of the cities of Juda to Jeruſalem.

10 And Baruch read out of the volume the words of Jeremias in the houſe of the Lord, in the treaſury of Gamarias the ſon of Saphan the ſcribe, in the upper court, in the entry of the new gate of the houſe of the Lord, in the hearing of all the people.

11 And when Micheas the ſon of Gamarias the ſon of Saphan had heard out of the book all the words of the Lord,

12 He went down into the king's houſe to the ſecretary's chamber: and behold all the princes ſat there, Eliſama the ſcribe, and Daiaias the ſon of Semeias, and Elnathan the ſon of Achobor, and Gamarias the ſon of Saphan, and Sedecias the ſon of Hananias, and all the princes.

13 And Micheas told them all the words that he had heard when Baruch read out of the volume in the hearing of the people.

14 Therefore all the princes ſent Judi the ſon of Nathanias, the ſon of Selemias, the ſon of Chuſi, to Baruch, ſaying: Take in thy hand the volume in which thou haſt read in the hearing of the people, and come. So Baruch the ſon of Nerias took the volume in his hand, and came to them.

15 And they ſaid to him: Sit down and read theſe things in our hearing. And Baruch read in their hearing.

16 And when they had heard all the words, they looked upon one another with aſtoniſhment, and they ſaid to Baruch: We muſt tell the king all theſe words.

17 And they aſked him, ſaying: Tell us how didſt thou write all theſe words from his mouth.

18 And Baruch ſaid to them: With his mouth he pronounced all theſe words as if he were reading to me: and I wrote in a volume with ink.

19 And the princes ſaid to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

20 And they went in to the king into the court: but they laid up the volume in the chamber of Eliſama the ſcribe: and they told all the words in the hearing of the king.

21 And the king ſent Judi that he ſhould take the volume: who bringing it out of the chamber of Eliſama the ſcribe, read it in the hearing of the king, and of all the princes that ſtood about the king.

22 Now the king ſat in the winter-houſe, in the ninth month: and there was a hearth before him full of burning coals.

23 And when Judi had read three or four pages, he cut it with the penknife, and he caſt it into the fire, that was upon the hearth, till all the volume was conſumed with the fire that was on the hearth.

24 And the king and all his ſervants that heard all theſe words were not afraid, nor did they rend their garments.

25 But yet Elnathan, and Dalaias, and Gamarias ſpoke to the king, not to burn the book: and he heard them not.

26 And the king commanded Jeremiel the ſon of Amelech, and Saraias the ſon of Ezriel, and Selemias the ſon of Abdeel, to take up Baruch the ſcribe, and Jeremias the prophet: but the Lord hid them.

27 And the word of the Lord came to Jeremias the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, ſaying:

28 Take thee again another volume: and write in it all the former words that were in the firſt volume which Joakim the king of Juda hath burnt.

29 And thou ſhalt ſay to Joakim the king of Juda: Thus ſaith the Lord: Thou haſt burnt that volume, ſaying: Why haſt thou written therein, and ſaid: The king of Babylon ſhall come ſpeedily, and ſhall lay waſte this land: and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the Lord againſt Joakim the king of Juda: He ſhall have none to ſit upon the throne of David: and his dead body ſhall be caſt out to the heat by day, and to the froſt by night.

31 And I will puniſh him and his ſeed: and his ſervants for their iniquities, and I will

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VER. 30. *He ſhall have none, &c.* Becauſe his ſon Joachin or Jechonias, within three months after the death of his father, was carried away to Babylon, ſo that his reign is not worthy to be taken notice of.

bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they have not heard.

32 And Jeremias took another volume and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremias all the words of the book which Joakim the king of Juda had burnt with fire: and there were added besides many more words than had been before.

CHAP. XXXVII.

Jeremias propheſies that the Chaldeans, who had departed from Jeruſalem, would return and burn the city. He is caſt into priſon. His conference with Sedecias.

‖ 4 Kings 24. 17. Infra 52. 1.

NOW king Sedecias the ‖ son of Josias reigned instead of Jechonias the son of Joakim: whom Nabuchodonosor king of Babylon made king in the land of Juda.

‡ 2 Par. 36. 15.

2 ‡ But neither he, nor his servants, nor the people of the land did obey the words of the Lord, that he spoke in the hand of Jeremias the prophet.

* A. M. 3414. Ante C. 590.

3 And * king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias the priest to Jeremias the prophet, saying: Pray to the Lord our God for us.

4 Now Jeremias walked freely in the midst of the people: for they had not as yet cast him into prison. And the army of Pharao was come out of Egypt: and the Chaldeans that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

5 And the word of the Lord came to Jeremias the prophet, saying:

6 Thus saith the Lord the God of Israel: Thus shall you say to the king of Juda, who sent you to enquire of me: Behold the army of Pharao, which is come forth to help you, shall return into their own land into Egypt.

7 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

8 Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.

9 But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men: they shall rise up, every man from his tent, and burn this city with fire.

10 Now when the army of the Chaldeans was gone away from Jerusalem, because of Pharao's army,

11 Jeremias went forth out of Jerusalem to go into the land of Benjamin: and to divide a possession there in the presence of the citizens.

12 And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans.

13 And Jeremias answered: It is not so, I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias, and brought him to the princes.

14 Wherefore the princes were angry with Jeremias, and they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison.

15 So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

16 Then Sedecias the king sending, took him: and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremias said: There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

17 And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

18 Where are your prophets that propheſied to you, and said: The king of Babylon shall not come against you, and against this land?

19 Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.

20 Then king Sedecias commanded that Jeremias should be committed into the entry of the prison: and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

CHAP. XXXVIII.

The prophet at the inſtance of the great men is caſt into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.

NOW Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words that Jeremias spoke to all the people, saying: A. M. 3415. Ante C. 589.

2 Thus saith the Lord: ‖ Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: ‖ Supra 21. 9.

but he that ſhall go forth to the Chaldeans, ſhall live, and his life ſhall be ſafe, and he ſhall live.

3 Thus ſaith the Lord: This city ſhall ſurely be delivered into the hand of the army of the king of Babylon, and he ſhall take it.

4 And the princes ſaid to the king: We beſeech thee that this man may be put to death: for on purpoſe he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, ſpeaking to them according to theſe words: for this man ſeeketh not peace to this people, but evil.

5 And king Sedecias ſaid: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

6 Then they took Jeremias, and caſt him into the dungeon of Melchias the ſon of Amelech, which was in the entry of the priſon: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias ſunk into the mire.

7 Now Abdemelech the Ethiopian, an eunuch that was in the king's houſe, heard that they had put Jeremias in the dungeon: but the king was ſitting in the gate of Benjamin.

8 And Abdemelech went out of the king's houſe, and ſpoke to the king, ſaying:

9 My lord the king, theſe men have done evil in all that they have done againſt Jeremias the prophet, caſting him into the dungeon to die there with hunger, for there is no more bread in the city.

10 Then the king commanded Abdemelech the Ethiopian, ſaying: Take from hence thirty men with thee, and draw up Jeremias the prophet out of the dungeon, before he die.

11 So Abdelemech taking the men with him, went into the king's houſe that was under the ſtorehouſe: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias into the dungeon.

12 And Abdemelech the Ethiopian ſaid to Jeremias: Put theſe old rags, and theſe rent and rotten things under thy arms, and upon the cords: and Jeremias did ſo.

13 And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the priſon.

14 And king Sedecias ſent, and took Jeremias the prophet to him to the third gate, that was in the houſe of the Lord: and the king ſaid to Jeremias: I will aſk thee a thing, hide nothing from me.

15 Then Jeremias ſaid to Sedecias: If I ſhall declare it to thee, wilt thou not put me to death? and if I give thee counſel, thou wilt not hearken to me.

16 Then king Sedecias ſwore to Jeremias, in private, ſaying: As the Lord liveth, that made us this ſoul, I will not put thee to death, nor will I deliver thee into the hands of theſe men that ſeek thy life.

17 And Jeremias ſaid to Sedecias: Thus ſaith the Lord of hoſts the God of Iſrael: If thou wilt take a reſolution and go out to the princes of the king of Babylon, thy ſoul ſhall live, and this city ſhall not be burnt with fire: and thou ſhalt be ſafe, and thy houſe.

18 But if thou wilt not go out to the princes of the king of Babylon, this city ſhall be delivered into the hands of the Chaldeans, and they ſhall burn it with fire: and thou ſhalt not eſcape out of their hands.

19 And king Sedecias ſaid to Jeremias: I am afraid becauſe of the Jews that are fled over to the Chaldeans: leſt I ſhould be delivered into their hands, and they ſhould abuſe me.

20 But Jeremias anſwered: They ſhall not deliver thee: hearken, I beſeech thee, to the word of the Lord, which I ſpeak to thee, and it ſhall be well with thee, and thy ſoul ſhall live.

21 But if thou wilt not go forth: this is the word which the Lord hath ſhewn me:

22 Behold all the women that are left in the houſe of the king of Juda, ſhall be brought out to the princes of the king of Babylon: and they ſhall ſay: Thy men of peace have deceived thee, and have prevailed againſt thee, they have plunged thy feet in the mire, and in a ſlippery place, and they have departed from thee.

23 And all thy wives, and thy children ſhall be brought out to the Chaldeans, and thou ſhalt not eſcape their hands, but thou ſhalt be taken by the hand of the king of Babylon: and he ſhall burn this city with fire.

24 Then Sedecias ſaid to Jeremias: Let no man know theſe words, and thou ſhalt not die.

25 But if the princes ſhall hear that I have ſpoken with thee, and ſhall come to thee, and ſay to thee: Tell us what thou haſt ſaid to the king, hide it not from us, and we will not kill thee: and alſo what the king ſaid to thee:

26 Thou ſhalt ſay to them: I preſented my

CHAP. XXXVIII. VER. 22. *Thy men of peace. Viri pacifici tui.* That is, thy falſe friends, promiſing thee peace and happineſs, and by their evil counſels involving thee in miſery.

supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

27 So all the princes came to Jeremias, and asked him: and he spoke to them according to all the words that the king had commanded him; and they left him: for nothing had been heard.

28 But Jeremias remained in the entry of the prison, until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

CHAP. XXXIX.

After two years siege Jerusalem is taken. Sedecias is carried before Nabuchodonosor, who kills his sons in his sight, and then puts out his eyes. Jeremias is set at liberty.

* A. M. 3414. 4 Kings 25. 1. Infra 52. 1. IN the ninth year * of Sedecias king of Juda, in the tenth month, came Nabuchodonosor king of Babylon, and all his army to Jerusalem, and they besieged it.

* A. M. 3416. Ante C. 588. 2 And in the * eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

3 And all the princes of the king of Babylon came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Sereser, Rebmag, and all the rest of the princes of the king of Babylon.

4 And when Sedecias the king of Juda, and all the men of war saw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the desert.

5 But the army of the Chaldeans pursued after them: and they took Sedecias in the plain of the desert of Jericho, and when they had taken him, they brought him to Nabuchodonosor king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

6 And the king of Babylon slew the sons of Sedecias in Reblatha, before his eyes: and the king of Babylon slew all the nobles of Juda.

7 He also put out the eyes of Sedecias: and bound him with fetters, to be carried to Babylon.

8 And the Chaldeans burnt the king's house, and the houses of the people with fire, and they threw down the wall of Jerusalem.

9 And Nabuzardan the general of the army carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

10 But Nabuzardan the general left some of the poor people that had nothing at all, in the land of Juda, and he gave them vineyards, and cisterns at that time.

11 Now Nabuchodonosor king of Babylon had given charge to Nabuzardan the general concerning Jeremias, saying:

12 Take him, and set thy eyes upon him, and do him no harm: but as he hath a mind, so do with him.

13 Therefore Nabuzardan the general sent, and Nabusezban, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the king of Babylon,

14 Sent, and took Jeremias out of the court of the prison, and committed him to Godolias the son of Ahicam the son of Saphan, that he might go home, and dwell among the people.

15 But the word of the Lord came to Jeremias, when he was yet shut up in the court of the prison, saying: Go, and tell Abdemelech the Ethiopian, saying:

16 Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto good: and they shall be *accomplished* in thy sight in that day.

17 And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest:

18 But delivering, I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

Jeremias remains with Godolias the governor; who receives all the Jews that resort to him.

A. M. 3416. THE word that came to Jeremias from the Lord, after that Nabuzardan the general had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

2 And the general of the army taking Jeremias, said to him: The Lord thy God hath pronounced this evil upon this place,

3 And he hath brought it: and the Lord hath done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

4 Now then behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my

eyes upon thee: but if it do not pleaſe thee to come with me to Babylon, ſtay here: behold all the land is before thee, as thou ſhalt chooſe, and whither it ſhall pleaſe thee to go, thither go.

5 And come not with me: but dwell with Godolias the ſon of Ahicam the ſon of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell therefore with him in the midſt of the people: or whitherſoever it ſhall pleaſe thee to go, go. And the general of the army gave him victuals and preſents, and let him go.

6 And Jeremias went to Godolias the ſon of Ahicam to Maſphath: and dwelt with him in the midſt of the people that were left in the land.

7 And when all the captains of the army that were ſcattered through the countries, they and their companions, had heard that the king of Babylon had made Godolias the ſon of Ahicam governor of the country, and that he had committed unto him men and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon:

8 They came to Godolias to Maſphath: and Iſmahel the ſon of Nathanias, and Johanan, and Jonathan, the ſons of Caree, and Sareas the ſon of Thanehumeth, and the children of Ophi, that were of Netophathi, and Jezonias the ſon of Maachati, they and their men.

‖ 4 Kings 25. 24. 9 ‖ And Godolias the ſon of Ahicam the ſon of Saphan ſwore to them, and to their companions, ſaying: Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 Behold I dwell in Maſphath, that I may anſwer the commandment of the Chaldeans that are ſent to us: but as for you, gather ye the vintage, and the harveſt, and the oil, and lay it up in your veſſels, and abide in your cities which you hold.

11 Moreover all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias the ſon of Ahicam the ſon of Saphan ruler over them:

12 All the Jews, I ſay, returned out of all the places to which they had fled, and they came into the land of Juda to Godolias to Maſphath: and they gathered wine, and a very great harveſt.

13 Then Johanan the ſon of Caree, and all the captains of the army, that had been ſcattered about in the countries, came to Godolias to Maſphath.

14 And they ſaid to him: Know that Baalis the king of the children of Ammon hath ſent Iſmahel the ſon of Nathanias to kill thee. And Godolias the ſon of Ahicam believed them not.

15 But Johanan, the ſon of Caree, ſpoke to Godolias privately in Maſphath, ſaying: I will go, and I will kill Iſmahel the ſon of Nathanias, *and* no man ſhall know it leſt he kill thee, and all the Jews be ſcattered, that are gathered unto thee, and the remnant of Juda periſh.

16 And Godolias the ſon of Ahicam ſaid to Johanan the ſon of Caree: Do not this thing: for what thou ſayſt of Iſmahel is falſe.

CHAP. XLI.

Godolias is ſlain: the Jews that were with him are apprehenſive of the Chaldeans.

AND it came to paſs in the ſeventh month, that Iſmahel the ſon of Nathanias, the ſon of Eliſama of the royal blood, and the nobles of the king, and ten men with him, came to Godolias the ſon of Ahicam into Maſphath: and they eat bread there together in Maſphath. A. M. 3417. Ante C. 587.

2 And Iſmahel the ſon of Nathanias aroſe, and the ten men that were with him, and they ſtruck Godolias the ſon of Ahicam the ſon of Saphan with the ſword, and ſlew him whom the king of Babylon had made governor over the land.

3 Iſmahel ſlew alſo all the Jews that were with Godolias in Maſphath, and the Chaldeans that were found there, and the ſoldiers.

4 And on the ſecond day after he had killed Godolias, no man yet knowing it,

5 There came ſome from Sichem, and from Silo, and from Samaria, fourſcore men, with their beards ſhaven, and their clothes rent, and mourning: and they had offerings and incenſe in their hand, to offer in the houſe of the Lord.

6 And Iſmahel the ſon of Nathanias went forth from Maſphath to meet them, weeping all along as he went: and when he had met them, he ſaid to them: Come to Godolias the ſon of Ahicam.

7 And when they were come to the midſt of the city, Iſmahel the ſon of Nathanias ſlew them, *and caſt them into* the midſt of the pit, he and the men that were with him.

8 But ten men were found among them, that ſaid to Iſmahel: Kill us not: for we

have ſtores in the field, of wheat, and barley, and oil, and honey. And he forbore, and ſlew them not with their brethren.

9 And the pit into which Iſmahel caſt all the dead bodies of the men whom he ſlew becauſe of Godolias, is the ſame that king Aſa made, for fear of Baaſa the king of Iſrael: the ſame did Iſmahel the ſon of Nathanias fill with them that were ſlain.

10 Then Iſmahel carried away captive all the remnant of the people that were in Maſphath: the king's daughters, and all the people that remained in Maſphath: whom Nabuzardan the general of the army had committed to Godolias the ſon of Ahicam. And Iſmahel the ſon of Nathanias took them, and he departed, to go over to the children of Ammon.

11 But Johanan the ſon of Caree, and all the captains of the fighting men that were with him, heard of the evil that Iſmahel the ſon of Nathanias had done.

12 And taking all the men, they went out to fight againſt Iſmahel the ſon of Nathanias, and they found him by the great waters that are in Gabaon.

13 And when all the people that were with Iſmahel, had ſeen Johanan the ſon of Caree, and all the captains of the fighting men that were with him, they rejoiced.

14 And all the people whom Iſmahel had taken, went back to Maſphath: and they returned and went to Johanan the ſon of Caree.

15 But Iſmahel the ſon of Nathanias fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Then Johanan the ſon of Caree, and all the captains of the ſoldiers that were with him, took all the remnant of the people whom they had recovered from Iſmahel the ſon of Nathanias, from Maſphath, after that he had ſlain Godolias the ſon of Ahicam: valiant men for war, and the women, and the children, and the eunuchs, whom he had brought back from Gabaon:

17 And they departed, and ſat as ſojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt.

18 From the face of the Chaldeans: for they were afraid of them, becauſe Iſmahel the ſon of Nathanias had ſlain Godolias the ſon of Ahicam, whom the king of Babylon had made governor in the land of Juda.

CHAP. XLII.

Jeremias aſſures the remnant of the people, that if they will ſtay in Juda, they ſhall be ſafe: but if they go down into Egypt, they ſhall periſh.

THEN all the captains of the warriors, and Johanan the ſon of Caree, and Jezonias the ſon of Oſaias, and the reſt of the people from the leaſt to the greateſt came near: A. M. 3417.

2 And they ſaid to Jeremias the prophet: Let our ſupplication fall before thee: and pray thou for us to the Lord thy God for all this remnant, for we are left but a few of many, as thy eyes do behold us.

3 And let the Lord thy God ſhew us the way by which we may walk, and the thing that we muſt do.

4 And Jeremias the prophet ſaid to them: I have heard *you*: behold I will pray to the Lord your God according to your words: and whatſoever thing he ſhall anſwer me, I will declare it to you: and I will hide nothing from you.

5 And they ſaid to Jeremias: the Lord be witneſs between us of truth and faithfulneſs, if we do not according to every thing for which the Lord thy God ſhall ſend thee to us.

6 Whether it be good or evil, we will obey the voice of the Lord our God, to whom we ſend thee: that it may be well with us when we ſhall hearken to the voice of the Lord our God.

7 Now after ten days, the word of the Lord came to Jeremias.

8 And he called Johanan the ſon of Caree, and all the captains of the fighting men that were with him, and all the people from the leaſt to the greateſt.

9 And he ſaid to them: Thus ſaith the Lord the God of Iſrael, to whom you ſent me, to preſent your ſupplications before him:

10 If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeaſed for the evil that I have done to you.

11 Fear not becauſe of the king of Babylon, of whom you are greatly afraid: fear him not, ſaith the Lord: for I am with you, to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies to you, and will take pity on you, and will cauſe you to dwell in your own land.

CHAP. XLII. VER. 6. *Good or evil.* That is, agreeable or diſagreeable.

VER. 10. *I am appeaſed for the evil that I have done to you.* That is, I am appeaſed, as I have ſufficiently puniſhed you, and now I am reconciled with you.

13 But if you say: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

14 Saying: No, but we will go into the land of Egypt: where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

15 For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter in to dwell there:

16 The sword which you fear, shall overtake you there in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

17 And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem: so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach: and you shall see this place no more.

19 This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day,

20 For you have deceived your own souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

21 And now I have declared it to you this day, and you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath sent me to you.

22 Now therefore know certainly that you shall die by the sword, and by famine, and by pestilence in the place to which you desire to go to dwell there.

CHAP. XLIII.

The Jews, contrary to the orders of God by the prophet, go into Egypt, carrying Jeremias with them. He foretells the devastation of that land by the king of Babylon.

A. M. 3417. AND it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

2 Azarias the son of Osaias, and Johanan the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie: the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

3 But Baruch the son of Nerias setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

4 So Johanan the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5 But Johanan the son of Caree, and all the captains of the soldiers took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

6 Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan the general had left with Godolias the son of Ahicam the son of Saphan, and Jeremias the prophet, and Baruch the son of Nerias.

7 And they went into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnis.

8 And the word of the Lord came to Jeremias in Taphnis, saying:

9 Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharao's house in Taphnis: in the sight of the men of Juda.

10 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I will send, and take Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones which I have hid, and he shall set his throne over them.

11 And he shall come and strike the land of Egypt: such as are for death, to death: and such as are for captivity, to captivity: and such as are for the sword, to the sword.

12 And he shall kindle a fire in the temples of the gods of Egypt, and he shall burn them, and he shall carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment: and he shall go forth from thence in peace.

13 And he shall break the statues of the house of the sun: that are in the land of Egypt, and the temples of the gods of Egypt he shall burn with fire.

CHAP. XLIV.

The prophet's admonition to the Jews in Egypt againſt idolatry is not regarded: he denounces to them their deſtruction.

THE word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, ſaying:

2 Thus ſaith the Lord of hoſts the God of Iſrael: You have ſeen all this evil that I have brought upon Jeruſalem, and upon all the cities of Juda: and behold they are deſolate this day, and there is not an inhabitant in them:

3 Becauſe of the wickedneſs which they have committed, to provoke me to wrath, and to go and offer ſacrifice, and worſhip other gods, which neither they, nor you, nor your fathers knew.

4 And I ſent to you all my ſervants the prophets, riſing early, and ſending, and ſaying: Do not commit this abominable thing, which I hate.

5 But they heard not, nor inclined their ear to turn from their evil ways, and not to ſacrifice to ſtrange gods.

6 Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the ſtreets of Jeruſalem: and they are turned to deſolation and waſte, as at this day.

7 And now thus ſaith the Lord of hoſts the God of Iſrael: Why do you commit this great evil againſt your own ſouls, that there ſhould die of you man and woman, child and ſuckling out of the midſt of Juda, and no remnant ſhould be left you:

8 In that you provoke me to wrath with the works of your hands, by ſacrificing to other gods in the land of Egypt, into which you are come to dwell there: and that you ſhould periſh, and be a curſe, and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the ſtreets of Jeruſalem?

10 They are not cleanſed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I ſet before you and your fathers.

11 Therefore thus ſaith the Lord of hoſts the God of Iſrael: || Behold I will ſet my face upon you for evil: and I will deſtroy all Juda. || Amos 9. 4.

12 And I will take the remnant of Juda that have ſet their faces to go into the land of Egypt, and to dwell there: and they ſhall be all conſumed in the land of Egypt: they ſhall fall by the ſword, and by the famine: and they ſhall be conſumed from the leaſt even to the greateſt, by the ſword, and by the famine ſhall they die: and they ſhall be for an execration, and for a wonder, and for a curſe, and for a reproach.

13 And I will viſit them that dwell in the land of Egypt, as I have viſited Jeruſalem by the ſword, and by famine, and by peſtilence.

14 And there ſhall be none that ſhall eſcape, and remain of the remnant of the Jews that are gone to ſojourn in the land of Egypt: and that ſhall return into the land of Juda, to which they have a deſire to return to dwell there: there ſhall none return but they that ſhall flee.

15 Then all the men that knew that their wives ſacrificed to other gods: and all the women of whom there ſtood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, anſwered Jeremias, ſaying:

16 As for the word which thou haſt ſpoken to us in the name of the Lord, we will not hearken to thee:

17 But we will certainly do every word that ſhall proceed out of our own mouth, to ſacrifice to the queen of heaven, and to pour out drink-offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the ſtreets of Jeruſalem: and we were filled with bread, and it was well with us, and we ſaw no evil.

18 But ſince we left off to offer ſacrifice to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been conſumed by the ſword, and by famine.

19 And if we offer ſacrifice to the queen of heaven, and pour out drink-offerings to her: did we make cakes to worſhip her, to pour out drink-offerings to her, without our huſbands?

20 And Jeremias ſpoke to all the people, to the men, and to the women, and to all the people which had given him that anſwer, ſaying:

21 Was it not the ſacrifice that you offered in the cities of Juda, and in the ſtreets of Jeruſalem, you and your fathers, your kings, and your princes, and the people of

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CHAP. XLIV. VER. 17. *The queen of heaven.* The moon, which they worſhipped under this name.

the land, which the Lord hath remembered, and hath it not entered into his heart?

22 So that the Lord could no longer bear, becauſe of the evil of your doings, and becauſe of the abominations which you have committed: therefore your land is become a deſolation, and an aſtoniſhment, and a curſe, without an inhabitant, as at this day.

23 Becauſe you have ſacrificed to idols, and have ſinned againſt the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his teſtimones: therefore are theſe evils come upon you, as at this day.

24 And Jeremias ſaid to all the people, and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

25 Thus ſaith the Lord of hoſts the God of Iſrael, ſaying: You and your wives have ſpoken with your mouth, and fulfilled with your hands, ſaying: Let us perform our vows which we have made, to offer ſacrifice to the queen of heaven, and to pour out drink-offerings to her: you have fulfilled your vows, and have performed them indeed.

26 Therefore hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have ſworn by my great name, ſaith the Lord: that my name ſhall no more be named in the mouth of any man of Juda, in the land of Egypt, ſaying: The Lord God liveth.

27 Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, ſhall be conſumed, by the ſword, and by famine, till there be an end of them.

28 And a few men that ſhall flee from the ſword, ſhall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt to dwell there, ſhall know, whoſe word ſhall ſtand, mine, or theirs.

29 And this ſhall be a ſign to you, ſaith the Lord, that I will puniſh you in this place: that you may know that my words ſhall be accompliſhed indeed againſt you for evil.

30 Thus ſaith the Lord: Behold I will deliver Pharao Ephree king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life: as I delivered Sedecias king of Juda into the hand of Nabuchodonoſor the king of Babylon his enemy, and that ſought his life.

CHAP. XLV.

The prophet comforts Baruch in his affliction.

THE word that Jeremias the prophet ſpoke to Baruch the ſon of Nerias, when he had written theſe words in a book, out of the mouth of Jeremias, in the fourth year of Joakim the ſon of Joſias king of Juda, ſaying:

2 Thus ſaith the Lord the God of Iſrael to thee, Baruch:

3 Thou haſt ſaid: Wo is me, wretch that I am, for the Lord hath added ſorrow to my ſorrow: I am wearied with my groans, and I find no reſt.

4 Thus ſaith the Lord: Thus ſhalt thou ſay to him: Behold, them whom I have built, I do deſtroy: and them whom I have planted, I do pluck up, and all this land.

5 And doſt thou ſeek great things for thyſelf? Seek not: for behold I will bring evil upon all fleſh, ſaith the Lord: but I will give thee thy life, and ſave thee in all places whitherſoever thou ſhalt go.

CHAP. XLVI.

A prophecy againſt Egypt. The Jews ſhall return from captivity.

THE word of the Lord that came to Jeremias the prophet againſt the Gentiles,

2 Againſt Egypt, againſt the army of Pharao Nechao king of Egypt, which was by the river Euphrates in Charcamis, whom Nabuchodonoſor the king of Babylon defeated, in the fourth year * of Joakim the ſon of Joſias king of Juda. * A. M. 3397. Ante C. 607.

3 Prepare ye the ſhield and buckler, and go forth to battle.

4 Harneſs the horſes, and get up, ye horſemen: ſtand forth with helmets, furbiſh the ſpears, put on coats of mail.

5 What then? I have ſeen them diſmayed, and turning their backs, their valiant ones ſlain: they fled apace, and they looked not back: terror was round about, ſaith the Lord.

6 Let not the ſwift flee away, nor the ſtrong think to eſcape: they are overthrown, and fallen down, towards the north by the river Euphrates.

7 Who is this that cometh up as a flood: and his ſtreams ſwell like thoſe of rivers?

8 Egypt riſeth up like a flood, and the waves thereof ſhall be moved as rivers, and he ſhall ſay: I will go up and will cover the earth: I will deſtroy the city, and its inhabitants.

9 Get ye up on horſes, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Lybians that hold the ſhield, and the Lydians that take, and ſhoot arrows.

10 For this is the day of the Lord the God of hoſts, a day of vengeance, that he may revenge himſelf of his enemies: the ſword ſhall devour, and ſhall be filled, and ſhall be drunk with their blood: for there is a ſacrifice of the Lord God of hoſts in the north country, by the river Euphrates.

11 Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain doſt thou multiply medicines, there ſhall be no cure for thee.

12 The nations have heard of thy diſgrace, and thy howling hath filled the land: for the ſtrong hath ſtumbled againſt the ſtrong, and both are fallen together.

13 The word that the Lord ſpoke to Jeremias the prophet, how Nabuchodonoſor king of Babylon ſhould come and ſtrike the land of Egypt:

14 Declare ye to Egypt, and publiſh it in ‖ Supra 44. 1. Magdal, ‖ and let it be known in Memphis, and in Taphnis: ſay ye: Stand up, and prepare thyſelf: for the ſword ſhall devour all round about thee.

15 Why are thy valiant men come to nothing? they ſtood not: becauſe the Lord hath overthrown them,

16 He hath multiplied them that fall, and one hath fallen upon another, and they ſhall ſay: Ariſe, and let us return to our own people, and to the land of our nativity, from the ſword of the dove.

17 Call ye the name of Pharao king of Egypt, a tumult time hath brought.

18 *As* I live (ſaith the king, whoſe name is the Lord of hoſts) as Thabor is among the mountains, and as Carmel by the ſea, ſo ſhall he come.

19 Furniſh thyſelf to go into captivity, thou daughter inhabitant of Egypt: for Memphis ſhall be made deſolate, and ſhall be forſaken and uninhabited.

20 Egypt *is like* a fair and beautiful heifer: there ſhall come from the north one that ſhall goad her.

21 Her hirelings alſo that lived in the midſt of her, like fatted calves are turned back, and are fled away together, and they could not ſtand: for the day of their ſlaughter is come upon them, the time of their viſitation.

22 Her voice ſhall ſound like braſs, for they ſhall haſten with an army, and with axes they ſhall come againſt her, as hewers of wood.

23 They have cut down her foreſt, ſaith the Lord, which cannot be counted: they are multiplied above locuſts, and are without number.

24 The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

25 The Lord of hoſts the God of Iſrael hath ſaid: Behold I will viſit upon the tumult of Alexandria, and upon Pharao, and upon Egypt, and upon her gods, and upon her kings, and upon Pharao, and upon them that truſt in him.

26 And I will deliver them into the hand of them that ſeek their lives, and into the hand of Nabuchodonoſor king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited ‖ as in the days of old, ſaith the Lord. ‖ Ezec. 29. 13.

27 ‡ And thou my ſervant Jacob, fear not, and be not thou diſmayed, O Iſrael: for behold I will ſave thee from afar off, and thy ſeed out of the land of thy captivity: and Jacob ſhall return and be at reſt, and proſper: and there ſhall be none to terrify him. ‡ Iſai. 43. 1 & 44. 2.

28 And thou my ſervant Jacob, fear not, ſaith the Lord: becauſe I am with thee, for I will conſume all the nations to which I have caſt thee out: but thee I will not conſume, but I will correct thee in judgment, neither will I ſpare thee as if thou wert innocent.

CHAP. XLVII.

A prophecy of the deſolation of the Philiſtines, of Tyre, Sidon, Gaza, and Aſcalon.

THE word of the Lord that came to Jeremias the prophet againſt the people of Paleſtine, before Pharao took Gaza:

2 Thus ſaith the Lord: Behold there come up waters out of the north, and they ſhall be as an overflowing torrent, and they ſhall cover the land, and all that is therein, the city and the inhabitants thereof: then the men ſhall cry, and all the inhabitants of the land ſhall howl,

3 At the noiſe of the marching of arms, and of his ſoldiers, at the ruſhing of his chariots, and the multitude of his wheels.

CHAP. XLVI. VER. 16. *The dove.* See the annotation on chap. xxv. ver. 35.

VER. 25. *Viſit upon.* That is, puniſh.

Ibid. *Alexandria.* In the Hebrew, *No*, which was the ancient name of the city, to which Alexander gave afterwards the name of Alexandria.

The fathers have not looked back to the children, for feebleneſs of hands,

4 Becauſe of the coming of the day, in which all the Philiſtines ſhall be laid waſte, and Tyre, and Sidon ſhall be deſtroyed with all the reſt of their helpers. For the
‖ Deut. 2. 23. Amos 9. 7. Lord hath waſted the Philiſtines, ‖ the remnant of the iſle of Cappadocia.

5 Baldneſs is come upon Gaza: Aſcalon hath held her peace, with the remnant of their valley: how long ſhalt thou cut thyſelf?

6 O thou ſword of the Lord, how long wilt thou not be quiet? Go into thy ſcabbard, reſt, and be ſtill.

7 How ſhall it be quiet, when the Lord hath given it a charge againſt Aſcalon, and againſt the countries thereof by the ſea ſide, and there hath made an appointment for it?

CHAP. XLVIII.

A prophecy of the deſolation of Moab for their pride: but their captivity ſhall at laſt be releaſed.

Supra 27. Ezech. 25. AGAINST Moab thus ſaith the Lord of hoſts the God of Iſrael: Wo to Nabo, for it is laid waſte, and confounded: Cariathaim is taken: the ſtrong city is confounded, and hath trembled.

2 There is no more rejoicing in Moab over Heſebon: they have deviſed evil. Come, and let us cut it off from being a nation. Therefore ſhalt thou in ſilence hold thy peace, and the ſword ſhall follow thee.

3 A voice of crying from Oronaim: waſte, and great deſtruction.

4 Moab is deſtroyed: proclaim a cry for her little ones.

5 For by the aſcent of Luith ſhall the mourner go up with weeping: for in the deſcent of Oronaim the enemies have heard a howling of deſtruction:

‖ Supra 17. 6 6 Flee, ſave your lives: and be ‖ as heath in the wilderneſs.

7 For becauſe thou haſt truſted in thy bulwarks, and in thy treaſures, thou alſo ſhalt be taken: and Chamos ſhall go into captivity, his prieſts, and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: and the valleys ſhall periſh, and the plains ſhall be deſtroyed, for the Lord hath ſpoken:

9 Give a flower to Moab, for in its flower it ſhall go out: and the cities thereof ſhall be deſolate, and uninhabited.

10 Curſed be he that doth the work of the Lord deceitfully: and curſed be he that withholdeth his ſword from blood.

11 Moab hath been fruitful from his youth, and hath reſted upon his lees: and hath not been poured out from veſſel to veſſel, nor hath gone into captivity: therefore his taſte hath remained in him, and his ſcent is not changed.

12 Therefore behold the days come, ſaith the Lord, and I will ſend him men that ſhall order and overturn his bottles, and they ſhall caſt him down, and ſhall empty his veſſels, and break their bottles one againſt another.

13 And Moab ſhall be aſhamed of Chamos, ‖ as the houſe of Iſrael was aſhamed of Bethel, in which they truſted.
‖ 3 Kings 12. 29.

14 How do you ſay: We are valiant, and ſtout men in battle?
‡ Iſai. 16. 6.

15 Moab is laid waſte, and they have caſt down her cities: and her choice young men are gone down to the ſlaughter: ſaith the king, whoſe name is the Lord of hoſts.

16 The deſtruction of Moab is near to come: the calamity thereof ſhall come on exceeding ſwiftly.

17 Comfort him, all you that are round about him, and all you that know his name, ſay: How is the ſtrong ſtaff broken, the beautiful rod?

18 Come down from thy glory, and ſit in thirſt, O dwelling of the daughter of Dibon: becauſe the ſpoiler of Moab is come up to thee, he hath deſtroyed thy bulwarks.

19 Stand in the way, and look out, O habitation of Aroer: enquire of him that fleeth: and ſay to him that hath eſcaped: What is done?

20 Moab is confounded, becauſe he is overthrown: howl ye, and cry, tell ye it in Arnon, that Moab is waſted.

21 And judgment is come upon the plain country: upon Helon, and upon Jaſa, and upon Mephaath.

22 And upon Dibon, and upon Nabo, and upon the houſe of Deblathaim,

23 And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

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CHAP. XLVIII. VER. 7. *Chamos.* The idol of the Moabites.

VER. 10. *Deceitfully.* In the Greek, *negligently.* The *work of God* here ſpoken of is the puniſhment of the Moabites.

VER. 11. *Moab hath been fruitful.* That is, rich and flouriſhing. *And hath reſted upon his lees:* That is, remained in its bad morals: as wine not decanted has its lees mixt and remains muddy.

VER. 13. *Of Bethel.* That is, of their golden calf, which they worſhipped in Bethel.

24 And upon Carioth, and upon Bosra: and upon all the cities of the land of Moab, far, or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 Make him drunk, because he lifted up himself against the Lord: and Moab shall dash his hand in his own vomit, and he also shall be in derision.

27 For Israel hath been a derision unto thee: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led away captive.

28 Leave the cities, and dwell in the rock, you that dwell in Moab: and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

‖ Isai. 16. 6. 29 ‖ We have heard the pride of Moab, he is exceeding proud: his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart.

30 I know, saith the Lord, his boasting: and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

31 Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick-wall that mourn.

32 O vineyard of Sabama, I will weep for thee, with the mourning of Jazer: thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest, and thy vintage.

‖ Isai. 16. 33 ‖ Joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

34 From the cry of Hesebon even to Eleale, and to Jasa, they have uttered their voice: from Segor to Oronaim, *as* a heifer of three years old: the waters also of Nemrim shall be very bad.

35 And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

36 Therefore my heart shall sound for Moab like pipes: and my heart shall sound like pipes for the men of the brick-wall: because he hath done more than he could, therefore they have perished.

‖ Isai. 15. 2. Ezech. 7. 18. 37 ‖ For every head *shall be* bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

38 Upon all the house-tops of Moab, and in the streets thereof general mourning: because I have broken Moab as an useless vessel, saith the Lord.

39 How is it overthrown, and they have howled? How hath Moab bowed down the neck, and is confounded? And Moab shall be a derision, and an example to all round about him.

40 Thus saith the Lord: Behold he shall fly as an eagle, and shall stretch forth his wings to Moab.

41 Carioth is taken, and the strong-holds are won: and the heart of the valiant men of Moab in that day shall be as the heart of a woman in labour.

42 And Moab shall cease to be a people: because he hath gloried against the Lord.

43 Fear, and the pit, and the snare *come* upon thee, O inhabitant of Moab, saith the Lord.

‖ Isai. 24. 18. 44 ‖ He that shall flee from the fear, shall fall into the pit: and he that shall get up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith the Lord.

45 They that fled from the snare stood in the shadow of Hesebon: but there came a fire out of Hesebon, and a flame out of the midst of Seon, and it shall devour part of Moab, and the crown of the head of the children of tumult.

46 Wo to thee, Moab, thou hast perished, O people of Chamos: for thy sons, and thy daughters are taken captives.

47 And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.

CHAP. XLIX.

The like desolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.

‖ Supra 27. Ezech. 25. AGAINST the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then hath Melchom inherited Gad: and his people dwelt in his cities?

2 Therefore behold the days come saith the Lord, and I will cause the noise of war to be heard in Rabbath of the children of

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VER. 25. *The horn of Moab is cut off.* That is, the strength of Moab is cut off. A metaphor drawn from animals whose strength is in their horns.

VER. 43. *Fear.* That is, the sword of the enemy. *The pit.* That is, unforeseen calamities. *The snare.* That is, the ambushes laid by the enemy.

CHAP. XLIX. VER. 1. *Melchom.* The idol of the Ammonites.

Ammon, and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

3 Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath, gird yourselves with haircloth: mourn and go about by the hedges: for Melchom shall be carried into captivity, his priests, and his princes together.

4 Why gloriest thou in the valleys? thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

5 Behold I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee: and you shall be scattered every one out of one another's sight, neither shall there be any to gather together them that flee.

6 And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

A. M. 3417. 7 Against Edom. Thus saith the Lord of hosts: Is wisdom no more in Theman? counsel is perished from her children: their wisdom is become unprofitable.

8 Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the destruction of Esau upon him, the time of his visitation.

9 If grape-gatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

10 But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren, and his neighbours, and he shall not be.

11 Leave thy fatherless children: I will make them live: and thy widows shall hope in me.

12 For thus saith the Lord: Behold they whose judgment was not to drink of the cup, shall certainly drink: and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

13 For I have sworn by myself, saith the Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes.

‖ Abdias 1. 2. 14 ‖ I have heard a rumour from the Lord, and an embassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle.

15 For behold I have made thee a little one among the nations, despicable among men.

16 Thy arrogancy hath deceived thee, and the pride of thy heart? O thou that dwellest in the clifts of the rock, and endeavourest to lay hold on the height of the hill: ‖ but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord. ‖ Abdias 1. 4.

17 And Edom shall be desolate: ever one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

18 ‖ As Sodom was overthrown and Gomorrha, and the neighbours thereof, saith the Lord: there shall not a man dwell there, and there shall no son of man inhabit it. ‖ Gen. 19. 20.

19 Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? ‖ and who is that shepherd that can withstand my countenance? ‖ Job 41. 1.

20 Therefore hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts, which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

21 The earth is moved at the noise of their fall: the cry of their voice is heard in the Red sea.

22 Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

23 Against Damascus. Emath is confounded and Arphad: for they have heard very bad tidings, they are troubled *as* in the sea: through care they could not rest.

24 Damascus is undone, she is put to flight, trembling hath seized on her? anguish and sorrows have taken her as a woman in labour.

25 How have they forsaken the city of renown, the city of joy?

26 Therefore her young men shall fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the strongholds of Benadad.

28 Against Cedar, and against the kingdoms of Asor, which Nabuchodonosor king of Babylon destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

VER. 28. *Cedar*, and *Asor* were parts of Arabia: which with Moab, Ammon, Edom, &c. were all brought under the yoke of Nabuchodonosor.

29 They ſhall take their tents, and their flocks: and ſhall carry off for themſelves their curtains, and all their veſſels, and their camels: and they ſhall call fear upon them round about.

30 Flee ye, get away ſpeedily, ſit in deep holes, you that inhabit Aſor, ſaith the Lord: for Nabuchodonoſor king of Babylon hath taken counſel againſt you, and hath conceived deſigns againſt you.

31 Ariſe, and go up to a nation that is at eaſe, and that dwelleth ſecurely, ſaith the Lord: they have neither gates, nor bars: they dwell alone.

32 And their camels ſhall be for a ſpoil, and the multitude of their cattle for a booty: and I will ſcatter into every wind them that have their hair cut round, and I will bring deſtruction upon them from all their confines, ſaith the Lord.

33 And Aſor ſhall be a habitation for dragons, deſolate for ever: no man ſhall abide there, nor ſon of man inhabit it.

34 The word of the Lord that came to Jeremias the prophet againſt Elam, in the beginning of the reign of Sedecias king of Juda, ſaying:

35 Thus ſaith the Lord of hoſts: Behold I will break the bow of Elam, and their chief ſtrength.

36 And I will bring upon Elam the four winds from the four quarters of heaven: and I will ſcatter them into all theſe winds: and there ſhall be no nation, to which the fugitives of Elam ſhall not come.

37 And I will cauſe Elam to be afraid before their enemies, and in the ſight of them that ſeek their life: and I will bring evil upon them, my fierce wrath, ſaith the Lord: and I will ſend the ſword after them, till I conſume them.

38 And I will ſet my throne in Elam, and deſtroy kings and princes from thence, ſaith the Lord.

39 But in the latter days I will cauſe the captives of Elam to return, ſaith the Lord.

CHAP. L.

Babylon, which hath afflicted the Iſraelites, after their reſtoration, ſhall be utterly deſtroyed.

A. M. 3459. Ante C. 595. THE word that the Lord hath ſpoken againſt Babylon, and againſt the land of the Chaldeans, in the hand of Jeremias the prophet.

2 Declare ye among the nations, and publiſh it, lift up a ſtandard: proclaim, and conceal it not: ſay: Babylon is taken, Bel is confounded, Merodach is overthrown, their graven things are confounded, their idols are overthrown.

3 For a nation is come up againſt her out of the north, which ſhall make her land deſolate: and there ſhall be none to dwell therein, from man even to beaſt: yea they are removed, and gone away.

4 In thoſe days, and at that time, ſaith the Lord, the children of Iſrael ſhall come, they and the children of Juda together: going and weeping they ſhall make haſte, and ſhall ſeek the Lord their God.

5 They ſhall aſk the way to Sion, their faces *are* hitherward. They ſhall come, and ſhall be joined to the Lord by an everlaſting covenant, which ſhall never be forgotten.

6 My people hath been a loſt flock, their ſhepherds have cauſed them to go aſtray, and have made them wander in the mountains: they have gone from mountain to hill, they have forgotten their reſting place.

7 All that found them, have devoured them: and their enemies ſaid: We have not ſinned *in ſo doing:* becauſe they have ſinned againſt the Lord the beauty of juſtice, and againſt the Lord the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

9 For behold I raiſe up, and will bring againſt Babylon an aſſembly of great nations from the land of the north: and they ſhall be prepared againſt her, and from thence ſhe ſhall be taken: their arrows, like thoſe of a mighty man, a deſtroyer, ſhall not return in vain.

10 And Chaldea ſhall be made a prey: all that waſte her ſhall be filled, ſaith the Lord.

11 Becauſe you rejoice, and ſpeak great things, pillaging my inheritance: becauſe you are ſpread abroad as calves upon the graſs, and have bellowed as bulls.

12 Your mother is confounded exceedingly, and ſhe that bore you is made even with the duſt: behold ſhe ſhall be the laſt among the nations, a wilderneſs unpaſſable, and dry.

13 Becauſe of the wrath of the Lord it ſhall not be inhabited, but ſhall be wholly deſolate: every one that ſhall paſs by Babylon, ſhall be aſtoniſhed, and ſhall hiſs at all her plagues.

14 Prepare yourſelves againſt Babylon round about, all you that bend the bow:

VER. 34. *Elam.* A part of Perſia.

CHAP. L. VER. 2. *Bel, &c.* Bel and Merodach were worſhipped for gods by the men of Babylon.

VER. 3. *A nation, &c.* viz. The Medes.

fight againſt her, ſpare not arrows: becauſe ſhe hath ſinned againſt the Lord.

15 Shout againſt her, ſhe hath every where given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as ſhe hath done, ſo do to her.

16 Deſtroy the ſower out of Babylon, and him that holdeth the ſickle in the time of harveſt: for fear of the ſword of the dove every man ſhall return to his people, and every one ſhall flee to his own land.

17 Iſrael is a ſcattered flock, the lions have driven him away: firſt the king of Aſſyria devoured him: and laſt this Nabuchodonoſor king of Babylon hath broken his bones.

18 Therefore thus ſaith the Lord of hoſts the God of Iſrael: Behold I will viſit the king of Babylon and his land, as I have viſited the king of Aſſyria.

19 And I will bring Iſrael again to his habitation: and he ſhall feed on Carmel, and Baſon, and his ſoul ſhall be ſatisfied in mount Ephraim, and Galaad.

20 In thoſe days, and at that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none: and the ſin of Juda, and there ſhall none be found: for I will be merciful to them, whom I ſhall leave.

21 Go up againſt the land of the rulers, and puniſh the inhabitants thereof, waſte, and deſtroy all behind them, ſaith the Lord: and do according to all that I have commanded thee.

22 A noiſe of war in the land, and a great deſtruction.

23 How is the hammer of the whole earth broken, and deſtroyed? how is Babylon turned into a deſert among the nations?

24 I have cauſed thee to fall into a ſnare, and thou art taken, O Babylon, and thou waſt not aware of it: thou art found and caught, becauſe thou haſt provoked the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his wrath: for the Lord the God of hoſts hath a work to be done in the land of the Chaldeans.

26 Come ye againſt her from the uttermoſt borders: open that they may go forth that ſhall tread her down: take the ſtones out of the way, and make heaps, and deſtroy her: and let nothing of her be left.

27 Deſtroy all her valiant men, let them go down to the ſlaughter: wo to them, for their day is come, the time of their viſitation.

28 The voice of them that flee, and of them that have eſcaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple.

29 Declare to many againſt Babylon, to all that bend the bow: ſtand together againſt her round about, and let none eſcape: pay her according to her work: ‖ according to all that ſhe hath done, do ye to her: for ſhe hath lifed up herſelf againſt the Lord, againſt the holy One of Iſrael. ‖ Infra 51. 49.

30 Therefore ſhall her young men fall in her ſtreets: and all her men of war ſhall hold their peace in that day, ſaith the Lord.

31 Behold I *come againſt* thee, O proud one, ſaith the Lord the God of hoſts: for thy day is come, the time of thy viſitation.

32 And the proud one ſhall fall, he ſhall fall down, and there ſhall be none to lift him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 Thus ſaith the Lord of hoſts: The children of Iſrael, and the children of Juda are oppreſſed together: all that have taken them captives, hold them faſt, they will not let them go.

34 Their Redeemer is ſtrong, the Lord of hoſts is his name, he will defend their cauſe in judgment, to terrify the land, and to diſquiet the inhabitants of Babylon.

35 A ſword is upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe men.

36 A ſword upon her diviners, and they ſhall be fooliſh: a ſword upon her valiant ones, and they ſhall be diſmayed.

37 A ſword upon their horſes, and upon their chariots, and upon all the people that are in the midſt of her: and they ſhall become as women: a ſword upon her treaſures, and they ſhall be made a ſpoil.

38 A drought upon her waters, and they ſhall be dried up: becauſe it is a land of idols, and they glory in monſtrous things.

39 Therefore ſhall dragons dwell there with the fig-fauns: and oſtriches ſhall dwell therein: and it ſhall be no more inhabited for ever, neither ſhall it be built up from generation to generation.

40 ‖ As the Lord overthrew Sodom and Gomorrha, and their neighbour cities, ſaith the Lord: no man ſhall dwell there, neither ſhall the ſon of man inhabit it. ‖ Gen. 19. 24.

VER. 16. *The dove.* Or the *deſtroyer*; for the Hebrew word ſignifies either the one or the other.

VER. 39. *Fig-fauns*, Monſters of the deſert, or demons in monſtrous ſhapes; ſuch as the ancients called *Fauns* and *Satyrs*: and as they imagined them to live upon wild figs, they called them *Fauni ficarii*, or Fig-fauns.

41 Behold a people cometh from the north, and a great nation, and many kings ſhall riſe up from the ends of the earth.

42 They ſhall take the bow, and the ſhield: they are cruel and unmerciful: their voice ſhall roar like the ſea, and they ſhall ride upon horſes: like a man prepared for battle againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguiſh hath taken hold of him, pangs as a woman in labour.

|| Supra 49. 19. 44 || Behold he ſhall come up like a lion from the ſwelling of the Jordan to the ſtrong and beautiful: for I will make him run ſuddenly upon her: and who ſhall be the choſen one whom I may appoint over her? for who is like to me? and who ſhall bear up againſt me? || and who is that ſhepherd that can withſtand my countenance?

|| Job 41. 1.

45 Therefore hear ye the counſel of the Lord, which he hath taken againſt Babylon: and his thoughts which he hath thought againſt the land of the Chaldeans: ſurely the little ones of the flocks ſhall pull them down, of a truth their habitation ſhall be deſtroyed with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard amongſt the nations.

CHAP. LI.

The miſeries that ſhall fall upon Babylon from the Medes: the deſtruction of her idols.

A. M. 3409. THUS ſaith the Lord: Behold I will raiſe up as it were a peſtilential wind againſt Babylon and againſt the inhabitants thereof, who have lifted up their heart againſt me.

2 And I will ſend to Babylon fanners, and they ſhall fan her, and ſhall deſtroy her land: for they are come upon her on every ſide in the day of her affliction.

3 Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: ſpare not her young men, deſtroy all her army.

4 And the ſlain ſhall fall in the land of the Chaldeans, and the wounded in the regions thereof.

5 For Iſrael and Juda have not been forſaken by their God the Lord of hoſts: but their land hath been filled with ſin againſt the holy One of Iſrael.

6 Flee ye from the midſt of Babylon, and let every one ſave his own life: be not ſilent upon her iniquity: for it is the time of revenge from the Lord, he will render unto her what ſhe hath deſerved.

7 Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: the nations have drunk of her wine, and therefore they have ſtaggered.

|| Iſai. 21. 9. Apoc. 14. 8. 8 || Babylon is ſuddenly fallen, and deſtroyed: howl for her, take balm for her pain, if ſo ſhe may be healed.

9 We would have cured Babylon, but ſhe is not healed: let us forſake her, and let us go every man to his own land: becauſe her judgment hath reached even to the heavens, and is lifted up to the clouds.

10 The Lord hath brought forth our juſtices: come, and let us declare in Sion the work of the Lord our God.

11 Sharpen the arrows, fill the quivers: the Lord hath raiſed up the ſpirit of the kings of the Medes: and his mind is againſt Babylon to deſtroy it, becauſe it is the vengeance of the Lord, the vengeance of his temple.

12 Upon the walls of Babylon ſet up the ſtandard, ſtrengthen the watch: ſet up the watchmen, prepare the ambuſhes: for the Lord hath both purpoſed, and done all that he ſpoke againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, rich in treaſures, thy end is come for thy entire deſtruction.

|| Amos 6. 8. 14 || The Lord of hoſts hath ſworn by himſelf, ſaying: I will fill thee with men as with locuſts, and they ſhall lift up a joyful ſhout againſt thee.

|| Gen. 1. 1. 15 || He that made the earth by his power, that hath prepared the world by his wiſdom, and ſtretched out the heavens by his underſtanding.

16 When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth, he hath turned lightning into rain: and hath brought forth the wind out of his treaſures.

17 Every man is become fooliſh by *his* knowledge: every founder is confounded by his idol, for what he hath caſt is a lie, and there is no breath in them.

18 They are vain works, and worthy to be laughed at, in the time of their viſitation they ſhall periſh.

19 The portion of Jacob is not like them: for he that made all things he it is, and Iſrael is the ſceptre of his inheritance: the Lord of hoſts is his name.

20 Thou daſheſt together for me the weapons of war, and with thee I will daſh nati-

CHAP. LI. VER. 17. *Every man, &c.* That is, every maker of idols, however he boaſts of his knowledge and ſkill, does but ſhew himſelf a fool in pretending to make a God.

ons together, and with thee I will deſtroy kingdoms:

21 And with thee I will break in pieces the horſe, and his rider: and with thee I will break in pieces the chariot, and him that getteth up into it.

22 And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

23 And with thee I will break in pieces the ſhepherd and his flock, and with thee I will break in pieces the huſbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

24 And I will render to Babylon, and to all the inhabitants of Chaldea all their evil, that they have done in Sion, before your eyes, ſaith the Lord.

25 Behold I *come againſt* thee thou deſtroying mountain, ſaith the Lord, which corrupteſt the whole earth: and I will ſtretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for the corner, nor a ſtone for foundations, but thou ſhalt be deſtroyed for ever, ſaith the Lord.

27 Set ye up a ſtandard in the land: ſound with the trumpet among the nations: prepare the nations againſt her: call together againſt her the kings of Ararat, Menni, and Aſcenez: number Taphſar againſt her, bring the horſe as the ſtinging locuſt.

28 Prepare the nations againſt her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

29 And the land ſhall be in a commotion, and ſhall be troubled: for the deſign of the Lord againſt Babylon ſhall awake, to make the land of Babylon deſert and unhabitable.

30 The valiant men of Babylon have forebore to fight, they have dwelt in holds: their ſtrength hath failed, and they are become as women: her dwelling-places are burnt, her bars are broken.

31 One running poſt ſhall meet another, and meſſenger ſhall meet meſſenger: to tell the king of Babylon that his city is taken from one end to the other:

32 And that the fords are taken, and the marſhes are burnt with fire, and the men of war are affrighted.

33 For thus ſaith the Lord of hoſts the God of Iſrael: The daughter of Babylon is like a threſhing-floor, this is the time of her threſhing: yet a little while, and the time of her harveſt ſhall come.

34 Nabuchodonoſor king of Babylon hath eaten me up, he hath devoured me: he hath made me as an empty veſſel: he hath ſwallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath caſt me out.

35 The wrong done to me, and my fleſh *be* upon Babylon, ſaith the habitation of Sion: and my blood upon the inhabitants of Chaldea, ſaith Jeruſalem.

36 Therefore thus ſaith the Lord: Behold I will judge thy cauſe, and will take vengeance for thee, and I will make her ſea deſolate, ‖ and will dry up her ſpring. ‖ Supra 50. 38.

37 And Babylon ſhall be reduced to heaps, a dwelling place for dragons, an aſtoniſhment and a hiſſing, becauſe there is no inhabitant.

38 They ſhall roar together like lions, they ſhall ſhake their mains like young lions.

39 In their heat I will ſet them drink: and I will make them drunk, ‖ that they may ſlumber, and ſleep an everlaſting ſleep, and awake no more, ſaith the Lord. ‖ Infra ver. 57.

40 I will bring them down like lambs to the ſlaughter, and like rams with kids.

41 How is Seſach taken, and the renowned one of all the earth ſurpriſed? How is Babylon become an aſtoniſhment among the nations?

42 The ſea is come up over Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are become an aſtoniſhment, a land uninhabited and deſolate, a land wherein none can dwell, nor ſon of man paſs through it.

44 And I will viſit againſt Bel in Babylon, and I will bring forth out of his mouth that which he had ſwallowed down: and the nations ſhall no more flow together to him, for the wall alſo of Babylon ſhall fall.

45 Go out of the midſt of her, my people: that every man may ſave his life from the fierce wrath of the Lord.

46 And leſt your hearts faint, and ye fear for the rumour that ſhall be heard in the land: and a rumour ſhall come in one year, and after this year *another* rumour: and iniquity in the land, and ruler upon ruler.

47 Therefore behold the days come, and I will viſit the idols of Babylon: and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 And the heavens and the earth, and all things that are in them ſhall give praiſe for Babylon: for ſpoilers ſhall come to her from the north, ſaith the Lord.

49 And as Babylon cauſed that there

shall fall slain in Israel: so of Babylon there shall fall slain in all the earth.

50 You that have escaped the sword, come away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: because strangers are come upon the sanctuaries of the house of the Lord.

52 Therefore behold the days come, saith the Lord, and I will visit her graven things, and in all her land the wounded shall groan.

53 If Babylon should mount up to heaven, and establish her strength on high: from me there should come spoilers upon her, saith the Lord.

54 The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

55 Because the Lord hath laid Babylon waste, and destroyed out of her the great voice: and their waves shall roar like many waters: their voice hath made a noise:

56 Because the spoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord who is a strong revenger will surely repay.

57 And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men: and they shall sleep an everlasting sleep, and shall awake no more, saith the King whose name is Lord of hosts.

58 Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire and shall perish.

59 The word that Jeremias the Prophet commanded Saraias the son of Nerias, the son of Maasias, when he went with king Sedecias to Babylon, in the fourth year of his reign: now Saraias was chief over the prophecy.

60 And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

61 And Jeremias said to Saraias: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

62 Thou shalt say: O Lord, thou hast spoken against this place to destroy it: so that there should be neither man nor beast to dwell therein, and that it should be desolate for ever.

63 And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

64 And thou shalt say: Thus shall Babylon sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far *are* the words of Jeremias.

CHAP. LII.

A recapitulation of the reign of Sedecias; and the destruction of Jerusalem. The number of the captives.

A. M. 3414. Ante C. 590. 4 Kings 24. 18. 2 Par. 36. 11.

SEDECIAS was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: and the name of his mother was Amital, the daughter of Jeremias of Lobna.

2 And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

3 For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out from his presence: and Sedecias revolted from the king of Babylon.

‖ 4 Kings 25. 1. Supra 39. 1.

4 ‖ And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor the king of Babylon came, he and all his army against Jerusalem, and they besieged it, and built forts against it round about.

5 And the city was besieged until the eleventh year of king Sedecias.

6 And in the fourth month, the ninth day of the month, a famine overpowered the city: and there was no food for the people of the land.

7 And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden (the Chaldeans besieging the city round about), and they went by the way that leadeth to the wilderness.

8 But the army of the Chaldeans pursued after the king: and they overtook Sedecias in the desert which is near Jericho: and all his companions were scattered from him.

9 And when they had taken the king, they carried him to the king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

10 And the king of Babylon slew the sons of Sedecias before his eyes: and he slew all the princes of Juda in Reblatha.

11 And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him to Babylon, and he put him in prison till the day of his death.

12 And in the fifth month, the tenth day

of the month, the ſame is the nineteenth year of Nabuchodonoſor, king of Babylon, came Nabuzardan the general of the army, who ſtood before the king of Babylon in Jeruſalem.

13 And he burnt the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and every great houſe he burnt with fire.

14 And all the army of the Chaldeans that were with the general broke down all the wall of Jeruſalem round about.

15 But Nabuzardan the general carried away captives ſome of the poor people, and of the reſt of the common ſort who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the reſt of the multitude.

16 But of the poor of the land, Nabuzardan the general left ſome for vine-dreſſers, and for huſbandmen.

17 The Chaldeans alſo broke in pieces the brazen pillars that were in the houſe of the Lord, and the baſes, and the ſea of braſs that was in the houſe of the Lord: and they carried all the braſs of them to Babylon.

18 And they took the cauldrons, and the fleſh-hooks, and the pſalteries, and the bowls, and the little mortars, and all the brazen veſſels that had been uſed in the miniſtry: and

19 The general took away the pitchers, and the cenſers, and the pots, and the baſons, and the candleſticks, and the mortars, and the cups: as many as were of gold, in gold: and as many as were of ſilver, in ſilver:

20 And the two pillars, and one ſea, and twelve oxen of braſs that were under the baſes, which king Solomon had made in the houſe of the Lord: there was no weight of the braſs of all theſe veſſels.

21 And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compaſſed it about: but the thickneſs thereof was four fingers, and it was hollow within.

22 And chapiters of braſs were upon both: the height of one chapiter was five cubits: and net-work, and pomegranates were upon the chapiters round about, all of braſs. The ſame of the ſecond pillar, and the pomegranates.

23 And there were ninety ſix pomegranates hanging down: and the pomegranates being a hundred in all, were compaſſed with net-work.

24 And the general took Saraias the chief prieſt, and Sophonias the ſecond prieſt, and the three-keepers of the entry.

25 He alſo took out of the city one eunuch that was chief over the men of war: and ſeven men of them that were near the king's perſon, that were found in the city: and a ſcribe an officer of the army, who exerciſed the young ſoldiers: and three-ſcore men of the people of the land, that were found in the midſt of the city.

26 And Nabuzardan the general took them, and brought them to the king of Babylon to Reblatha.

27 And the king of Babylon ſtruck them, and put them to death in Reblatha in the land of Emath: and Juda was carried away captive out of his land.

28 This is the people whom Nabuchodonoſor carried away captive: In the ſeventh year, three thouſand and twenty three Jews.

29 In the eighteenth year of Nabuchodonoſor, eight hundred and thirty two ſouls from Jeruſalem.

30 In the three and twentieth year of Nabuchodonoſor, Nabuzardan the general carried away of the Jews ſeven hundred *and* forty five ſouls. So all the ſouls were four thouſand ſix hundred.

31 And it came to paſs in the ſeven and thirtieth * year of the captivity of Joachin king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach king of Babylon, in the firſt year of his reign, lifted up the head of Joachin king of Juda, and brought him forth out of priſon. * 4 Kings 25. 17. A. M. 3442. Ante C. 562.

32 And he ſpoke kindly to him, and he ſet his throne above the thrones of the kings that were with him in Babylon.

33 And he changed his priſon-garments, and he eat bread before him always all the days of his life.

34 And for his diet a continual proviſion was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

THE

LAMENTATIONS OF JEREMIAS.

In these JEREMIAS *laments in a most pathetical manner the miseries of his people, and the destruction of* JERUSALEM *and the temple, in Hebrew verses, beginning with different letters according to the order of the Hebrew alphabet.*

And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias the prophet sat weeping, and mourned with this lamentation over Jerusalem, and with a sorrowful mind, sighing and moaning, he said:

CHAP. I.

Aleph. HOW doth the city sit solitary that was full of people? *how* is the mistress of the Gentiles become as a widow: the princes of provinces made tributary?

‖ Jer. 13. 17. 2 *Beth.* ‖ Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

3 *Ghimel.* Juda hath removed her dwelling-place because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest: all her persecutors have taken her in the midst of straits.

4 *Daleth.* The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

5 *He.* Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity, before the face of the oppressor.

6 *Vau.* And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer.

7 *Zain.* Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her sabbaths.

8 *Heth.* Jerusalem hath grievously sinned, therefore is she become unstable: all that honoured her, have despised her, because they have seen her shame: but she sighed and turned backward.

9 *Teth.* Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

10 *Jod.* The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

11 *Caph.* All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

12 *Lamed.* O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of

And it came to pass, &c. This preface was not written by Jeremias, but added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published.

me, as the Lord ſpoke in the day of his fierce anger.

13 *Mem.* From above he hath ſent fire into my bones, and hath chaſtiſed me: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, waſted with ſorrow all the day long.

14 *Nun.* The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck: my ſtrength is weakened: the Lord hath delivered me into a hand, out of which I am not able to riſe.

15 *Samech.* The Lord hath taken away all my mighty men out of the midſt of me: he hath called againſt me the time, to deſtroy my choſen men: the Lord hath trodden the wine-preſs for the virgin-daughter of Juda.

‖ Jerem. 14. 17. 16 *Ain.* ‖ Therefore do I weep, and my eyes run down with water: becauſe the comforter, the relief of my ſoul, is far from me: my children are deſolate becauſe the enemy hath prevailed.

17 *Phe.* Sion hath ſpread forth her hands, there is none to comfort her: the Lord hath commanded againſt Jacob, his enemies are round about him: Jeruſalem is as a menſtruous woman among them.

18 *Sade.* The Lord is juſt, for I have provoked his mouth to wrath: hear, I pray you, all ye people, and ſee my ſorrow: my virgins, and my young men are gone into captivity.

19 *Coph.* I called for my friends, but they deceived me: my prieſts and my ancients pined away in the city: while they ſought their food, to relieve their ſouls.

20 *Res.* Behold, O Lord, for I am in diſtreſs, my bowels are troubled: my heart is turned within me, for I am full of bitterneſs: abroad the ſword deſtroyeth, and at home there is death alike.

21 *Sin.* They have heard that I ſigh, and there is none to comfort me: all my enemies have heard of my evil, they have rejoiced that thou haſt done it: thou haſt brought a day of conſolation, and they ſhall be like unto me.

22 *Thau.* Let all their evil be preſent before thee: and make vintage of them, as thou haſt made vintage of me for all my iniquities: for my ſighs are many, and my heart is ſorrowful.

CHAP. II.

Aleph. HOW hath the Lord covered with obſcurity the daughter of Sion in his wrath! *how hath* he caſt down from heaven to the earth the glorious one of Iſrael, and hath not remembered his foot-ſtool in the day of his anger.

2 *Beth.* The Lord hath caſt down headlong, and hath not ſpared, all that was beautiful in Jacob: he hath deſtroyed in his wrath the ſtrong-holds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

3 *Ghimel.* He hath broken in his fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy: and he hath kindled in Jacob as it were a flaming fire devouring round about.

4 *Daleth.* He hath bent his bow as an enemy, he hath fixed his right hand as an adverſary: and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation like fire.

5 *He.* The Lord is become as an enemy: he hath caſt down Iſrael headlong, he hath overthrown all the walls thereof: he hath deſtroyed his ſtrong-holds, and hath multiplied in the daughter of Juda the afflicted both men and women.

6 *Vau.* And he hath deſtroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath cauſed feaſts and ſabbaths to be forgotten in Sion: and hath delivered up king and prieſt to reproach, and to the indignation of his wrath.

7 *Zain.* The Lord hath caſt off his altar, he hath curſed his ſanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noiſe in the houſe of the Lord, as in the day of a ſolemn feaſt.

8 *Heth.* The Lord hath purpoſed to deſtroy the wall of the daughter of Sion: he hath ſtretched out his line, and hath not withdrawn his hand from deſtroying: and the bulwark hath mourned, and the wall hath been deſtroyed together.

9 *Teth.* Her gates are ſunk into the ground: he hath deſtroyed, and broken her bars: her king and her princes *are* among the Gentiles: the law is no more, and her prophets have found no viſion from the Lord.

10 *Jod.* The ancients of the daughter of Sion ſit upon the ground, they have held their peace: they have ſprinkled their heads with duſt, they are girded with hair-cloth,

CHAP. II. VER. 7. *He hath curſed his ſanctuary.* That is, he permitted his ſanctuary to be deſtroyed, as if it had not being conſecrated, but execrable.

the virgins of Jerusalem hang down their heads to the ground.

11 *Caph.* My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

12 *Lamed.* They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

13 *Mem.* To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

14 *Nun.* Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

15 *Samech.* All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

16 *Phe.* All thy enemies have opened their mouth against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

17 ‖ *Ain.* The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

‖ Lev. 26. 14. Deut. 28. 15.

18 *Sade.* Their heart cried to the Lord upon the walls of the daughter of Sion: ‖ Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

‖ Jerem. 14. 17. Supra 1. 16.

19 *Coph.* Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

20 *Res.* Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long? shall the priest, and the prophet be slain in the sanctuary of the Lord?

21 *Sin.* The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shewn them no pity.

22 *Thau.* Thou hast called, as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

CHAP. III.

Aleph. I *Am* the man that see my poverty by the rod of his indignation.

2 *Aleph.* He hath led me, and brought me into darkness, and not into light.

3 *Aleph.* Only against me he hath turned, and turned again his hand all the day.

4 *Beth.* My skin and my flesh he hath made old, he hath broken my bones.

5 *Beth.* He hath built round about me, and he hath compassed me with gall, and labour.

6 *Beth.* He hath set me in dark places as those that are dead for ever.

7 *Ghimel.* He hath built against me round about, that I may not get out: he hath made my fetters heavy.

8 *Ghimel.* Yea, and when I cry, and entreat, he hath shut out my prayer.

9 *Ghimel.* He hath shut up my ways with square stones, he hath turned my paths upside down.

10 *Daleth.* He is become to me as a bear lying in wait: as a lion in secret places.

11 *Daleth.* He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

12 *Daleth.* He hath bent his bow, and set me as a mark for his arrows.

13 *He.* He hath shot into my reins the daughters of his quiver.

14 *He.* I am made a derision to all my people, their song all the day long.

15 *He.* He hath filled me with bitterness, he hath inebriated me with wormwood.

16 *Vau.* And he hath broken my teeth one by one, he hath fed me with ashes.

17 *Vau.* And my soul is removed far off from peace, I have forgotten good things.

18 *Vau.* And I said: My end, and my hope is perished from the Lord.

19 *Zain.* Remember my poverty, and transgression, the wormwood, and the gall.

20 *Zain.* I will be mindful and remember, and my soul shall languish within me.

21 *Zain.* These things I shall think over in my heart, therefore will I hope.

22 *Heth.* The mercies of the Lord that we are not consumed: because his commiserations have not failed.

23 *Heth. They are* new *every* morning, great is thy faithfulness.

24 *Heth.* The Lord is my portion, ſaid my ſoul: therefore will I wait for him.

25 *Teth.* The Lord is good to them that hope in him, to the ſoul that ſeeketh him.

26 *Teth.* It is good to wait with ſilence for the ſalvation of God.

27 *Teth.* It is good for a man, when he hath borne the yoke from his youth.

28 *Jod.* He ſhall ſit ſolitary, and hold his peace: becauſe he hath taken it up upon himſelf.

29 *Jod.* He ſhall put his mouth in the duſt, if ſo be there may be hope.

30 *Jod.* He ſhall give his cheek to him that ſtriketh him, he ſhall be filled with reproaches.

31 *Caph.* For the Lord will not caſt off for ever.

32 *Caph.* For if he hath caſt off, he will alſo have mercy, according to the multitude of his mercies.

33 *Caph.* For he hath not willingly afflicted, nor caſt off the children of men,

34 *Lamed.* To cruſh under his feet all the priſoners of the land.

35 *Lamed.* To turn aſide the judgment of a man before the face of the moſt High.

36 *Lamed.* To deſtroy a man wrongfully in his judgment, the Lord hath not approved.

‖ Amos 3. 6. 37 ‖ *Mem.* Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

38 *Mem.* Shall not both evil and good proceed out of the mouth of the Higheſt?

39 *Mem.* Why hath a living man murmured, man *ſuffering* for his ſins?

40 *Nun.* Let us ſearch our ways, and ſeek, and return to the Lord.

41 *Nun.* Let us lift up our hearts with our hands to the Lord in the heavens.

42 *Nun.* We have done wickedly, and provoked *thee* to wrath: therefore thou art inexorable.

43 *Samech.* Thou haſt covered in thy wrath, and haſt ſtruck us: thou haſt killed, and haſt not ſpared.

44 *Samech.* Thou haſt ſet a cloud before thee, that *our* prayer may not paſs through.

45 *Samech.* Thou haſt made me as an outcaſt, and refuſe in the midſt of the people.

46 *Phe.* All *our* enemies have opened their mouths againſt us.

47 *Phe.* Prophecy is become to us a fear, and a ſnare, and deſtruction.

48 *Phe.* My eye hath run down with ſtreams of water, for the deſtruction of the daughter of my people.

49 *Ain.* My eye is afflicted, and hath not been quiet, becauſe there was no reſt:

50 *Ain.* Till the Lord regarded and looked down from the heavens.

51 *Ain.* My eye hath waſted my ſoul becauſe of all the daughters of my city.

52 *Sade.* My enemies have chaſed me and caught me like a bird, without cauſe.

23 *Sade.* My life is fallen into the pit, and they have laid a ſtone over me.

54 *Sade.* Waters have flowed over my head: I ſaid: I am cut off.

55 *Coph.* I have called upon thy name, O Lord, from the loweſt pit.

56 *Coph.* Thou haſt heard my voice: turn not away thy ear from my ſighs, and cries.

57 *Coph.* Thou dreweſt near in the day, when I called upon thee: thou ſaidſt: Fear not.

58 *Res.* Thou haſt judged, O Lord, the cauſe of my ſoul, *thou the* Redeemer of my life.

59 *Res.* Thou haſt ſeen, O Lord, their iniquity againſt me: judge thou my judgment.

60 *Res.* Thou haſt ſeen all their fury, *and* all their thoughts againſt me.

61 *Sin.* Thou haſt heard their reproach, O Lord, all their imaginations againſt me.

62 *Sin.* The lips of them that riſe up againſt me: and their devices againſt me all the day.

63 *Sin.* Behold their ſitting down, and their riſing up, I am their ſong.

64 *Thau.* Thou ſhalt render them a recompenſe, O Lord, according to the works of their hands.

65 *Thau.* Thou ſhalt give them a * buckler of heart thy † labour.

66 *Thau.* Thou ſhalt perſecute them in anger, and ſhalt deſtroy them from under the heavens, O Lord.

* i. e affliction.
† i. e. puniſhment.

CHAP. IV.

Aleph. HOW is the gold become dim, the fineſt colour is changed, the ſtones of the ſanctuary are ſcattered in the top of every ſtreet?

2 *Beth.* The noble ſons of Sion, and they that were clothed with the beſt gold: how are they eſteemed as earthen veſſels, the work of the potter's hands?

3 *Ghimel.* Even the ſea-monſters have drawn out the breaſt, they have given ſuck to their young, the daughter of my people is cruel, like the oſtrich in the deſert.

4 *Daleth.* The tongue of the ſuckling child hath ſtuck to the roof of his mouth for thirſt: the little ones have aſked for bread, and there was none to break it unto them.

5 *He.* They that were fed delicately have died in the ſtreets: they that were brought up in ſcarlet, have embraced the dung.

6 *Vau.* And the iniquity of the daughter of my people is made greater than the ſin of Sodom, ‖ which was overthrown in a moment, and hands took nothing in her.

‖ Gen. 19. 24.

7 *Zain.* Her Nazarites were whiter than ſnow, purer than milk, more ruddy than the old ivory, fairer than the ſapphire.

8 *Heth.* Their face is *now* made blacker than coals, and they are not known in the ſtreets: their ſkin hath ſtuck to their bones, it is withered, and is become like wood.

9 *Teth.* It was better with them that were ſlain by the ſword, than with them that died with hunger: for theſe pined away being conſumed for want of the fruits of the earth.

10 *Jod.* The hands of the pitiful women have ſodden their own children: they were their meat in the deſtruction of the daughter of my people.

11 *Caph.* The Lord hath accompliſhed his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12 *Lamed.* The kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould enter in by the gates of Jeruſalem.

13 *Mem.* For the ſins of her prophets, and the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her.

14 *Nun.* They have wandered as blind men in the ſtreets, they were defiled with blood: and when they could not *help walking in it*, they held up their ſkirts.

15 *Samech.* Depart, you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they ſaid among the Gentiles: He will no more dwell among them.

16 *Phe.* The face of the Lord hath divided them, he will no more regard them: they reſpected not the perſons of the prieſts, neither had they pity on the ancient.

17 *Ain.* While we were yet ſtanding, our eyes failed, expecting help for us in vain: when we looked attentively towards a nation that was not able to ſave.

18 *Sade.* Our ſteps have ſlipped in the way of our ſtreets, our end draweth near: our days are fulfilled, for our end is come.

19 *Coph.* Our perſecutors were ſwifter than the eagles of the air: they purſued us upon the mountains, they lay in wait for us in the wilderneſs.

20 *Res.* The breath of our mouth Chriſt the Lord is taken in our ſins: to whom we ſaid: Under thy ſhadow we ſhall live among the Gentiles.

21 *Sin.* Rejoice, and be glad, O daughter of Edom, that dwelleſt in the land of Hus: to thee alſo ſhall the cup come, thou ſhalt be made drunk, and naked.

22 *Thau.* Thy iniquity is accompliſhed, O daughter of Sion, he will no more carry thee away into captivity: he hath viſited thy iniquity, O daughter of Edom, he hath diſcovered thy ſins.

THE PRAYER OF JEREMIAS THE PROPHET.

CHAP. V.

REMEMBER, O Lord, what is come upon us: conſider and behold our reproach.

2 Our inheritance is turned to aliens: our houſes to ſtrangers.

3 We are become orphans without a father: our mothers are as widows.

4 We have drunk our water for money: we have bought our wood.

5 We were dragged by the necks, we were weary and no reſt was given us.

6 We have given our hand to Egypt, and to the Aſſyrians, that we might be ſatisfied with bread.

7 Our fathers have ſinned, and are not: and we have borne their iniquities.

8 Servants have ruled over us: there was none to redeem us out of their hand.

9 We fetched our bread at the peril of our lives, becauſe of the ſword in the deſert.

10 Our ſkin was burnt as an oven, by reaſon of the violence of the famine.

11 They oppreſſed the women in Sion, and the virgins in the cities of Juda.

12 The princes were hanged up by their hand: they did not reſpect the perſons of the ancient.

13 They abuſed the young men * indecently: and the children fell under the wood.

* i. e. made them grind naked in the mill.

14 The ancients have ceaſed from the gates: the young men from the quire of the ſingers.

15 The joy of our heart is ceaſed, our dancing is turned into mourning.

CHAP. IV. VER. 20. *Chriſt, &c.* This, according to the letter, is ſpoken of their king, who is called the *Chriſt*, that is, the Anointed of the Lord. But it alſo relates, in the ſpiritual ſenſe, to Chriſt our Lord, ſuffering for our ſins.

16 The crown is fallen from our head: wo to us, becauſe we have ſinned.
17 Therefore is our heart ſorrowful, therefore are our eyes become dim,
18 For mount Sion, becauſe it is deſtroyed, foxes have walked upon it.
19 But thou, O Lord, ſhalt remain for ever, thy throne from generation to generation.
20 Why wilt thou forget us for ever? *why* wilt thou forſake us for a long time?
21 Convert us, O Lord, to thee, and we ſhall be converted: renew our days, as from the beginning.
22 But thou haſt utterly rejected us, thou art exceedingly angry againſt us.

THE PROPHECY OF BARUCH.

BARUCH was a man of noble extraction, and learned in the law, ſecretary and diſciple to the prophet JEREMIAS, *and a ſharer in his labours and perſecutions: which is the reaſon why the ancient fathers have conſidered this book as a part of the prophecy of* JEREMIAS, *and have uſually quoted it under his name.*

CHAP. I.

The Jews of Babylon ſend the book of Baruch, with money to Jeruſalem, requeſting their brethren there to offer ſacrifice, and to pray for the king and for them, acknowledging their manifold ſins.

A. M. circiter 3404. Ante C. 600. AND theſe are the words of the book, which Baruch the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Sedei, the ſon of Helcias, wrote in Babylonia.
2 In the fifth year, in the ſeventh day of the month, at the time that the Chaldeans took Jeruſalem, and burnt it with fire.
3 And Baruch read the words of this book in the hearing of Jechonias the ſon of Joakim king of Juda, and in the hearing of all the people that came to *hear* the book,
4 And in the hearing of the nobles, the ſons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the leaſt even to the greateſt of them, that dwelt in Babylonia, by the river Sodi.
5 And when they heard it they wept, and faſted, and prayed before the Lord.
6 And they made a collection of money, according to every man's power.
7 And they ſent *it* to Jeruſalem to Joakim the prieſt, the ſon of Helcias, the ſon of Salom, and to the prieſts, and to all the people, that were found with him in Jeruſalem:
8 At the time when he received the veſſels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda the tenth day of the month Sivan, the ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made,
9 After that Nabuchodonoſor the king of Babylon had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jeruſalem, and brought them bound to Babylon.
10 And they ſaid: Behold we have ſent you money, buy with it holocauſts, and frankincenſe, and make meat-offerings, and offerings for ſin at the altar of the Lord our God:
11 And pray ye for the life of Nabuchodonoſor the king of Babylon, and for the life of Balthaſſar his ſon, that their days may be upon earth as the days of heaven:
12 And that the Lord may give us ſtrength, and enlighten our eyes, that we may live under the ſhadow of Nabuchodonoſor the king of Babylon, and under the ſhadow of Balthaſſar his ſon, and may ſerve them many days, and may find favour in their ſight.
13 And pray ye for us to the Lord our God: for we have ſinned againſt the Lord our God, and his wrath is not turned away from us even to this day.
14 And read ye this book, which we have

sent to you to be read in the temple of the Lord, on feasts, and proper days.

‖ Infra 2. 6. 15 ‖ And you shall say: To the Lord our God *belongeth* justice, but to us confusion of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem,

16 To our kings, and to our princes, and to our priests, and to our fathers.

‖ Dan. 9. 5. 17 ‖ We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

18 And we were not obedient to him, and we have not hearkened to the voice of the Lord our God, to walk in his commandments, which he hath given us.

19 From the day that he brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God: and going astray we turned away from hearing his voice.

‖ Deut. 28. 15. 20 ‖ And many evils have cleaved to us, and the curses which the Lord foretold by Moses his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21 And we have not hearkened to the voice of the Lord our God according to all the words of the prophets whom he sent to us:

22 And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

A further confession of the sins of the people, and of the justice of God.

WHEREFORE the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

2 That the Lord would bring upon us great evils, *such* as never happened under heaven, as they have come to pass in Jerusa-

‖ Deut. 28. 53. lem, ‖ according to the things that are written in the law of Moses:

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 And he hath delivered them up to be under the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the Lord hath scattered us.

5 And we are brought under, and *are* not uppermost: because we have sinned against the Lord our God, by not obeying his voice.

6 ‖ To the Lord our God *belongeth* justice: ‖ Supra 1. 15. but to us, and to our fathers confusion of face, as at this day.

7 For the Lord hath pronounced against us all these evils that are come upon us:

8 And we have not entreated the face of the Lord our God, that we might return every one of us from our most wicked ways.

9 And the Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works which he hath commanded us:

10 And we have not hearkened to his voice to walk in the commandments of the Lord, which he hath set before us.

‖ Dan. 9. 15. 11 ‖ And now, O Lord God of Israel, who hast brought thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a name as at this day.

12 We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices.

13 Let thy wrath be turned away from us: for we are left a few among the nations, where thou hast scattered us.

14 Hear, O Lord, our prayers, and our petitions, and deliver us for thy own sake: and grant that we may find favour in the sight of them that have led us away.

15 That all the earth may know that thou art the Lord our God, and that thy name is called upon Israel, and upon his posterity.

‖ Deut. 26. 15. Isai. 63. 15. 16 ‖ Look down upon us, O Lord, from thy holy house, and incline thy ear, and hear us.

† Isai 37. 17. & 64. 9. ‖ Psal. 113. 17. 17 † Open thy eyes, and behold: ‖ for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord:

18 But the soul that is sorrowful for the greatness of evil *she hath done*, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul giveth glory and justice to thee the Lord.

19 For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God:

20 But because thou hast sent out thy wrath, and thy indignation upon us, as thou hast spoken by the hand of thy servants the prophets, saying:

21 Thus saith the Lord: Bow down your shoulder, and your neck, and serve the king

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CHAP. II. VER. 17. *Justice, &c.* They that are in hell shall not give justice to God: that is, they shall not acknowledge and glorify his justice, as penitent sinners do upon earth.

of Babylon: and you ſhall remain in the land which I have given to your fathers.

22 But if you will not hearken to the voice of the Lord your God, to ſerve the king of Babylon: I will cauſe you to depart out of the cities of Juda, and from without Jeruſalem.

23 And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land ſhall be without any footſtep of inhabitants.

24 And they hearkened not to thy voice, to ſerve the king of Babylon: and thou haſt made good thy words, which thou ſpokeſt by the hands of thy ſervants the prophets, that the bones of our kings, and the bones of our fathers ſhould be removed out of their place:

25 And behold they are caſt out to the heat of the ſun, and to the froſt of the night: and they have died in grievous pains, by famine, and by the ſword, and in baniſhment.

26 And thou haſt made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the houſe of Iſrael, and of the houſe of Juda.

27 And thou haſt dealt with us, O Lord our God, according to all thy goodneſs, and according to all that great mercy of thine:

28 As thou ſpokeſt by the hand of thy ſervant Moſes, in the day when thou didſt command him to write thy law before the children of Iſrael,

‖ Lev. 26. 14. Deut. 28. 15.

29 Saying: ‖ If you will not hear my voice, this great multitude ſhall be turned into a very ſmall number among the nations, where I will ſcatter them:

30 For I know that the people will not hear me, for they are a people of a ſtiff neck: but they ſhall turn to their heart in the land of their captivity:

31 And they ſhall know that I am the Lord their God: and I will give them a heart, and they ſhall underſtand: and ears, and they ſhall hear.

32 And they ſhall praiſe me in the land of their captivity, and ſhall be mindful of my name.

33 And they ſhall turn away themſelves from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers, that ſinned againſt me.

34 And I will bring them back again into the land which I promiſed with an oath to their fathers, Abraham, Iſaac, and Jacob, and they ſhall be maſters thereof: and I will multiply them, and they ſhall not be diminiſhed.

35 And I will make with them another covenant that *ſhall be* everlaſting, to be their God, and they ſhall by my people: and I will no more remove my people, the children of Iſrael, out of the land that I have given them.

CHAP. III.

They pray for mercy, acknowledging that they are juſtly puniſhed for forſaking true wiſdom. A prophecy of Chriſt.

AND now, O Lord almighty, the God of Iſrael, the ſoul in anguiſh, and the troubled ſpirit crieth to thee:

2 Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us: for we have ſinned before thee.

3 For thou remaineſt for ever, and ſhall we periſh everlaſtingly?

4 O Lord almighty, the God of Iſrael, hear now the prayer of the dead of Iſrael, and of their children, that have ſinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved faſt to us.

5 Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:

6 For thou art the Lord our God, and we will praiſe thee, O Lord:

7 Becauſe for this end thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity, for we are converted from the iniquity of our fathers, who ſinned before thee.

8 And behold we are at this day in our captivity, whereby thou haſt ſcattered us to be a reproach, and a curſe, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

9 Hear, O Iſrael, the commandments of life: give ear, that thou mayſt learn wiſdom.

10 How happeneth it, O Iſrael, that thou art in thy enemies land?

11 Thou art grown old in a ſtrange country, thou art defiled with the dead: thou art counted with them that go down into hell.

12 Thou haſt forſaken the fountain of wiſdom:

13 For if thou hadſt walked in the way of God, thou hadſt ſurely dwelt in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding: that thou mayſt know alſo where is length of days and life, where is the light of the eyes, and peace.

15 Who hath found out her place? and who hath gone in to her treaſures?

16 Where are the princes of the nations, and they that rule over the beaſts that are upon the earth?

17 That take their diverſion with the birds of the air,

18 That hoard up ſilver and gold, wherein men truſt, and there is no end of their getting? who work in ſilver and are ſolicitous, and their works are unſearchable.

19 They are cut off, and are gone down to hell, and others are riſen up in their place.

20 Young men have ſeen the light, and dwelt upon the earth: but the way of knowledge they have not known,

21 Nor have they underſtood the paths thereof, neither have their children received it, it is far from their face.

22 It hath not been heard of in the land of Chanaan, neither hath it been ſeen in Theman.

23 The children of Agar alſo, that ſearch after the wiſdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and ſearchers of prudence and underſtanding: but the way of wiſdom they have not known, neither have they remembered her paths.

24 O Iſrael, how great is the houſe of God, and how vaſt is the place of his poſſeſſion!

25 It is great, and hath no end: *it is* high and immenſe.

26 There were the giants, thoſe renowned men that were from the beginning, of great ſtature, expert in war.

27 The Lord choſe not them, neither did they find the way of knowledge: therefore did they periſh.

28 And becauſe they had not wiſdom, they periſhed through their folly.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath paſſed over the ſea, and found her, and brought her preferably to choſen gold?

31 There is none that is able to know her ways, nor that can ſearch out her paths:

32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beaſts:

33 He that ſendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling.

34 And the ſtars have given light in their watches, and rejoiced:

35 They were called, and they ſaid: Here we are: and with cheerfulneſs they have ſhined forth to him that made them.

36 This is our God, and there ſhall no other be accounted of in compariſon of him.

37 He found out all the way of knowledge, and gave it to Jacob his ſervant, and to Iſrael his beloved.

38 Afterwards he was ſeen upon earth, and converſed with men.

CHAP. IV.

The prophet exhorts to the keeping of the law of wiſdom: and encourages the people to be patient, and to hope for their deliverance.

THIS is the book of the commandments of God, and the law, that is for ever: all they that keep it, ſhall come to life: but they that have forſaken it, to death.

2 Return, O Jacob, and take hold of it, walk in the way by its brightneſs, in the preſence of the light thereof.

3 Give not thy honour to another, nor thy dignity to a ſtrange nation.

4 We are happy, O Iſrael: becauſe the things that are pleaſing to God, are made known to us.

5 Be of good comfort, O people of God, the memorial of Iſrael:

6 You have been ſold to the Gentiles, not for your deſtruction: but becauſe you provoked God to wrath, you are delivered to your adverſaries.

7 For you have provoked him who made you, the eternal God, offering ſacrifice to devils, and not to God.

8 For you have forgotten God, who brought you up, and you have grieved Jeruſalem that nurſed you.

9 For ſhe ſaw the wrath of God coming upon you, and ſhe ſaid: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

10 For I have ſeen the captivity of my people, of my ſons, and my daughters, which the Eternal hath brought upon them.

11 For I nouriſhed them with joy: but I ſent them away with weeping and mourning.

12 Let no man rejoice over me a widow,

CHAP. III. VER. 21. *Theman.* The capital city of Edom.

VER. 22. *Agar.* The mother of the Iſmaelites.

VER. 37. *Was ſeen upon earth, &c.* viz. By the myſtery of the incarnation, by means of which the Son of God came viſibly amongſt us, and converſed with men. The prophets often ſpeak of things to come as if they were paſt, to expreſs the certainty of the event of the things foretold.

and desolate: I am forsaken of many for the sins of my children, because they departed from the law of God.

13 And they have not known his justices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice.

14 Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

15 For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue:

16 Who have neither reverenced the ancient, nor pitied children, and have carried away the beloved of the widow, and have left *me* all alone without children.

17 But as for me, what help can I give you?

18 But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

19 Go your way, my children, go your way: for I am left alone.

20 I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.

21 Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

22 For my hope is in the Eternal that he will save you: and joy is come upon me from the holy One, because of the mercy which shall come to you from our everlasting Saviour.

23 For I sent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness for ever.

24 For as the neighbours of Sion have now seen your captivity from God: so shall they also shortly see your salvation from God, which shall come upon you with great honour, and everlasting glory.

25 My children suffer patiently the wrath that is come upon you: for thy enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.

26 My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

27 Be of good comfort, my children, and cry to the Lord: for you shall be remembered by him that hath led you away.

28 For as it was your mind to go astray from God; so when you return again you shall seek him ten times as much.

29 For he that hath brought evils upon you, shall bring you everlasting joy again with your salvation.

30 Be of good heart, O Jerusalem: for he exhorteth thee, that named thee.

31 The wicked that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished.

32 The cities which thy children have served, shall be punished: and she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 And the joy of her multitude shall be cut off, and her gladness shall be turned to mourning.

35 For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.

36 ‖ Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God. ‖ Infra 5. 5.

37 For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the word of the holy One rejoicing for the honour of God.

CHAP. V.

Jerusalem is invited to rejoice and behold the return of her children out of their captivity.

PUT off, O Jerusalem, the garment of thy mourning, and affliction: and put on the beauty, and honour of that everlasting glory which thou hast from God.

2 God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honour.

3 For God will shew his brightness in thee, to every one under heaven.

4 For thy name shall be named to thee by God for ever: the peace of justice, and honour of piety.

5 Arise, O Jerusalem, and stand on high: ‖ and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the holy One rejoicing in the remembrance of God. ‖ Supra 4. 36.

6 For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee exalted with honour as children of the kingdom.

7 For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make

CHAP. IV. VER. 32. *She that received*, &c. viz. Babylon.

them even with the ground: that Iſrael may walk diligently to the honour of God.

8 Moreover the woods, and every ſweet-ſmelling tree have overſhadowed Iſrael by the commandment of God.

9 For God will bring Iſrael with joy in the light of his majeſty, with mercy, and juſtice, that cometh from him.

CHAP. VI.

The epiſtle of Jeremias to the captives, as a preſervative againſt idolatry.

A. M. 3405. Ante C. 599. A Copy of the epiſtle that Jeremias ſent to them that were to be led away captives into Babylon, by the king of Babylon, to declare to them according to what was commanded him by God.

‖ Jer. 25. 9. 1 ‖ FOR the ſins that you have committed before God, you ſhall be carried away captives into Babylon by Nabuchodonoſor the king of Babylon.

2 And when you are come into Babylon, you ſhall be there many years, and for a long time, even to ſeven generations: and after that I will bring you away from thence with peace.

‖ Iſai. 44. 10. 3 ‖ But now, you ſhall ſee in Babylon gods of gold, and of ſilver, and of ſtone, and of wood borne upon ſhoulders, cauſing fear to the Gentiles.

4 Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them ſhould ſeize upon you.

5 But when you ſee the multitude behind, and before adoring them, ſay you in your hearts: Thou oughteſt to be adored, O Lord.

6 For my Angel is with you: And I myſelf will demand an account of your ſouls.

7 For their tongue that is poliſhed by the craftſman, and themſelves laid over with gold and ſilver, are falſe things, and they cannot ſpeak.

8 And as if it were for a maiden that loveth to go gay: ſo do they take gold and make them up.

9 Their gods have golden crowns upon their heads: whereof the prieſts ſecretly convey away from them gold, and ſilver, and beſtow it on themſelves.

10 Yea and they give thereof to proſtitutes, and they dreſs out harlots: and again when they receive it of the harlots, they adorn their gods.

11 And theſe gods cannot defend themſelves from the ruſt, and the moth.

12 But when they have covered them with a purple garment, they wipe their face becauſe of the duſt of the houſe, which is very much among them.

13 This holdeth a ſceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

14 And this hath in his hand a ſword, or an ax, but cannot ſave himſelf from war, or from robbers, whereby be it known to you, that they are not gods.

15 Therefore fear them not. For as a veſſel that a man uſes when it is broken becometh uſeleſs, even ſo are their gods:

16 When they are placed in the houſe, their eyes are full of duſt by the feet of them that go in.

17 And as the gates are made ſure on every ſide upon one that hath offended the king, or like a dead man carried to the grave, ſo do the prieſts ſecure the doors with bars and locks, leſt they be ſtripped by thieves.

18 They light candles to them, and in great number, of which they cannot ſee one: but they are like beams in the houſe.

19 And they ſay that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

20 Their faces are black with the ſmoke that is made in the houſe.

21 Owls, and ſwallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

22 Whereby you may know that they are no gods. Therefore fear them not.

23 The gold alſo which they have, is for ſhew, but except a man wipe off the ruſt, they will not ſhine: for neither when they were molten, did they feel it.

24 Men buy them at a high price, whereas there is no breath in them.

‖ Iſai. 46. 7. 25 ‖ And having not the uſe of feet they are carried upon ſhoulders, declaring to men how vile they are. Be they confounded alſo that worſhip them.

26 Therefore if they fall to the ground, they riſe not up again of themſelves, nor if a man ſet them upright, will they ſtand by themſelves, but their gifts ſhall be ſet before them, as to the dead.

27 The things that are ſacrificed to them, their prieſts ſell and abuſe: in like manner alſo their wives take part of them, but give nothing of it either to the ſick, or to the poor.

28 The child-bearing and menſtruous women touch their ſacrifices: knowing therefore

CHAP. VI. VER. 2. *Seven generations.* That is, ſeventy years.

by these things that they are not gods, fear them not.

29 For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

30 And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

31 And they roar and cry before their gods, as men do at the feast when one is dead.

32 The priests take away their garments, and clothe their wives and their children.

33 And whether it be evil that one doth unto them, or good, they are not able to recompense it: neither can they set up a king, nor put him down:

34 In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

35 They cannot deliver a man from death, nor save the weak from the mighty.

36 They cannot restore the blind man to his sight: nor deliver a man from distress.

37 They shall not pity the widow, nor do good to the fatherless.

38 Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

39 How then is it to be supposed, or to be said, that they are gods?

40 Even the Chaldeans themselves dishonour them: who when they hear of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

41 As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

42 The women also with cords about them, sit in the ways, burning olive-stones.

43 And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbour, that she was not thought as worthy as herself, nor her cord broken.

44 But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?

45 And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.

46 For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them, be gods?

47 But they have left false things and reproach to them that come after.

48 For when war cometh upon them, or evils: the priests consult with themselves, where they may hide themselves with them.

49 How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?

50 For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of mens hands, and that there is no work of God in them.

51 Whence therefore is it known that they are not gods, but the work of mens hands, and no work of God is in them?

52 They cannot set up a king over the land, nor give rain to men.

53 They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.

54 For when fire shall fall upon the house of *these* gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

55 And they cannot withstand a king and war. How then can it be supposed, or admitted that they are gods?

56 Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them,

57 Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

58 Therefore it is better to be a king that sheweth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

59 The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

60 In like manner the lightning, when it breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

CHAP. VI. VER. 56. *They that are stronger than them.* That is, robbers and thieves are stronger than these idols, being things without life or motion.

61 And the clouds, when God commandeth them to go over the whole world, do that which is commanded them.

62 The fire alſo being ſent from above to conſume mountains, and woods, doth as it is commanded. But theſe neither in ſhew, nor in power are like to any one of them.

63 Wherefore it is neither to be thought, nor to be ſaid, that they are gods: ſince they are neither able to judge cauſes, nor to do any good to men.

64 Knowing therefore that they are not gods, fear them not.

65 For neither can they curſe kings, nor bleſs them.

66 Neither do they ſhew ſigns in the heaven to the nations, nor ſhine as the ſun, nor give light as the moon.

67 Beaſts are better than they, which can fly under a covert, and help themſelves.

68 Therefore there is no manner of appearance that they are gods: ſo fear them not.

69 For as a ſcarecrow in a garden of cucumbers keepeth nothing, ſo are their gods of wood, and of ſilver, and laid over with gold.

70 They are no better than a white thorn in a garden, upon which every bird ſitteth. In like manner alſo their gods of wood, and laid over with gold, and with ſilver, are like to a dead body caſt forth in the dark.

71 By the purple alſo and the ſcarlet which are moth-eaten upon them, you ſhall know that they are not gods. And they themſelves at laſt are conſumed, and ſhall be a reproach in the country.

72 Better therefore is the juſt man that hath no idols: for he ſhall be far from reproach.

THE

PROPHECY OF EZECHIEL.

EZECHIEL, *whoſe name ſignifies the* STRENGTH OF GOD, *was of the prieſtly race: and of the number of the captives that were carried away to Babylon with king* JOACHIN. *He was co-temporary with* JEREMIAS, *and propheſied to the ſame effect in Babylon, as* JEREMIAS *did in Jeruſalem: and is ſaid to have ended his days in like manner, by martyrdom.*

CHAP. I.

The time of Ezechiel's prophecy: he ſees a glorious viſion.

NOW it came to paſs in the thirtieth year, * in the fourth *month*, on the fifth *day* of the month, when I was in the midſt of the captives || by the river Chobar, the heavens were opened, and I ſaw the viſions of God.

* A. M. 3409. Ante C. 595.

|| Infra 3. 23. & 10. 20. & 43. 3.

2 On the fifth day of the month, the ſame was the fifth year of the captivity of king Joachin,

3 The word of the Lord came to Ezechiel the prieſt the ſon of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

4 And I ſaw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding *it*, and brightneſs was about it: and out of the midſt thereof, that is, out of the midſt of the fire, as it were the reſemblance of amber:

5 And in the midſt thereof the likeneſs of four living creatures: and this was

CHAP. I. VER. 1. *The thirtieth year.* Either of the age of Ezechiel: or, as others will have it, from the ſolemn covenant made in the eighteenth year of the reign of Joſias. 4 *Kings* xxiii.

VER. 5. *Living creatures.* Cherubims (as appears from *Eccleſiaſticus* xlix. 10) repreſented to the prophet under theſe myſterious ſhapes, as ſupporting the throne of God, and as it were drawing his chariot. All this chapter appeared ſo obſcure, and full of myſteries, to the ancient Hebrews, that, as we learn from St. Jerom, (*Ep. ad Paulin.*) they ſuffered none to read it, before they were thirty years old.

their appearance: there was the likeneſs of a man in them.

6 Every one had four faces, and every one four wings.

7 Their feet were ſtraight feet, and the ſole of their foot was like the ſole of a calf's foot, and they ſparkled like the appearance of glowing braſs.

8 And *they had* the hands of a man under their wings on *their* four ſides: and they had faces, and wings on the four ſides.

9 And the wings of one were joined to the wings of another. They turned not when they went: but every one went ſtraight forward.

10 And as for the likeneſs of their faces: there was the face of a man, and the face of a lion on the right ſide of all the four: and the face of an ox, on the left ſide of all the four: and the face of an eagle over all the four.

11 And their faces, and their wings were ſtretched upward: two wings of every one were joined, and two covered their bodies:

12 And every one of them went ſtraight forward: whither the impulſe of the ſpirit was to go, thither they went: and they turned not when they went.

13 And as for the likeneſs of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the viſion running to and fro in the midſt of the living creatures, a bright fire, and lightning going forth from the fire.

14 And the living creatures ran and returned like flaſhes of lightning.

15 Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

16 And the appearance of the wheels, and the work of them, was like the appearance of the ſea: and the four had all one likeneſs: and their appearance and their work *was* as it were a wheel in the midſt of a wheel.

17 When they went, they went by their four parts: and they turned not when they went.

18 The wheels had alſo a ſize, and a height, and a dreadful appearance: ‖ and the whole body was full of eyes round about all the four.

‖ Infra 10. 12.

19 And when the living creatures went, the wheels alſo went together by them: and when the living creatures were lifted up from the earth, the wheels alſo were lifted up with them.

20 Whitherſoever the ſpirit went, thither as the ſpirit went the wheels alſo were lifted up withal, and followed it: for the ſpirit of life was in the wheels.

21 When thoſe went theſe went, and when thoſe ſtood theſe ſtood, and when thoſe were lifted up from the earth, the wheels alſo were lifted up together, and followed them: for the ſpirit of life was in the wheels.

22 And over the heads of the living creatures was the likeneſs of the firmament, as the appearance of cryſtal terrible to behold, and ſtretched out over their heads above.

23 And under the firmament were their wings ſtraight the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

24 And I heard the noiſe of their wings, like the noiſe of many waters, as it were the voice of the moſt high God: when they walked, it was like the voice of a multitude, like the noiſe of an army, and when they ſtood, their wings were let down.

25 For when a voice came from above the firmament, that was over their heads, they ſtood, and let down their wings.

26 And above the firmament, that was over their heads, was the likeneſs of a throne, as the appearance of the ſapphire-ſtone, and upon the likeneſs of the throne, was a likeneſs as of the appearance of a man above upon it.

27 And I ſaw as it were the reſemblance of amber, as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I ſaw as it were the reſemblance of fire ſhining round about.

28 As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightneſs round about.

CHAP. II.

The prophet receives his commiſſion.

THIS was the viſion of the likeneſs of the glory of the Lord. And I ſaw, and I fell upon my face, and I heard the voice of one that ſpoke. And he ſaid to me: Son of man, ſtand upon thy feet, and I will ſpeak to thee: A. M. 3409.

2 And the ſpirit entered into me after that he ſpoke to me, and he ſet me upon my feet: and I heard him ſpeaking to me,

VER. 17. *When they went, they went by their four parts.* That is, indifferently to any of their ſides either forward or backward: to the right or to the left.

3 And saying: Son of man, I send thee to the children of Israel, to a rebellious people that hath revolted from me: they, and their fathers, have transgressed my covenant even unto this day.

4 And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

5 If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

6 And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

7 And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

8 But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

9 And I looked, and behold, a hand was sent to me, wherein was a book rolled up:
‖ Apoc. 5. 1. and he spread it before me, ‖ and it was written within and without: and there were written in it lamentations, and canticles, and wo.

CHAP. III.

The prophet eats the book, and receives further instructions: the office of a watchman.

A. M. 3409. AND he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

2 And I opened my mouth, and he caused me to eat that book:

3 And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled
‖ Apoc. 10. 9. & 10. with this book, which I give thee. ‖ And I did eat it: and it was sweet as honey in my mouth.

4 And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

5 For thou art not sent to a people of a profound speech, and of an unknown tongue, *but* to the house of Israel:

6 Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

7 But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart.

8 Behold I have made thy face stronger than their faces, and thy forehead harder than their foreheads.

9 I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

10 And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

11 And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear, and will forbear.

12 And the spirit took me up, and I heard behind me the voice of a great commotion, *saying*: Blessed *be* the glory of the Lord, from his place.

13 And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

14 The spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

15 And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

16 And at the end of seven days the word of the Lord came to me, saying:

17 ‖ Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. ‖ Infra 33. 7.

18 If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak *to him*, that he may be converted from his wicked way, and live: the same

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CHAP. III. VER. 1. *Eat this book, and go speak to the children of Israel.* By this eating of the book was signified the diligent attention and affection, with which we are to receive, and embrace the word of God; and to let it, as it were, sink into our interior by devout meditation.

VER. 15. *The heap of new corn.* It was the name of a place, in Hebrew, *Telabib.*

wicked man ſhall die in his iniquity, but I will require his blood at thy hand.

19 But if thou give warning to the wicked, and he be not converted from his wickedneſs, and from his evil way: he indeed ſhall die in his iniquity, but thou haſt delivered thy ſoul.

20 Moreover if the juſt man ſhall turn away from his juſtice, and ſhall commit iniquity: I will lay a ſtumbling-block before him, he ſhall die, becauſe thou haſt not given him warning: he ſhall die in his ſin, and his juſtices which he hath done, ſhall not be remembered: but I will require his blood at thy hand.

21 But if thou warn the juſt man, that the juſt may not ſin, and he doth not ſin: living he ſhall live, becauſe thou haſt warned him, and thou haſt delivered thy ſoul.

22 And the hand of the Lord was upon me, and he ſaid to me: Riſe *and* go forth into the plain, and there I will ſpeak to thee.

23 And I roſe up, and went forth into the plain: and behold the glory of the Lord ſtood there, like the glory which ‖ I ſaw by the river Chobar: and I fell upon my face.

‖ Supra 1. 3.

24 And the ſpirit entered into me, and ſet me upon my feet: and he ſpoke to me, and ſaid to me: Go in, and ſhut thyſelf up in the midſt of thy houſe.

25 And thou, O Son of man, behold they ſhall put bands upon thee, and they ſhall bind thee with them: and thou ſhalt not go forth from the midſt of them.

26 And I will make thy tongue ſtick faſt to the roof of thy mouth, and thou ſhalt be dumb, *and* not as a man that reproveth: becauſe they are a provoking houſe.

27 But when I ſhall ſpeak to thee, I will open thy mouth, and thou ſhalt ſay to them: Thus ſaith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking houſe.

CHAP. IV.

A prophetic deſcription of the ſiege of Jeruſalem, and the famine that ſhall reign there.

A M. 3409. AND thou, O ſon of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jeruſalem.

2 And lay ſiege againſt it, and build forts, and caſt up a mount, and ſet a camp againſt it, and place battering rams round about *it*.

3 And take unto thee an iron pan, and ſet it for a wall of iron between thee and the city: and ſet thy face reſolutely againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: it is a ſign to the houſe of Iſrael.

4 And thou ſhalt ſleep upon thy left ſide, and ſhalt lay the iniquities of the houſe of Iſrael upon it, according to the number of the days that thou ſhalt ſleep upon it, and thou ſhalt take upon thee their iniquity.

5 And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days; and thou ſhalt bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed this, thou ſhalt ſleep again upon thy right ſide: and ‖ and thou ſhalt take upon thee the iniquity of the houſe of Juda forty days: a day for a year, yea, a day for a year I have appointed to thee †.

‖ Num. 15. 34.

† Jer. 52. 30.

7 And thou ſhalt turn thy face to the ſiege of Jeruſalem, and thy arm ſhall be ſtretched out: and thou ſhalt prophefy againſt it.

8 Behold I have encompaſſed thee with bands: and thou ſhalt not turn thyſelf from one ſide to the other, till thou haſt ended the days of thy ſiege.

9 And take to thee wheat and barley, and beans, and lentils, and millet, and fitches: and put them in one veſſel, and make thee bread thereof according to the number of the days that thou ſhalt lie upon thy ſide: three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat that thou ſhalt eat, ſhall be in weight twenty ſtaters a day: from time to time thou ſhalt eat it.

11 And thou ſhalt drink water by meaſure, the ſixth part of a hin: from time to time thou ſhalt drink it.

12 And thou ſhalt eat it as barley-bread baked under the aſhes: and thou ſhalt cover it, in their ſight, with the dung that cometh out of a man.

13 And the Lord ſaid: So ſhall the children of Iſrael ‖ eat their bread all filthy among the nations whither I will caſt them out.

‖ Oſee 9. 4.

14 And I ſaid: Ah, ah, ah, O Lord God, behold my ſoul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itſelf, or was torn

CHAP. IV. VER. 11. *Hin.* That is, a meaſure of liquids containing about ten pints.

by beasts, and no unclean flesh hath entered into my mouth.

15 And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

16 And he said to me: Son of man: ‖ Behold I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress. ‖ Infra 5. 16. & 14. 13.

17 So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

CHAP. V.

The judgments of God upon the Jews are foreshewn under the type of the prophet's hair.

A. M. 3409. AND thou, son of man, take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh in, and divide the *hair*.

2 A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege: and thou shalt take a third part, and cut it in pieces with the knife all round about: and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

3 And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

4 And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.

5 Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her.

6 And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.

7 Therefore thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

8 Therefore thus saith the Lord God: Behold I *come* against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

9 And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

11 Therefore *as* I live, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces, and my eye shall not spare, and I will not have any pity.

12 A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

13 ‖ And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken *it* in my zeal, when I shall have accomplished my indignation in them. ‖ Zach. 1. 8.

14 And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

15 And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

16 I the Lord have spoken *it*: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you, ‖ and I will break among you the staff of bread. ‖ Supra 4. 16. Infra 14. 13.

17 And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken *it*.

CHAP. VI.

The punishment of Israel for their idolatry: a remnant shall be blessed.

AND the word of the Lord came to me, saying: A. M. 3410.

2 Son of man, set thy face towards the mountains of Israel, and prophesy against them,

3 And say: ‖ Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, ‖ Infra 36. 2.

and to the rocks, and the valleys: Behold, I will bring upon you the ſword, and I will deſtroy your high places,

4 And I will throw down your altars, and your idols ſhall be broken in pieces: and I will caſt down your ſlain before your idols.

5 And I will lay the dead carcaſſes of the children of Iſrael before your idols: and I will ſcatter your bones round about your altars,

6 In all your dwelling-places. The cities ſhall be laid waſte, and the high places ſhall be thrown down, and deſtroyed, and your altars ſhall be aboliſhed, and ſhall be broken in pieces: and your idols ſhall be no more, and your temples ſhall be deſtroyed, and your works ſhall be defaced.

7 And the ſlain ſhall fall in the midſt of you: and you ſhall know that I am the Lord.

8 And I will leave in you ſome that ſhall eſcape the ſword among the nations, when I ſhall have ſcattered you through the countries.

9 And they that are ſaved of you ſhall remember me amongſt the nations to which they are carried captives: becauſe I have broken their heart that was faithleſs, and revolted from me: and their eyes that went a fornicating after their idols: and they ſhall be diſpleaſed with themſelves becauſe of the evils which they have committed in all their abominations.

10 And they ſhall know that I the Lord have not ſpoken in vain that I would do this evil to them.

11 Thus ſaith the Lord God: Strike with thy hand, and ſtamp with thy foot, and ſay: Alas, for all the abominations of the evils of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence: and he that is near, ſhall fall by the ſword: and he that remaineth, and is beſieged, ſhall die by the famine: and I will accompliſh my indignation upon them.

13 And you ſhall know that I am the Lord, when your ſlain ſhall be amongſt your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt ſweet-ſmelling frankincenſe to all their idols.

14 And I will ſtretch forth my hand upon them: and I will make the land deſolate, and abandoned from the deſert of Deblatha in all their dwelling places: and they ſhall know that I am the Lord.

CHAP. VII.

The final deſolation of Iſrael: from which few ſhall eſcape.

AND the word of the Lord came to me, ſaying: A. M. 3410.

2 And thou ſon of man, thus ſaith the Lord God to the land of Iſrael: The end is come, the end is come upon the four quarters of the land.

3 Now is an end come upon thee, and I will ſend my wrath upon thee: and I will judge thee according to thy ways: and I will ſet all thy abominations againſt thee.

4 And my eye ſhall not ſpare thee, and I will ſhew thee no pity: but I will lay thy ways upon thee, and thy abominations ſhall be in the midſt of thee: and you ſhall know that I am the Lord.

5 Thus ſaith the Lord God: One affliction, behold an affliction is come.

6 An end is come, the end is come, it hath awaked againſt thee: behold it is come.

7 Deſtruction is come upon thee that dwelleſt in the land: the time is come, the day of ſlaughter is near, and not of the joy of mountains.

8 Now very ſhortly I will pour out my wrath upon thee, and I will accompliſh my anger in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

9 And my eye ſhall not ſpare, neither will I ſhew mercy: but I will lay thy ways upon thee, and thy abominations ſhall be in the midſt of thee: and you ſhall know that I am the Lord that ſtrike.

10 Behold the day, behold it is come: deſtruction is gone forth, the rod hath bloſſomed, pride hath budded.

11 Iniquity is riſen up into a rod of impiety: nothing of them *ſhall remain*, nor of their people, nor of the noiſe of them: and there ſhall be no reſt among them.

12 The time is come, the day is at hand: let not the buyer rejoice: nor the ſeller mourn: for wrath is upon all the people thereof.

13 For the ſeller ſhall not return to that which he hath ſold, although their life be yet among the living. For the viſion which regardeth all the multitude thereof, ſhall not go back: neither ſhall man be ſtrengthened in the iniquity of his life.

14 Blow the trumpet, let all be made ready, yet there is none to go to the battle:

for my wrath ſhall be upon all the people thereof.

15 The ſword without: and the peſtilence, and the famine within: he that is in the field ſhall die by the ſword: and they that are in the city, ſhall be devoured by the peſtilence, and the famine.

16 And ſuch of them as ſhall flee ſhall eſcape: and they ſhall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

17 All hands ſhall be made feeble, and all knees ſhall run with water.

‖ Iſai. 15. 2. Jer. 48. 37. 18 ‖ And they ſhall gird themſelves with hair-cloth, and fear ſhall cover them, and ſhame ſhall be upon every face, and baldneſs upon all their heads.

† Prov. 11. 4. Sophon 1. 18. Eccli. 5. 10. & 13. 19 Their ſilver ſhall be caſt forth, and their gold ſhall become a dunghil. † Their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord. They ſhall not ſatisfy their ſoul, and their bellies ſhall not be filled: becauſe it hath been the ſtumbling-block of their iniquity.

20 And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols: therefore I have made it an uncleanneſs to them.

21 And I will give it into the hands of ſtrangers for ſpoil and to the wicked of the earth for a prey, and they ſhall defile it.

22 And I will turn away my face from them, and they ſhall violate my ſecret *place*: and robbers ſhall enter into it, and defile it.

23 Make a ſhutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

24 And I will bring the worſt of the nations, and they ſhall poſſeſs their houſes: and I will make the pride of the mighty to ceaſe, and they ſhall poſſeſs their ſanctuary.

25 When diſtreſs cometh upon them, they will ſeek for peace and there ſhall be none.

26 Trouble ſhall come upon trouble, and rumour upon rumour, and they ſhall ſeek a viſion of the prophet, and the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn, and the prince ſhall be clothed with ſorrow, and the hands of the people of the land ſhall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they ſhall know that *I am* the Lord.

CHAP. VIII.

The prophet ſees in a viſion the abominations committed in Jeruſalem; which determine the Lord to ſpare them no longer.

AND it came to paſs in the ſixth year, in the ſixth month, in the fifth day of the month, *as* I ſat in my houſe, and the ancients of Juda ſat before me, that the hand of the Lord God fell there upon me. A. M. 3410.

2 And I ſaw, and behold a likeneſs as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightneſs, as the appearance of amber.

‖ Dan. 14. 35. 3 ‖ And the likeneſs of a hand was put forth and took me by a lock of my head: and the ſpirit lifted me up between the earth and the heaven, and brought me in the viſion of God into Jeruſalem, near the inner gate, that looked toward the north, where was ſet the idol of jealouſy to provoke to jealouſy.

4 And behold the glory of the God of Iſrael *was* there, according to the viſion which I had ſeen in the plain.

5 And he ſaid to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and behold on the north ſide of the gate of the altar the idol of jealouſy in the very entry.

6 And he ſaid to me: Son of man, doſt thou ſee, thinkeſt thou, what theſe are doing, the great abominations that the houſe of Iſrael committeth here, that I ſhould depart far off from my ſanctuary? and turn thee yet again and thou ſhalt ſee greater abominations.

7 And he brought me into the door of the court: and I ſaw, and behold a hole in the wall.

8 And he ſaid to me: Son of man, dig in the wall. And when I had digged in the wall, behold a door.

9 And he ſaid to me: Go in, and ſee the wicked abominations which they commit here.

10 And I went in and ſaw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the houſe of Iſrael were painted on the wall all round about.

11 And ſeventy men of the ancients of the houſe of Iſrael, and Jezonias the ſon of Saaphan ſtood in the midſt of them, that ſtood before the pictures: and every one had a cenſer in his hand: and a cloud of ſmoke went up from the incenſe.

CHAP. VII. VER. 22. *Secret place, &c.* viz. The inward ſanctuary, the holy of holies.

VER. 23. *Make a ſhutting up.* In Hebrew, a chain, viz. for impriſonment and captivity.

12 And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

13 And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

14 And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonis.

15 And he said to me: Surely thou hast seen, O son of man: but turn thee again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

17 And he said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, *and* have turned to provoke me to anger? and behold they put a branch to their nose.

18 Therefore I also will deal with them in my wrath: my eyes shall not spare them, neither will I shew mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

CHAP. IX.

All are ordered to be destroyed that are not marked in their foreheads. God will not be entreated for them.

A. M. 3410. AND he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

2 And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

3 And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

4 And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: ‖ and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof. ‖ Exod. 12. 7. Apoc. 7. 3.

5 And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with pity.

6 Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men, who were before the house.

7 And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

8 And the slaughter being ended I was left: and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, will thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

9 And he said to me: The iniquity of the house of Israel, and of Juda is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

10 Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

11 And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

CHAP. X.

Fire is taken from the midst of the wheels under the cherubims, and scattered over the city. A description of the cherubims.

A. M. 3410. AND I saw, and behold in the firmament that was over the heads of the cherubims, there appeared over them as it were the sapphire-stone, as the appearance of the likeness of a throne.

CHAP. VIII. VER. 14. *Adonis.* The favourite of Venus, slain by a wild boar, as feigned by the Heathen poets, and which being here represented by an idol, is lamented by the female worshippers of that goddess. In the Hebrew the name is Tammuz.

CHAP. IX. VER. 4. *Mark Thau. Thau* or *Tau*, is the last letter in the Hebrew alphabet, and signifies *a sign*, or *a mark*: which is the reason why some translators render this place *set a mark*, or *mark a mark*, without specifying what this mark was. But St. Jerom, and other interpreters, conclude it was the form of the letter *Thau*, which, in the ancient Hebrew character, was the form of a cross.

2 And he ſpoke to the man, that was clothed with linen, and ſaid: Go in between the wheels that are under the cherubims, and fill thy hand with the coals of fire that are between the cherubims, and pour them out upon the city. And he went in, in my ſight:

3 And the cherubims ſtood on the right ſide of the houſe, when the man went in, and a cloud filled the inner court.

4 And the glory of the Lord was lifted up from above the cherub to the threſhold of the houſe: and the houſe was filled with the cloud, and the court was filled with the brightneſs of the glory of the Lord.

5 And the ſound of the wings of the cherubims was heard even to the outward court as the voice of God Almighty ſpeaking.

6 And when he had commanded the man that was clothed with linen, ſaying: Take fire from the midſt of the wheels that are between the cherubims: he went in and ſtood beſide the wheel.

7 And one cherub ſtretched out his arm from the midſt of the cherubims to the fire that was between the cherubims: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

8 And there appeared in the cherubims the likeneſs of a man's hand under their wings.

9 And I ſaw, and behold *there were* four wheels by the cherubims: one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was to the ſight like the chryſolite-ſtone:

10 And as to their appearance, all four were alike: as if a wheel were in the midſt of a wheel.

11 And when they went, they went by four ways: and they turned not when they went: but to the place, whither they firſt turned, the reſt alſo followed, and did not turn back.

12 And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

13 And theſe wheels he called voluble, in my hearing.

14 And every one had four faces: one face *was* the face of a cherub, and the ſecond face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature that I had ſeen by the river Chobar.

16 And when the cherubims went, the wheels alſo went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels ſtaid not behind, but were by them.

17 When they ſtood, theſe ſtood: and when they were lifted up, theſe were lifted up: for the ſpirit of life was in them.

18 And the glory of the Lord went forth from the treſhold of the temple: and ſtood over the cherubims.

19 And the cherubims lifting up their wings, were raiſed from the earth before me: and as they went out, the wheels alſo followed: and it ſtood in the entry of the eaſt gate of the houſe of the Lord: and the glory of the God of Iſrael was over them.

20 || This is the living creature, which I ſaw under the God of Iſrael by the river Chobar: and I underſtood that they were cherubims. || Supra 1. 5. & 3.

21 Each one had four faces, and each one had four wings: and the likeneſs of a man's hand was under their wings.

22 And as to the likeneſs of their faces, they were the ſame faces which I had ſeen by the river Chobar, and their looks, and the impulſe of every one to go ſtraight forward.

CHAP. XI.

A prophecy againſt the preſumptuous aſſurance of the great ones. A remnant ſhall be ſaved, and receive a new ſpirit, and a new heart.

AND the ſpirit lifted me up, and brought me into the eaſt gate of the houſe of the Lord, which looketh towards the riſing of the ſun: and behold in the entry of the gate five and twenty men: and I ſaw in the midſt of them Jezonias the ſon of Azur, and Pheltias the ſon of Banaias, princes of the people. A. M. 3410.

2 And he ſaid to me: Son of man, theſe are the men that ſtudy iniquity, and frame a wicked counſel in this city,

3 Saying: Were not houſes lately built? This *city* is the cauldron, and we the fleſh,

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CHAP. X. VER. 11. *By four ways.* That is, by any of the four ways, forward, backward, to the right, or to the left.

VER. 13. *Voluble,* That is, *rolling wheels,* galgal.

CHAP. XI. VER. 3. *Were not houſes lately built, &c.* Theſe men deſpiſed the predictions and threats of the prophets: who declared to them from God, that the city ſhould be deſtroyed, and the inhabitants carried into captivity; and they made uſe of this kind of argument againſt the prophets, that the city, ſo far from being like to be deſtroyed, had lately been augmented by the building of new houſes: from whence they further inferred, by way of a proverb, uſing the ſimilitude of a cauldron, out of which the fleſh is not taken, till it is thoroughly boiled and fit to be eaten, that they ſhould not be carried away out of their city, but there end their days in peace.

4 Therefore prophesy against them, prophesy, thou son of man.

5 And the Spirit of the Lord fell upon me, and said to me: Speak: Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

6 You have killed a great many in this city, and you have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, and this is the cauldron: and I will bring you forth out of the midst thereof.

8 You have feared the sword, and I will bring the sword upon you, saith the Lord God.

9 And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

10 You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

11 This shall not be as a cauldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

12 And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

13 And it came to pass, when I prophesied, that Pheltias the son of Banaias died: and I fell down upon my face, and cried with a loud voice: and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel?

14 And the word of the Lord came to me, saying:

15 Son of man thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

16 Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries: I will be to them a little sanctuary in the countries whither they are come.

17 Therefore speak *to them:* Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

18 And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

19 ‖ And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh: ‖ Jer 31. 33. Infra 36. 26.

20 That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

21 *But as for them* whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

22 And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

23 And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

24 And the spirited lifted me up, and brought me into Chaldea to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

25 And I spoke to them of the captivity all the words of the Lord, which he had shewn me.

CHAP. XII.

The prophet foreshewеth, by signs, the captivity of Sedecias, and the desolation of the people: all which shall quickly come to pass.

AND the word of the Lord came to me, saying: A. M. 3411. Ante C. 593.

2 Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

3 Thou therefore, O son of man, prepare thee all necessaries for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

4 And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

VER. 10. *In the borders of Israel.* They pretended that they should die in peace in Jerusalem: God tells them it should not be so: but that they should be judged and condemned, and fall by the sword in the borders of Israel: viz. in Reblatha in the land of Emath, where all their chief men were put to death by order of Nabuchodonosor, 4 *Kings* xxv. and *Jeremias* lii. 10, 27.

VER. 15. *Thy brethren, &c.* He speaks of them that had been carried away captives before; who were despised by them that remained in Jerusalem: but, as the prophet here declares to them from God, should be in a more happy condition than they, and after some time return from their captivity.

5 Dig thee a way through the wall before their eyes: and thou ſhalt go forth through it.

6 In their ſight thou ſhalt be carried out upon men's ſhoulders, thou ſhalt be carried out in the dark: thou ſhalt cover thy face, and ſhalt not ſee the ground: for I have ſet thee for a ſign of things to come to houſe of Iſrael.

7 I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand: and I went forth in the dark, and was carried on men's ſhoulders in their ſight.

8 And the word of the Lord came to me in the morning, ſaying:

9 Son of man, hath not the houſe of Iſrael, the provoking houſe, ſaid to thee: What art thou doing?

10 Say to them: Thus ſaith the Lord God: This burden concerneth the prince that is in Jeruſalem, and all the houſe of Iſrael that are among them.

11 Say: I am a ſign of things to come to you: as I have done, ſo ſhall it be done to them: they ſhall be removed from their dwellings, and go into captivity.

12 And the prince that is in the midſt of them, ſhall be carried on ſhoulders, he ſhall go forth in the dark: they ſhall dig through the wall to bring him out: his face ſhall be covered, that he may not ſee the ground with his eyes.

‖ Infra 17. 20. 13 ‖ And I will ſpread my net over him, and he ſhall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he ſhall not ſee it, and there he ſhall die.

14 And all that are about him, his guards, and his troops I will ſcatter into every wind: and I will draw out the ſword after them.

15 And they ſhall know that I am the Lord, when I ſhall have diſperſed them among the nations, and ſcattered them in the countries.

16 And I will leave a few men of them from the ſword, and from the famine, and from the peſtilence: that they may declare all their wicked deeds among the nations whither they ſhall go: and they ſhall know that I am the Lord.

17 And the word of the Lord came to me, ſaying:

18 Son of man, eat thy bread in trouble: and drink thy water in hurry and ſorrow.

19 And ſay to the people of the land: Thus ſaith the Lord God to them that dwell in Jeruſalem in the land of Iſrael: They ſhall eat their bread in care, and drink their water in deſolation: that the land may become deſolate from the multitude that is therein, for the iniquity of all that dwell therein.

20 And the cities that are now inhabited, ſhall be laid waſte, and the land ſhall be deſolate: and you ſhall know that I am the Lord.

21 And the word of the Lord came to me, ſaying:

22 Son of man, what is this proverb that you have in the land of Iſrael? ſaying: The days ſhall be prolonged, and every viſion ſhall fail.

23 Say to them therefore: Thus ſaith the Lord God: I will make this proverb to ceaſe, neither ſhall it be any more a common ſaying in Iſrael: and tell them that the days are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſions, nor doubtful divination in the midſt of the children of Iſrael.

25 For I the Lord will ſpeak: and what word ſoever I ſhall ſpeak, it ſhall come to paſs, and ſhall not be prolonged any more: but in your days, ye provoking houſe, I will ſpeak the word, and will do it, ſaith the Lord God.

26 And the word of the Lord came to me, ſaying:

27 Son of man, behold the houſe of Iſrael, they that ſay: The viſion that this man ſeeth, is for many days to come: and this man propheſieth of times afar off.

28 Therefore ſay to them: Thus ſaith the Lord God: Not one word of mine ſhall be prolonged any more: the word that I ſhall ſpeak ſhall be accompliſhed, ſaith the Lord God.

CHAP. XIII.

God declares againſt falſe prophets and propheteſſes, that deceive the people with lies.

AND the word of the Lord came to me, A. M. 3411. ſaying:

2 Son of man, propheſy thou againſt the prophets of Iſrael that propheſy: and thou ſhalt ſay to them that propheſy out of their own heart: Hear ye the word of the Lord:

3 Thus ſaith the Lord God: ‖ Wo to the fooliſh prophets that follow their own ſpirit, and ſee nothing. ‖ Jer. 23. 1. Infra 14. 9. & 34. 2.

CHAP. XII. VER. 13. *He ſhall not ſee it.* Becauſe his eyes ſhall be put out by Nabuchodonoſor.

4 Thy prophets, O Iſrael, were like foxes in the deſerts.

5 You have not gone up to face the enemy, nor have you ſet up a wall for the houſe of Iſrael, to ſtand in battle in the day of the Lord.

6 They ſee vain things, and they foretell lies, ſaying: The Lord ſaith: whereas the Lord hath not ſent them: and they have perſiſted to confirm what they have ſaid.

7 Have you not ſeen a vain viſion, and ſpoken a lying divination: and you ſay: The Lord ſaith: whereas I have not ſpoken.

8 Therefore thus ſaith the Lord God: Becauſe you have ſpoken vain things, and have ſeen lies: therefore behold I come againſt you, ſaith the Lord God.

9 And my hand ſhall be upon the prophets that ſee vain things, and that divine lies: they ſhall not be in the counſel of my people, nor ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and you ſhall know that I am the Lord God.

10 Becauſe they have deceived my people, ſaying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without ſtraw.

11 Say to them that daub without tempering, that it ſhall fall: for there ſhall be an overflowing ſhower, and I will cauſe great hail-ſtones to fall violently from above, and a ſtormy wind to throw it down.

12 Behold, when the wall is fallen: ſhall it not be ſaid to you: Where is the daubing wherewith you have daubed it?

13 Therefore thus ſaith the Lord God: Lo, I will cauſe a ſtormy wind to break forth in my indignation, and there ſhall be an overflowing ſhower in my anger: and great hail-ſtones in my wrath to conſume.

14 And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof ſhall be laid bare: and it ſhall fall, and ſhall be conſumed in the midſt thereof: and you ſhall know that I am the Lord.

15 And I will accompliſh my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will ſay to you: The wall is no more, and they that daub it are no more.

16 Even the prophets of Iſrael that propheſy to Jeruſalem, and that ſee viſions of peace for her: and there is no peace, ſaith the Lord God.

17 And thou, ſon of man, ſet thy face againſt the daughters of thy people that propheſy out of their own heart: and do thou propheſy againſt them,

18 And ſay: Thus ſaith the Lord God: Wo to them that ſew cuſhions under every elbow: and make pillows for the heads of *perſons of* every age to catch ſouls: and when they caught the ſouls of my people, they gave life to their ſouls.

19 And they violated me among my people, for a handful of barley, and a piece of bread, to kill ſouls which ſhould not die, and to ſave ſouls alive which ſhould not live, telling lies to my people that believe lies.

20 Therefore thus ſaith the Lord God: Behold I *declare againſt* your cuſhions, wherewith you catch flying ſouls: and I will tear them off from your arms: and I will let go the ſouls that you catch, the ſouls that ſhould fly.

21 And I will tear your pillows, and will deliver my people out of your hand, neither ſhall they be any more in your hands to be a prey: and you ſhall know that I am the Lord.

22 Becauſe with lies you have made the heart of the juſt to mourn, whom I have not made ſorrowful: and have ſtrengthened the hands of the wicked, that he ſhould not return from his evil way, and live.

23 Therefore you ſhall not ſee vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you ſhall know that I *am* the Lord.

CHAP. XIV.

God ſuffers the wicked to be deceived in puniſhment of their wickedneſs. The evils that ſhall come upon them for their ſins: from which they ſhall not be delivered by the prayers of Noe, Daniel and Job. But a remnant ſhall be preſerved.

AND ſome of the ancients of Iſrael came to me, and ſat before me. A. M. 3411.

2 And the word of the Lord came to me, ſaying:

CHAP. XIII. VER. 18. *Sew cuſhions, &c.* viz. by making people eaſy in their ſins, and promiſing them impunity.

Ibid. *They gave life to their ſouls.* That is; they flattered them with promiſes of life, peace, and ſecurity.

VER. 19. *Violated me.* That is, diſhonoured and diſcredited me.

Ibid. *To kill ſouls, &c.* That is, to ſentence ſouls to death, which are not to die: and to promiſe life to them who are not to live.

3 Son of man, theſe men have placed their uncleanneſſes in their hearts, and have ſet up before their face the ſtumbling-block of their iniquity: and ſhall I anſwer when they enquire of me?

4 Therefore ſpeak to them, and ſay to them: Thus ſaith the Lord God: Man, man of the houſe of Iſrael, that ſhall place his uncleanneſſes in his heart, and ſet up the ſtumbling-block of his iniquity before his face, and ſhall come to the prophet inquiring of me by him: I the Lord will anſwer him according to the multitude of his uncleanneſſes:

5 That the houſe of Iſrael may be caught in their own heart, with which they have departed from me through all their idols.

6 Therefore ſay to the houſe of Iſrael: Thus ſaith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7 For every man of the houſe of Iſrael, and every ſtranger among the proſelytes in Iſrael, if he ſeparate himſelf from me, and place his idols in his heart, and ſet the ſtumbling-block of his iniquity before his face, and come to the prophet to enquire of me by him: I the Lord will anſwer him by myſelf.

8 And I will ſet my face againſt that man, and will make him an example, and a proverb, and will cut him off from the midſt of my people: and you ſhall know that I am the Lord.

‖ Supra 13. 3. 9 ‖ And when the prophet ſhall err, and ſpeak a word: I the Lord have deceived that prophet: and I will ſtretch forth my hand upon him, and will cut him off from the midſt of my people Iſrael.

10 And they ſhall bear their iniquity: according to the iniquity of him that inquireth, ſo ſhall the iniquity of the prophet be.

11 That the houſe of Iſrael may go no more aſtray from me, nor be polluted with all their tranſgreſſions: but may be my people, and I may be their God, ſaith the Lord of hoſts.

12 And the word of the Lord came to me, ſaying:

13 Son of man, when a land ſhall ſin againſt me, ſo as to tranſgreſs grievouſly, I will ſtretch forth my hand upon it, ‖ and will break the ſtaff of the bread thereof: and I will ſend famine upon it, and will deſtroy man and beaſt out of it. ‖ Supra 4. 16. & 5. 16.

14 And if theſe three men, Noe, Daniel, and Job, ſhall be in it: they ſhall deliver their own ſouls by their juſtice, ſaith the Lord of hoſts.

15 And if I ſhall bring miſchievous beaſts alſo upon the land to waſte it; and it be deſolate, ſo that there is none that can paſs becauſe of the beaſts:

16 If theſe three men ſhall be in it, *as* I live ſaith the Lord, they ſhall deliver neither ſons nor daughters: but they only ſhall be delivered, and the land ſhall be made deſolate.

17 Or if I bring the ſword upon that land, and ſay to the ſword: Paſs through the land: and I deſtroy man and beaſt out of it:

18 And theſe three men be in the midſt thereof: *as* I live ſaith the Lord God, they ſhall deliver neither ſons nor daughters, but they themſelves alone ſhall be delivered.

19 Or if I alſo ſend the peſtilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beaſt:

20 And Noe, and Daniel, and Job be in the midſt thereof: *as* I live, ſaith the Lord God, they ſhall deliver neither ſon nor daughter: but they ſhall only deliver their own ſouls by their juſtice.

21 For thus ſaith the Lord: Although I ſhall ſend in upon Jeruſalem my four grievous judgments, the ſword, and the famine, and the miſchievous beaſts, and the peſtilence, to deſtroy out of it man and beaſt:

22 Yet there ſhall be left in it ſome that ſhall be ſaved, who ſhall bring away their ſons and daughters: behold they ſhall come among you, and you ſhall ſee their way, and their doings: and you ſhall be comforted concerning the evil that I have brought upon Jeruſalem, in all things that I have brought upon it.

23 And they ſhall comfort you, when you

CHAP. XIV. VER. 3. *Uncleanneſſes.* That is, their filthy idols, upon which they have ſet their hearts: and which are a ſtumbling-block to their ſouls.

VER. 4. *Man, man.* That is, *every man*, an Hebrew expreſſion.

VER. 9. *The prophet ſhall err*, &c. He ſpeaks of falſe prophets, anſwering out of their own heads, and according to their own corrupt inclinations.

Ibid. *I have deceived that prophet.* God almighty *deceives* falſe prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which puſh them on to propheſy ſuch things as are agreeable to thoſe that conſult them: and partly by diſappointing them, and cauſing all things to happen contrary to what they have ſaid.

shall see their ways, and their doings: and you shall know that I have not done without cause all that I have done in it, saith the Lord God.

CHAP. XV.

As a vine cut down is fit for nothing but the fire: so it shall be with Jerusalem, for her sins.

A. M. 3411. AND the word of the Lord came to me, saying:

2 Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

3 Shall wood be taken of it, to do any work, or shall a pin be made of it, for any vessel to hang thereon?

4 Behold it is cast into the fire for fewel: the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5 Even when it was whole it was not fit for work, how much less, when the fire hath devoured, and consumed it, shall any work be made of it?

6 Therefore thus saith the Lord God: As the vine-tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

8 And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

CHAP. XVI.

Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.

A. M. 3411. AND the word of the Lord came to me, saying:

2 Son of man, make known to Jerusalem her abominations:

3 And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father, was an Amorrhite, and thy mother a Cethite.

4 And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

5 No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

7 I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion.

8 And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

9 And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

10 And I clothed thee with embroidery, and shod thee with violet-coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

11 I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

12 And I put a jewel upon thy forehead, and earings in thy ears, and a beautiful crown upon thy head.

13 And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

14 And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

15 But trusting in thy beauty, thou

CHAP. XVI. VER. 2 *Make known to Jerusalem.* That is, by letters, for the prophet was then in Babylon.

VER. 11. *I decked thee also with ornaments,* &c. That is with spiritual benefits, giving you a law with sacrifices, sacraments, and other holy rites.

played the harlot becauſe of thy renown, and thou haſt proſtituted thyſelf to every paſſenger, to be his.

16 And taking of thy garments thou haſt made thee high places ſowed together on each ſide: and haſt played the harlot upon them, as hath not been done before, nor ſhall be hereafter.

17 And thou tookeſt thy beautiful veſſels, of my gold, and my ſilver, which I gave thee, and thou madeſt thee images of men, and haſt committed fornication with them.

18 And thou tookeſt thy garments of divers colours, and coveredſt them: and ſetteſt my oil, and my ſweet incenſe before them.

19 And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou haſt ſet before them for a ſweet odour; and it was done, ſaith the Lord God.

20 And thou haſt taken thy ſons, and thy daughters, whom thou haſt borne to me: and haſt ſacrificed the ſame to them to be devoured. Is thy fornication ſmall?

21 Thou haſt ſacrificed and given my children to them, conſecrating them *by fire*.

22 And after all thy abominations, and fornications, thou haſt not remembered the days of thy youth, when thou waſt naked, and full of confuſion, trodden under foot in thy own blood.

23 And it came to paſs after all thy wickedneſs (wo, wo to thee, ſaith the Lord God)

24 That thou didſt alſo build thee a common ſtew, and madeſt thee a brothel houſe in every ſtreet.

25 At every head of the way thou haſt ſet up a ſign of thy proſtitution: and haſt made thy beauty to be abominable: and haſt proſtituted thyſelf to every one that paſſed by, and haſt multiplied thy fornications.

26 And thou haſt committed fornication with the Egyptians thy neighbours, *men* of large bodies, and haſt multiplied thy fornications to provoke me.

27 Behold, I will ſtretch out my hand upon thee, and will take away thy juſtification: and I will deliver thee up to the will of the daughters of the Philiſtines that hate thee, that are aſhamed of thy wicked way.

28 Thou haſt alſo committed fornication with the Aſſyrians, becauſe thou waſt not yet ſatisfied: and after thou hadſt played the harlot with them, even ſo thou waſt not contented.

29 Thou haſt alſo multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither ſo waſt thou ſatisfied.

30 Wherein ſhall I cleanſe thy heart, ſaith the Lord God: ſeeing thou doſt all theſe the works of a ſhameleſs proſtitute?

31 Becauſe thou haſt built thy brothel houſe at the head of every way, and thou haſt made thy high place in every ſtreet: and waſt not as a harlot that by diſdain enhanceth her price,

32 But as an adultereſs, that bringeth in ſtrangers over her huſband.

33 Gifts are given to all harlots: but thou haſt given hire to all thy lovers, and thou haſt given them gifts to come to thee from every ſide, to commit fornication with thee.

34 And it hath happened in thee contrary to the cuſtom of women in thy fornications, and after thee there ſhall be no *ſuch* fornication: for in that thou gaveſt rewards, and didſt not take rewards, the contrary hath been done in thee.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus ſaith the Lord God: Becauſe thy money hath been poured out, and thy ſhame diſcovered through thy fornications with thy lovers, and with the idols of thy abominations by the blood of thy children whom thou gaveſt them:

37 Behold, I will gather together all thy lovers with whom thou haſt taken pleaſure, and all whom thou haſt loved, with all whom thou haſt hated: and I will gather them together againſt thee on every ſide, and will diſcover thy ſhame in their ſight, and they ſhall ſee all thy nakedneſs.

38 ‖ And I will judge thee as adultereſſes, and they that ſhed blood are judged: and I will give thee blood in fury and jealouſy. ‖ Infra 23. 10.

39 And I will deliver thee into their hands, and they ſhall deſtroy thy brothel houſe, and throw down thy ſtews: and they ſhall ſtrip thee of thy garments, and ſhall take away the veſſels of thy beauty: and leave thee naked, and full of diſgrace.

40 And they ſhall bring upon thee a multitude, and they ſhall ſtone thee with ſtones, and ſhall ſlay thee with their ſwords.

41 ‖ And they ſhall burn thy houſes with fire, and ſhall execute judgments upon thee in the ſight of many women: and thou ſhalt ‖ 4 Kings 25. 9.

VER. 21. *Thou haſt ſacrificed, &c.* As there is nothing more baſe and abominable than the crimes mentioned throughout this chapter; ſo the infidelities of the Iſraelites in forſaking God, and ſacrificing even their children to idols, are ſtrongly figured by theſe allegories.

ceaſe from fornication, and ſhalt give no hire any more.

42 And my indignation ſhall reſt in thee: and my jealouſy ſhall depart from thee, and I will ceaſe and be angry no more.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt provoked me in all theſe things: wherefore I alſo have turned thy ways upon thy head, ſaith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

44 Behold, every one that uſeth a common proverb, ſhall uſe this againſt thee, ſaying: As the mother *was*, ſo alſo *is* her daughter.

45 Thou art thy mother's daughter, that caſt off her huſband, and her children: and thou art the ſiſter of thy ſiſters, who caſt off their huſbands, and their children: your mother was a Cethite, and your father an Amorrhite.

46 And thy elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and thy younger ſiſter that dwelleth at thy right hand *is* Sodom, and her daughters.

47 But neither haſt thou walked in their ways, nor haſt thou done a little leſs *than they* according to their wickedneſſes: thou haſt done almoſt more wicked things than they in all thy ways.

48 *As* I live, ſaith the Lord God, thy ſiſter Sodom herſelf, and her daughters, have not done as thou haſt done, and thy daughters.

‖ Gen. 19. 24. 49 ‖ Behold this was the iniquity of Sodom thy ſiſter, pride, fulneſs of bread, and abundance, and the idleneſs of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor.

50 And they were lifted up, and committed abominations before me: and I took them away as thou haſt ſeen.

51 And Samaria committed not half thy ſins: but thou haſt ſurpaſſed them with thy crimes, and haſt juſtified thy ſiſters by all thy abominations which thou haſt done.

52 Therefore do thou alſo bear thy confuſion, thou that haſt ſurpaſſed thy ſiſters with thy ſins, doing more wickedly than they: for they are juſtified above thee: therefore be thou alſo confounded, and bear thy ſhame, thou that haſt juſtified thy ſiſters.

53 And I will bring back and reſtore them by bringing back Sodom with her daughters, and by bringing back Samaria, and her daughters: and I will bring thoſe that return of thee in the midſt of them.

54 That thou mayſt bear thy ſhame, and mayſt be confounded in all that thou haſt done, comforting them.

55 And thy ſiſter Sodom, and her daughters ſhall return to their ancient ſtate: and Samaria and her daughters ſhall return to their ancient ſtate: and thou, and thy daughters ſhall return to your ancient ſtate.

56 And Sodom thy ſiſter was not heard of in thy mouth, in the day of thy pride,

57 Before thy malice was laid open: as *it is* at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Paleſtine round about thee, that encompaſs thee on all ſides.

58 Thou haſt borne thy wickedneſs, and thy diſgrace, ſaith the Lord God.

59 For thus ſaith the Lord God: I will deal with thee, as thou haſt deſpiſed the oath, in breaking the covenant:

60 And I will remember my covenant with thee in the days of thy youth: and I will eſtabliſh with thee an everlaſting covenant.

61 And thou ſhalt remember thy ways, and be aſhamed: when thou ſhalt receive thy ſiſters thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

62 And I will eſtabliſh my covenant with thee: and thou ſhalt know that I am the Lord,

63 That thou mayſt remember, and be confounded, and mayſt no more open thy mouth becauſe of thy confuſion, when I ſhall be pacified toward thee for all that thou haſt done, ſaith the Lord God.

CHAP. XVII.

The parable of the two eagles and the vine. A promiſe of the cedar of Chriſt and his church.

AND the word of the Lord came to me, ſaying: A. M. 3411.

CHAP. XVI. VER. 49. *This was the iniquity of Sodom, &c.* That is, theſe were the ſteps by which the Sodomites came to fall into thoſe abominations for which they were deſtroyed. For pride, gluttony, and idleneſs are the high road to all kinds of luſt; eſpecially when they are accompanied with a neglect of the works of mercy.

VER. 53. *I will bring back, &c.* This relates to the converſion of the Gentiles out of all nations, and of many of the Jews, to the church of Chriſt.

VER. 55. *Ancient ſtate.* That is, to their former ſtate of liberty, and their ancient poſſeſſions. In the ſpiritual ſenſe, to the true liberty, and the happy inheritance of the children of God, through faith in Chriſt.

2 Son of man, put forth a riddle, and ſpeak a parable to the houſe of Iſrael,

3 And ſay: Thus ſaith the Lord God: A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

4 He cropt off the top of the twigs thereof: and carried it away into the land of Chanaan, and he ſet it in a city of merchants.

5 And he took of the ſeed of the land, and put it in the ground for ſeed, that it might take a firm root over many waters: he planted it on the ſurface of the earth.

6 And it ſprung up and grew into a ſpreading vine of low ſtature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and ſhot forth ſprigs.

7 And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, ſtretched forth her branches to him, that he might water it by the furrows of her plantation.

8 It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9 Say thou: Thus ſaith the Lord God: Shall it proſper then? ſhall he not pull up the roots thereof, and ſtrip off its fruit, and dry up all the branches it hath ſhot forth, and make it wither: and this without a ſtrong arm, or many people, to pluck it up by the root?

10 Behold, it is planted: ſhall it proſper then? ſhall it not be dried up when the burning wind ſhall touch it, and ſhall it not wither in the furrows where it grew?

11 And the word of the Lord came to me, ſaying:

12 Say to the provoking houſe: Know you not what theſe things mean? Tell them: Behold, the king of Babylon cometh to Jeruſalem: and he ſhall take away the king and the princes thereof, and carry them with him to Babylon.

13 And he ſhall take one of the king's ſeed, and make a covenant with him, and take an oath of him. Yea and he ſhall take away the mighty men of the land,

14 That it may be a low kingdom and not lift itſelf up, but keep his covenant, and obſerve it.

15 But he hath revolted from him and ſent ambaſſadors to Egypt, that it might give him horſes, and much people. And ſhall he that hath done thus proſper, or be ſaved? and ſhall he eſcape that hath broken the covenant?

16 *As* I live, ſaith the Lord God: In the place where the king dwelleth that made him king, whoſe oath he hath made void, and whoſe covenant he broke, even in the midſt of Babylon ſhall he die.

17 And not with a great army, nor with much people ſhall Pharao fight againſt him: when he ſhall caſt up mounts, and build forts, to cut off many ſouls.

18 For he had deſpiſed the oath, breaking his covenant, and behold he hath given his hand: and having done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God: *As* I live, I will lay upon his head the oath he hath deſpiſed, and the covenant he hath broken.

20 ‖ And I will ſpread my net over him, and he ſhall be taken in my net: and I will bring him into Babylon, and will judge him there for the tranſgreſſion by which he hath deſpiſed me. ‖ Supra 12. 13. Infra 32. 3.

21 And all his fugitives with all his bands ſhall fall by the ſword: and the reſidue ſhall be ſcattered into every wind: and you ſhall know that I the Lord have ſpoken.

22 Thus ſaith the Lord God: I myſelf will take of the marrow of the high cedar, and will ſet it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

23 On the high mountains of Iſrael will I plant it, and it ſhall ſhoot forth into branches, and ſhall bear fruit, and it ſhall become a great cedar: and all birds ſhall dwell under it, and every fowl ſhall make its neſt under the ſhadow of the branches thereof.

CHAP. XVII. VER. 3. *A large eagle.* Nabuchodonoſor king of Babylon.

Ibid. *Came to Libanus.* That is, to Jeruſalem.

Ibid. *Took away the marrow of the cedar, &c.* King Jechonias.

VER. 4. *Chanaan.* This name, which ſignifies traffic, is not taken here for Paleſtine, but for Chaldea: and the city of merchants here mentioned is Babylon.

VER. 5. *Of the ſeed of the land, &c.* viz. Sedecias, whom he made king.

VER. 6. *Towards him.* Nabuchodonoſor, to whom Sedecias ſwore allegiance.

VER. 7. *Another large eagle.* viz. the king of Egypt.

VER. 12. *Shall take away*, or *hath taken away, &c.* for all this was now done.

VER. 22. *Of the marrow of the high cedar, &c.* Of the royal ſtock of David.

Ibid. *A tender twig.* viz. Jeſus Chriſt, whom God hath planted in mount Sion, that is, the high mountain of his church, to which all nations flow.

24 And all the trees of the country shall know that I the Lord have brought down the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken, and have done it.

CHAP. XVIII.

One man shall not bear the sins of another, but every one his own: if a wicked man truly repent, he shall be saved: and if a just man leave his justice, he shall perish.

A. M. 3411. AND the word of the Lord came to me, saying: What is the meaning

2 That you use among you this parable as a proverb in the land of Israel, saying: ‖ The fathers have eaten sour grapes, and the teeth of the children are set on edge?

‖ Jer. 31. 29.

3 *As* I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

4 Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

5 And if a man be just, and do judgment and justice,

6 And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman:

7 And hath not wronged any man: *but* hath restored the pledge to the debtor, hath taken nothing away by violence: ‖ hath given his bread to the hungry, and hath covered the naked with a garment:

‖ Isai. 58. 7. Mat. 25. 35.

8 Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

9 Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

10 And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

11 Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

12 That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that committeth abomination:

13 That giveth upon usury, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

14 But if he beget a son, who seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them:

15 That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife:

16 And hath not grieved any man, nor withholden the pledge, nor taken away with violence, *but* hath given his bread to the hungry, and covered the naked with a garment:

17 That hath turned away his hand from injuring the poor, hath not taken usury and increase, *but* hath executed my judgments, *and* hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

18 As for his father, because he oppressed, and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

19 And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them living he shall live.

20 ‖ The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

‖ Deut. 24. 16. 4 Kings 14. 6. 2 Par. 25. 4.

21 But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.

22 I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.

23 ‖ Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

‖ Infra 21. 32 & 33. 11. 2 Peter 3. 9.

24 But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he had done, shall not be remembered: in the prevarication, by which he hath

CHAP. XVIII. VER. 6. *Not eaten upon the mountains.* That is, of the sacrifices there offered to idols.

VER. 9. *To do truth.* That is, to act according to truth; for the Hebrews called every thing that was just, truth.

prevaricated, and in his ſin, which he hath committed, in them he ſhall die.

‖ Infra 33. 20. 25 And you have ſaid: ‖ The way of the Lord is not right. Hear ye therefore, O houſe of Iſrael: Is it my way that is not right, and are not rather your ways perverſe?

26 For when the juſt turneth himſelf away from his juſtice, and committeth iniquity, he ſhall die therein: in the injuſtice that he hath wrought he ſhall die.

27 And when the wicked turneth himſelf away from his wickedneſs, which he hath wrought, and doeth judgment, and juſtice: he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth and turneth away himſelf from all his iniquities, which he hath wrought, he ſhall ſurely live, and not die.

29 And the children of Iſrael ſay: The way of the Lord is not right. Are not my ways right, O houſe of Iſrael, and are not rather your ways perverſe?

30 Therefore will I judge every man according to his ways, O houſe of Iſrael, ſaith the Lord God. ‖ Be converted and do penance for all your iniquities: and iniquity ſhall not be your ruin.

‖ Matth. 3. 2. Luke 3. 3.

31 Caſt away from you all your tranſgreſſions, by which you have tranſgreſſed, and make to yourſelves a new heart, and a new ſpirit: and why will you die, O houſe of Iſrael?

‡ Supra v. 23. Infra 33. 11. 2 Pet. 3. 9. 32 ‡ For I deſire not the death of him that dieth, ſaith the Lord God, return ye, and live.

CHAP. XIX.

The parable of the young lions: and of the vine that is waſted.

A. M. 3411. MOREOVER take thou up a lamentation for the princes of Iſrael,

2 And ſay: Why did thy mother the lioneſs lie down among the lions, *and* bring up her whelps in the midſt of young lions?

3 And ſhe brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

4 And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

5 But ſhe ſeeing herſelf weakened, and that her hope was loſt, took one of her young lions, *and* ſet him up for a lion.

6 And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

7 He learned to make widows, and to lay waſte their cities: and the land became deſolate, and the fulneſs thereof by the noiſe of his roaring.

8 And the nations came together againſt him on every ſide out of the provinces, and they ſpread their net over him, in their wounds he was taken.

9 And they put him into a cage, they brought him in chains to the king of Babylon: and they caſt him into priſon, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 Thy mother *is* like a vine in thy blood planted by the water? her fruit and her branches have grown out of many waters.

11 And ſhe had ſtrong rods to make ſceptres for them that bear rule, and her ſtature was exalted among the branches: and ſhe ſaw her height in the multitude of her branches.

12 But ſhe was plucked up in wrath, and caſt on the ground: ‖ and the burning wind dried up her fruit: her ſtrong rods are withered, and dried up: the fire hath devoured her.

‖ Oſee 13. 15.

13 And now ſhe is tranſplanted into the deſert, in a land not paſſable, and dry.

14 And a fire is gone out from a rod of her branches, which hath devoured her fruit: ſo that ſhe now hath no ſtrong rod, to be a ſceptre of rulers. This is a lamentation, and it ſhall be for a lamentation.

CHAP. XX.

God refuſes to anſwer the ancients of Iſrael inquiring by the prophet: but by him ſetteth his benefits before their eyes, and their heinous ſins: threatening yet greater puniſhments; but ſtill mixt with mercy.

A. M. 3411. AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth day of the month: there came men of the ancients of Iſrael to inquire of the Lord, and they ſat before me.

2 And the word of the Lord came to me, ſaying:

3 Son of man, ſpeak to the ancients of Iſrael, and ſay to them: Thus ſaith the Lord God: Are you come to inquire of me? *As* I live, I will not anſwer you, ſaith the Lord God.

4 If thou judgeſt them, if thou judgeſt, O ſon of man, declare to them the abominations of their fathers.

CHAP. XIX. VER. 2. *Thy mother the lioneſs.* Jeruſalem. VER. 3. *One of her whelps*, viz. Joachaz, alias Sellum. VER. 5. *One of her young lions.* Joakim.

CHAP. XX. VER. 4. *If thou judgeſt them.* Or, if thou wilt enter into the cauſe, and plead againſt them.

5 And ſay to them: Thus ſaith the Lord God: In the day when I choſe Iſrael, and lifted up my hand for the race of the houſe of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, ſaying: I *am* the Lord your God:

6 In that day I lifted up my hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongſt all lands.

7 And I ſaid to them: Let every man caſt away the ſcandals of his eyes, and defile not yourſelves with the idols of Egypt: I *am* the Lord your God.

8 But they provoked me, and would not hearken to me: they did not every man caſt away the abominations of his eyes, neither did they forſake the idols of Egypt: and I ſaid I would pour out my indignation upon them, and accompliſh my wrath againſt them, in the midſt of the land of Egypt.

9 But I did *otherwiſe* for my name's ſake, that it might not be violated before the nations, in the midſt of whom they were, and among whom I made myſelf known to them, to bring them out of the land of Egypt.

10 Therefore I brought them out from the land of Egypt, and brought them into the deſert.

‖ Lev. 18. 5. Rom. 10. 5. 11 ‖ And I gave them my ſtatutes, and I ſhewed them my judgments, which if a man do, he ſhall live in them.

‡ Exod. 20. 8. & 31. 13. Deut. 5. 12. 12 ‡ Moreover I gave them alſo my ſabbaths, to be a ſign between me and them: and that they might know that I am the Lord that ſanctify them.

13 But the houſe of Iſrael provoked me in the deſert: they walked not in my ſtatutes, and they caſt away my judgments, which if a man do he ſhall live in them: and they grievouſly violated my ſabbaths. I ſaid therefore that I would pour out my indignation upon them in the deſert, and would conſume them.

14 But I ſpared them for the ſake of my name, leſt it ſhould be profaned before the nations, from which I brought them out, in their ſight.

15 So I lifted up my hand over them in the deſert, not to bring them into the land which I had given them flowing with milk and honey, the beſt of all lands.

16 Becauſe they caſt off my judgments, and walked not in my ſtatutes, and violated my ſabbaths: for their heart went after idols.

17 Yet my eye ſpared them, ſo that I deſtroyed them not: neither did I conſume them in the deſert.

18 And I ſaid to their children in the wilderneſs: Walk not in the ſtatutes of your fathers, and obſerve not their judgments, nor be ye defiled with their idols:

19 I *am* the Lord your God: walk ye in my ſtatutes, and obſerve my judgments, and do them.

20 And ſanctify my ſabbaths, that they may be a ſign between me and you: and that you may know that I am the Lord your God.

21 But their children provoked me, they walked not in my commandments, nor obſerved my judgments, to do them: which if a man do, he ſhall live in them: and they violated my ſabbaths: and I threatened to pour out my indignation upon them, and to accompliſh my wrath in them in the deſert.

22 But I turned away my hand, and wrought for my name's ſake, that it might not be violated before the nations, out of which I brought them forth in their ſight.

23 Again I lifted up my hand upon them in the wilderneſs, to diſperſe them among the nations, and ſcatter them through the countries:

24 Becauſe they had not done my judgments, and had caſt off my ſtatutes, and had violated my ſabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I alſo gave them ſtatutes that were not good, and judgments, in which they ſhall not live.

26 And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they ſhall know that I am the Lord.

27 Wherefore ſpeak to the houſe of Iſrael, O ſon of man: and ſay to them: Thus ſaith the Lord God: Moreover in this alſo your fathers blaſphemed me, when they had deſpiſed and contemned me:

28 And I had brought them into the land, for which I lifted up my hand to give it them: they ſaw every high hill, and every ſhady tree, and there they ſacrificed their victims: and there they preſented the provocation of their offerings, and there they

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VER. 7. *Scandals, &c.* Offenſiones. That is the abominations or idols, to the worſhip of which they were allured by their eyes.

VER. 25. *Statutes that were not good, &c.* viz. The laws and ordinances of their enemies; or thoſe impoſed upon them by that cruel tyrant the devil, to whoſe power they were delivered up for their ſins.

VER. 26. *I polluted them, &c.* That is, I gave them up to ſuch blindneſs, in puniſhment of their offences, as to pollute themſelves with the blood of all their firſt born, whom they offered up to their idols in compliance with their wicked devices.

set their sweet odours, and poured forth their libations.

29 And I said to them: What meaneth the high place to which you go? and the name thereof was called High-place even to this day.

30 Wherefore say to the house of Israel: Thus saith the Lord God: Verily you are defiled in the way of your fathers, and you commit fornication with their abominations.

31 And you defile yourselves with all your idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? *As* I live, saith the Lord God, I will not answer you.

32 Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

33 *As* I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

34 And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of people, and there will I plead with you face to face.

36 As I pleaded against your fathers in the desert of the land of Egypt: even so will I judge you, saith the Lord God.

37 And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

38 And I will pick out from among you the transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel; and you shall know that I am the Lord.

39 And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols:

40 In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me: all of them I say, in the land in which they shall please me, and there will I require your first fruits, and the chief of your tithes with all your sanctifications.

41 I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered, and I will be sanctified in you in the sight of the nations.

42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers.

43 And there you shall remember your ways, and all your wicked doings with which you have been defiled: and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

44 And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

45 And the word of the Lord came to me, saying:

46 Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

47 And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

48 And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

49 And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

VER. 35. *The wilderness of people.* That is, a desert in which there are no people.

VER. 39. *Walk ye every one, &c.* It is not an allowance, much less a commandment to serve idols; but a figure of speech, by which God would have them to understand, that if they would walk after their idols, they must not pretend to serve him at the same time: for that he would by no means suffer such a mixture of worship.

VER. 40. *In my holy mountain, &c.* The foregoing verse, to make the sense complete, must be understood so as to condemn and reject that mixture of worship which the Jews then followed. In this verse God promises to the true Israelites, especially to those of the christian church, that they shall serve him in another manner, in his holy mountain, the spiritual Sion: and shall be accepted of by him.

VER. 46. *Of the south.* Jerusalem lay towards the south of Babylon (where the prophet then was) and is here called *the forest of the south field*, and is threatened with utter desolation.

CHAP. XXI.

The deſtruction of Jeruſalem by the ſword is further deſcribed: the ruin alſo of the Ammonites is foreſhewn. And finally Babylon, the deſtroyer of others, ſhall be deſtroyed.

A. M. 3411. AND the word of the Lord came to me, ſaying:

2 Son of man ſet thy face toward Jeruſalem, and let thy ſpeech flow towards the holy places, and propheſy againſt the land of Iſrael:

3 And ſay to the land of Iſrael: Thus ſaith the Lord God: Behold I *come* againſt thee, and I will draw forth my ſword out of its ſheath, and will cut off in thee the juſt, and the wicked.

4 And foraſmuch as I have cut off in thee the juſt, and the wicked, therefore ſhall my ſword go forth out of its ſheath againſt all fleſh, from the ſouth even to the north.

5 That all fleſh may know that I the Lord have drawn my ſword out of its ſheath not to be turned back.

6 And thou, ſon of man, mourn with the breaking of thy loins, and with bitterneſs ſigh before them.

7 And when they ſhall ſay to thee: Why mourneſt thou? thou ſhalt ſay: For that which I hear: becauſe it cometh, and every heart ſhall melt, and all hands ſhall be made feeble, and every ſpirit ſhall faint, and water ſhall run down every knee: behold it cometh, and it ſhall be done, ſaith the Lord God.

8 And the word of the Lord came to me, ſaying:

9 Son of man propheſy, and ſay: Thus ſaith the Lord God: Say: The ſword, the ſword is ſharpened, and furbiſhed.

10 It is ſharpened to kill victims: it is furbiſhed that it may glitter: thou removeſt the ſceptre of my ſon, thou haſt cut down every tree.

11 And I have given it to be furbiſhed, that it may be handled: this ſword is ſharpened, and it is furbiſhed, that it may be in the hand of the ſlayer.

12 Cry, and howl, O ſon of man, for this *ſword* is upon my people, it is upon all the princes of Iſrael, that are fled: they are delivered up to the ſword with my people, ſtrike therefore upon thy thigh,

13 Becauſe it is tried: and that, when it ſhall overthrow the ſceptre, and it ſhall not be, ſaith the Lord God.

14 Thou therefore, O ſon of man, propheſy, and ſtrike thy hands together, and let the ſword be doubled, and let the ſword of the ſlain be tripled: this is the ſword of a great ſlaughter, that maketh them ſtand amazed.

15 And languiſh in heart, and that multiplieth ruins. In all their gates I have ſet the dread of the ſharp ſword, the ſword that is furbiſhed to glitter, that is made ready for ſlaughter.

16 Be thou ſharpened, go to the right hand, or to the left, which way ſoever thou haſt a mind to ſet thy face.

17 And I will clap my hands together, and will ſatisfy my indignation: I the Lord have ſpoken.

18 And the word of the Lord came to me, ſaying:

19 And thou ſon of man, ſet thee two ways, for the ſword of the king of Babylon to come: both ſhall come forth out of one land: and with his hand he ſhall draw lots, he ſhall conſult at the head of the way of the city.

20 Thou ſhalt make a way that the ſword may come to Rabbath of the children of Ammon, and to Juda unto Jeruſalem the ſtrong city.

21 For the king of Babylon ſtood in the high way, at the head of two ways, ſeeking divination, ſhuffling arrows: he enquired of the idols, and conſulted entrails.

22 On his right hand was the divination for Jeruſalem, to ſet battering rams, to open the mouth in ſlaughter, to lift up the voice in howling, to ſet engines againſt the gates, to caſt up a mount, to build forts.

23 And he ſhall be in their eyes as one conſulting the oracle in vain, and imitating the leiſure of ſabbaths: but he will call to remembrance the iniquity that they may be taken.

24 Therefore thus ſaith the Lord God: Becauſe you have remembered your iniquity, and have diſcovered your prevarications, and your ſins have appeared in all your devices: becauſe, I ſay, you have remembered, you ſhall be taken with the hand.

25 But thou profane wicked prince of Iſrael, whoſe day is come that hath been appointed in the time of iniquity:

CHAP. XXI. VER. 10. *Thou removeſt the ſceptre of my ſon.* He ſpeaks, (according to St. Jerom) to the *ſword* of Nabuchodonoſor: which was about to remove the ſceptre of Iſrael, whom God here calls his *ſon.*

VER. 25. *Thou profane, &c.* He ſpeaks to king Sedecias, who had broken his oath, and was otherwiſe a wicked prince.

26 Thus ſaith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

27 I will ſhew it to be iniquity, iniquity, iniquity: but this was not done, till he came to whom judgment belongeth, and I will give it him.

28 ‖ And thou ſon of man propheſy, and ſay: Thus ſaith the Lord God concerning the children of Ammon, and concerning their reproach, and thou ſhalt ſay: O ſword, O ſword, come out of the ſcabbard to kill, be furbiſhed to deſtroy, and to glitter, ‖ Gen. 49. 10.

29 Whilſt they ſee vain things in thy regard, and they divine lies: to bring thee upon the necks of the wicked that are wounded, whoſe appointed day is come in the time of iniquity.

30 Return into thy ſheath. I will judge thee in the place wherein thou waſt created, in the land of thy nativity.

31 And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutiſh and contrive thy deſtruction.

32 Thou ſhalt be fewel for the fire, thy blood ſhall be in the midſt of the land, thou ſhalt be forgotten: for I the Lord have ſpoken *it*.

CHAP. XXII.

The general corruption of the inhabitants of Jeruſalem: for which God will conſume them as droſs in his furnace.

A. M. 3411. AND the word of the Lord came to me, ſaying:

2 And thou ſon of man, doſt thou not judge, doſt thou not judge the city of blood? and thou ſhalt ſhew her all her abominations,

3 And thou ſhalt ſay: Thus ſaith the Lord God: *This is* the city that ſheddeth blood in the midſt of her, that her time may come: and that hath made idols againſt herſelf, to defile herſelf.

4 Thou art become guilty in thy blood which thou haſt ſhed: and thou art defiled in thy idols which thou haſt made: and thou haſt made thy days to draw near, and haſt brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

5 Thoſe that are near, and thoſe that are far from thee, ſhall triumph over thee: thou filthy one, infamous, great in deſtruction.

6 Behold the princes of Iſrael, every one hath employed his arm in thee, to ſhed blood.

7 They have abuſed father and mother in thee, they have oppreſſed the ſtranger in the midſt of thee, they have grieved the fatherleſs and widow in thee.

8 Thou haſt deſpiſed my ſanctuaries, and profaned my ſabbaths.

9 Slanderers have been in thee to ſhed blood, and they have eaten upon the mountains in thee, they have committed wickedneſs in the midſt of thee.

10 They have diſcovered the nakedneſs of their father in thee, they have humbled the uncleanneſs of the menſtruous woman in thee.

11 ‖ And every one hath committed abomination with his neighbour's wife, and the father-in-law hath wickedly defiled his daughter-in-law, the brother hath oppreſſed his ſiſter the daughter of his father in thee. ‖ Jer. 5. 8.

12 They have taken gifts in thee to ſhed blood: thou haſt taken uſury and increaſe, and haſt covetouſly oppreſſed thy neighbours: and thou haſt forgotten me, ſaith the Lord God.

13 Behold, I have clapped my hands at thy covetouſneſs, which thou haſt exerciſed: and at the blood that hath been ſhed in the midſt of thee.

14 Shall thy heart endure, or ſhall thy hands prevail in the days which I will bring upon thee? I the Lord have ſpoken, and will do it.

15 And I will diſperſe thee in the nations, and will ſcatter thee among the countries, and I will put an end to thy uncleanneſs in thee.

16 And I will poſſeſs thee in the ſight of the Gentiles: and thou ſhalt know that I am the Lord.

17 And the word of the Lord came to me, ſaying:

VER. 26. *Is it not this that hath exalted the low one.* The royal crown of Juda had exalted Sedecias from a private ſtate and condition to the ſovereign power, as the loſs of it had brought down Jechonias, &c.

VER. 27. *I will ſhew it to be iniquity, &c.* Or, I will overturn it, viz. The crown of Juda for the manifold iniquities of the kings: but it ſhall not be utterly removed, till Chriſt come whoſe right it is; and who ſhall reign in the ſpiritual houſe of Jacob, that is, in his church, for evermore.

VER. 28. *Concerning their reproach.* By which they had reproached and inſulted over the Jews, at the time of the deſtruction of Jeruſalem.

VER. 30. *Return into thy ſheath, &c.* The ſword of Babylon, after raging againſt many nations, was ſhortly to be judged and deſtroyed at home by the Medes and Perſians.

18 Son of man, the houſe of Iſrael is become droſs to me: all theſe are braſs, and tin, and iron, and lead, in the midſt of the furnace: they are become the droſs of ſilver.

19 Therefore thus ſaith the Lord God: Becauſe you are all turned into droſs, therefore behold I will gather you together in the midſt of Jeruſalem.

20 As they gather ſilver, and braſs, and tin, and iron, and lead in the midſt of the furnace: that I may kindle a fire in it to melt it: ſo will I gather you together in my fury and in my wrath, and will take my reſt: and I will melt you down.

21 And I will gather you together, and will burn you in the fire of my wrath, and you ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall you be in the midſt thereof: and you ſhall know that I am the Lord, when I have poured out my indignation upon you.

23 And the word of the Lord came to me, ſaying:

24 Son of man, ſay to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

25 There is a conſpiracy of prophets in the midſt thereof: like a lion that roareth and catcheth the prey, they have devoured ſouls, they have taken riches and hire, they have made many widows in the midſt thereof.

26 Her prieſts have deſpiſed my law, and have defiled my ſanctuaries: they have put no difference between holy and profane: nor have diſtinguiſhed between the polluted and the clean: and they have turned away their eyes from my ſabbaths, and I was profaned in the midſt of them.

‖ Mich. 3. 11. Soph. 3. 3. 27 ‖ Her princes in the midſt of her, are like wolves ravening the prey to ſhed blood, and to deſtroy ſouls, and to run after gains, through covetouſneſs.

28 And her prophets have dawbed them without tempering *the mortar*, ſeeing vain things, and divining lies unto them, ſaying: Thus ſaith the Lord God: when the Lord hath not ſpoken.

29 The people of the land have uſed oppreſſion, and committed robbery: they afflicted the needy and poor, and they oppreſſed the ſtranger by calumny without judgment.

30 And I ſought among them for a man that might ſet up a hedge, and ſtand in the gap before me in favour of the land, that I might not deſtroy it: and I found none.

31 And I poured out my indignation upon them, in the fire of my wrath I conſumed them: I have rendered their way upon their own head, ſaith the Lord God.

CHAP. XXIII.

Under the names of the two harlots, Oolla and Ooliba, are deſcribed the manifold diſloyalties of Samaria and Jeruſalem, with the puniſhment of them both.

AND the word of the Lord came to me, ſaying: A. M. 3411.

2 Son of man, there were two women daughters of one mother.

3 And they committed fornication in Egypt, in their youth they committed fornication: there were their breaſts preſſed down, and the teats of their virginity were bruiſed.

4 And their names were Oolla the elder, and Ooliba her younger ſiſter: and I took them, and they bore ſons, and daughters. Now for their names, Samaria is Oolla, and Jeruſalem is Ooliba.

5 And Oolla committed fornication againſt me, and doated on her lovers, on the Aſſyrians that came to her,

6 Who were clothed with blue, princes, and rulers, beautiful youths, all horſemen, mounted upon horſes.

7 And ſhe committed her fornications with thoſe choſen men, all ſons of the Aſſyrians: and ſhe defiled herſelf with the uncleanneſs of all them on whom ſhe doated.

8 Moreover alſo ſhe did not forſake her fornications which ſhe had committed in Egypt: for they alſo lay with her in her youth, and they bruiſed the breaſts of her virginity, and poured out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the ſons of the Aſſyrians, upon whoſe luſt ſhe doated.

CHAP. XXIII. VER. 3. *Committed fornication.* That is, idolatry.

VER. 4. *Oolla and Ooliba.* God calls the kingdom of Iſrael Oolla, which ſignifies *their own habitation*, becauſe they ſeparated themſelves from his temple: and the kingdom of Juda, *Ooliba*, which ſignifies *his habitation in her*, becauſe of his temple among them in Jeruſalem.

VER. 5. *On the Aſſyrians, &c.* That is, the idols of the Aſſyrians: for all that is ſaid in this chapter of the fornications of Iſrael and Juda, is to be underſtood in a ſpiritual ſenſe, of their diſloyalty to the Lord, by worſhipping ſtrange gods.

|| Supra 16. 38.

10 || They diſcovered her diſgrace, took away her ſons and daughters, and ſlew her with the ſword: and they became infamous women, and they executed judgments in her.

11 And when her ſiſter Ooliba ſaw this, ſhe was mad with luſt more than ſhe: and ſhe carried her fornication beyond the fornication of her ſiſter.

12 Impudently proſtituting herſelf to the children of the Aſſyrians, the princes, and rulers that came to her, clothed with divers colours, to the horſemen that rode upon horſes, and to young men all of great beauty.

13 And I ſaw that ſhe was defiled, *and* that they both took one way.

14 And ſhe increaſed her fornications: and when ſhe had ſeen men painted on the wall, the images of the Chaldeans ſet forth in colours,

15 And girded with girdles about their reins, and with dyed turbants on their heads, the reſemblance of all the captains, the likeneſs of the ſons of Babylon, and of the land of the Chaldeans, wherein they were born,

16 She doated upon them with the luſt of her eyes, and ſhe ſent meſſengers to them into Chaldea.

17 And when the ſons of Babylon were come to her to the bed of love, they defiled her with their fornications, and ſhe was polluted by them, and her ſoul was glutted with them.

18 And ſhe diſcovered her fornications, and diſcovered her diſgrace: and my ſoul was alienated from her, as my ſoul was alienated from her ſiſter.

19 For ſhe multiplied her fornications, remembering the days of her youth, in which ſhe played the harlot in the land of Egypt.

20 And ſhe was mad with luſt after lying with them, whoſe fleſh is as the fleſh of aſſes: and whoſe iſſue as the iſſue of horſes.

21 And thou haſt renewed the wickedneſs of thy youth, when thy breaſts were preſſed in Egypt, and the paps of thy virginity broken.

22 Therefore, Ooliba, thus ſaith the Lord God: Behold I will raiſe up againſt thee all thy lovers with whom thy ſoul hath been glutted: and I will gather them together againſt thee round about.

23 The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the ſons of the Aſſyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horſemen.

24 And they ſhall come upon thee well appointed with chariot and wheel, a multitude of people: they ſhall be armed againſt thee on every ſide with breaſt-plate, and buckler, and helmet: and I will ſet judgment before them, and they ſhall judge thee by their judgments.

25 And I will ſet my jealouſy againſt thee, which they ſhall execute upon thee with fury: they ſhall cut off thy noſe and thy ears: and what remains, ſhall fall by the ſword: they ſhall take thy ſons, and thy daughters, and thy reſidue ſhall be devoured by fire.

26 And they ſhall ſtrip thee of thy garments, and take away the inſtruments of thy glory.

27 And I will put an end to thy wickedneſs in thee, and thy fornication *brought* out of the land of Egypt: neither ſhalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus ſaith the Lord God: Behold, I will deliver thee into the hands of them whom thou hateſt, into their hands with whom thy ſoul hath been glutted.

29 And they ſhall deal with thee in hatred, and they ſhall take away all thy labours, and ſhall let thee go naked, and full of diſgrace, and the diſgrace of thy fornications ſhall be diſcovered, thy wickedneſs, and thy fornications.

30 They have done theſe things to thee, becauſe thou haſt played the harlot with the nations among which thou waſt defiled with their idols.

31 Thou haſt walked in the way of thy ſiſter, and I will give her cup into thy hand.

32 Thus ſaith the Lord God: Thou ſhalt drink thy ſiſter's cup, deep, and wide: thou ſhalt be had in deriſion and ſcorn, which containeth very much.

33 Thou ſhalt be filled with drunkenneſs, and ſorrow: with the cup of grief, and ſadneſs, with the cup of thy ſiſter Samaria.

34 And thou ſhalt drink it, and ſhalt drink it up even to the dregs, and thou ſhalt devour the fragments thereof, thou ſhalt rend thy breaſts: becauſe I have ſpoken *it*, ſaith the Lord God.

35 Therefore thus ſaith the Lord God: Becauſe thou haſt forgotten me, and haſt caſt me off behind thy back, bear thou alſo thy wickedneſs, and thy fornications.

36 And the Lord ſpoke to me, ſaying: Son of man, doſt thou judge Oolla, and Ooliba, and doſt thou declare to them their wicked deeds?

37 Becauſe they have committed adultery,

and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have offered to them to be devoured.

38 Yea and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

39 And when they sacrificed their children to their idols, and went into my sanctuary the same day to profane it: they did these things even in the midst of my house.

40 They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with womens ornaments.

41 Thou satteſt on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

42 And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

43 And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

44 And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

* i. e. Ministers of the divine justice.

45 They therefore are * just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

47 And let the people stone them with stones, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

48 And I will take away wickedness out of the land: and all women shall learn, not to do according to the wickedness of them.

49 And they shall render your wickedness upon you, and you shall bear the sins of your idols: and you shall know that I am the Lord God.

CHAP. XXIV.

Under the parable of a boiling pot is shewn the utter destruction of Jerusalem: for which the Jews at Babylon shall not dare to mourn.

A. M. 3414. Ante C. 590. AND the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

2 Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to-day.

3 And thou shalt speak by a figure a parable to the provoking house, and say to them: Thus saith the Lord God: Set on a pot, set it on, I say, and put water into it.

4 Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

5 Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

6 Therefore thus saith the Lord God: Wo to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

7 For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

8 And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

9 Therefore thus saith the Lord God: || Wo to the bloody city, of which I will make a great bonefire. || Nahum 3. 1. Habac. 2. 12.

10 Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

11 Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted: and let the filth of it be melted, in the midst thereof, and let the rust of it be consumed.

12 Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

13 Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

14 I the Lord have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the Lord.

15 And the word of the Lord came to me, saying:

16 Son of man, behold I take from thee the desire of thy eyes with a stroke: and thou shalt not lament, nor weep: neither shall thy tears run down.

17 Sigh in silence, make no mourning for the dead: let the tire of thy head be upon

thee, and thy ſhoes on thy feet, and cover not thy face, nor eat the meat of mourners.

18 So I ſpoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

19 And the people ſaid to me: Why doſt thou not tell us what theſe things mean that thou doſt?

20 And I ſaid to them: The word of the Lord came to me, ſaying:

21 Speak to the houſe of Iſrael: Thus ſaith the Lord God: Behold I will profane my ſanctuary, the glory of your realm, and the thing that your eyes deſire, and for which your ſoul feareth: your ſons, and your daughters, whom you have left, ſhall fall by the ſword.

22 And you ſhall do as I have done: you ſhall not cover your faces, nor ſhall you eat the meat of mourners.

23 You ſhall have crowns on your heads, and ſhoes on your feet: you ſhall not lament nor weep, but you ſhall pine away for your iniquities, and every one ſhall ſigh with his brother.

24 And Ezechiel ſhall be unto you for a ſign of things to come: according to all that he hath done, ſo ſhall you do, when this ſhall come to paſs: and you ſhall know that I am the Lord God.

25 And thou, O ſon of man, behold in the day wherein I will take away from them their ſtrength, and the joy of their glory, and the deſire of their eyes, upon which their ſouls reſt, their ſons and their daughters.

26 In that day when he that eſcapeth ſhall come to thee, to tell thee:

27 In that day, I ſay, ſhall thy mouth be opened to him that hath eſcaped, and thou ſhalt ſpeak, and ſhalt be ſilent no more: and thou ſhalt be unto them for a ſign of things to come, and you ſhall know that I am the Lord.

CHAP. XXV.

A prophecy againſt the Ammonites, Moabites, Edomites, and Philiſtines, for their malice againſt the Iſraelites.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſet thy face againſt the children of Ammon, and thou ſhalt propheſy of them.

‖ Jer. 27. 3. & 48. 49. 3 ‖ And thou ſhalt ſay to the children of Ammon: Hear ye the word of the Lord God: Thus ſaith the Lord God: Becauſe thou haſt ſaid: Ha, ha, upon my ſanctuary, becauſe it was profaned: and upon the land of Iſrael, becauſe it was laid waſte: and upon the houſe of Juda, becauſe they are led into captivity:

4 Therefore will I deliver thee to the men of the eaſt for an inheritance, and they ſhall place their ſheepcots in thee, and ſhall ſet up their tents in thee: they ſhall eat thy fruits: and they ſhall drink thy milk.

5 And I will make Rabbath a ſtable for camels, and the children of Ammon a couching-place for flocks: and you ſhall know that I am the Lord.

6 For thus ſaith the Lord God: Becauſe thou haſt clapped thy hands and ſtamped with thy foot, and haſt rejoiced with all thy heart againſt the land of Iſrael:

7 Therefore behold I will ſtretch forth my hand upon thee, and will deliver thee to be the ſpoil of nations, and will cut thee off from among the people, and deſtroy thee out of the lands, and break thee in pieces: and thou ſhalt know that I am the Lord.

8 Thus ſaith the Lord God: Becauſe Moab and Seir have ſaid: Behold the houſe of Juda is like all other nations:

9 Therefore behold I will open the ſhoulder of Moab from the cities, from his cities, I ſay, and his borders, the noble cities of the land of Bethieſimoth, and Beelmeon, and Cariathaim,

10 To the people of the eaſt with the children of Ammon, and I will give it them for an inheritance: that there may be no more any remembrance of the children of Ammon among the nations.

11 And I will execute judgments in Moab: and they ſhall know that I am the Lord.

† A. M. 3417. Ante C. 587. Jer. 49. 7. 12 † Thus ſaith the Lord God: Becauſe Edom hath taken vengeance to revenge herſelf of the children of Juda, and hath greatly offended, and hath ſought revenge of them:

13 Therefore thus ſaith the Lord God: I will ſtretch forth my hand upon Edom, and will take away out of it man and beaſt, and will make it deſolate from the ſouth: and they that are in Dedan, ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael: and they ſhall do in Edom according to my wrath, and my fury: and they ſhall know my vengeance, ſaith the Lord God.

15 Thus ſaith the Lord God: Becauſe the Philiſtines have taken vengeance, and have revenged themſelves with all their mind, deſtroying and ſatisfying old enmities:

16 Therefore thus ſaith the Lord God:

CHAP. XXV. VER. 5. *Rabbath.* The capital city of the Ammonites: it was afterwards called *Philadelphia.*

Behold I will ſtretch forth my hand upon the Philiſtines, and will kill the killers, and will deſtroy the remnant of the ſea coaſt.

17 And I will execute great vengeance upon them, rebuking them in fury: and they ſhall know that I am the Lord, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

A prophecy of the deſtruction of the famous city of Tyre by Nabuchodonoſor.

A. M. 3416. AND it came to paſs in the eleventh year, the firſt day of the month, that the word of the Lord came to me, ſaying:

2 Son of man, becauſe Tyre hath ſaid of Jeruſalem: Aha, the gates of the people are broken, ſhe is turned to me: I ſhall be filled, *now* ſhe is laid waſte.

3 Therefore thus ſaith the Lord God: Behold I come againſt thee, O Tyre, and I will cauſe many nations to come up to thee, as the waves of the ſea riſe up.

4 And they ſhall break down the walls of Tyre, and deſtroy the towers thereof: and I will ſcrape her duſt from her, and make her like a ſmooth rock.

5 She ſhall be a drying place for nets in the midſt of the ſea, becauſe I have ſpoken *it*, ſaith the Lord God: and ſhe ſhall be a ſpoil to the nations.

6 Her daughters alſo that are in the field, ſhall be ſlain by the ſword: and they ſhall know that I am the Lord.

7 For thus ſaith the Lord God: Behold I will bring againſt Tyre Nabuchodonoſor king of Babylon, the king of kings, from the north, with horſes, and chariots, and horſemen, and companies, and much people.

8 Thy daughters that are in the field, he ſhall kill with the ſword: and he ſhall compaſs thee with forts, and ſhall caſt up a mount round about: and he ſhall lift up the buckler againſt thee.

9 And he ſhall ſet engines of war and battering rams againſt thy walls, and ſhall deſtroy thy towers with his arms.

10 By reaſon of the multitude of his horſes, their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and wheels, and chariots, when they ſhall go in at thy gates, as by the entrance of a city that is deſtroyed.

11 With the hooſs of his horſes he ſhall tread down all thy ſtreets: thy people he ſhall kill with the ſword, and thy famous ſtatues ſhall fall to the ground.

12 They ſhall waſte thy riches, they ſhall make a ſpoil of thy merchandiſe: and they ſhall deſtroy thy walls, and pull down thy fine houſes: and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the waters.

13 ‖ And I will make the multitude of thy ſongs to ceaſe, and the ſound of thy harps ſhall be heard no more. ‖ Jer. 7. 34.

14 And I will make thee like a naked rock, thou ſhalt be a drying place for nets, neither ſhalt thou be built any more: for I have ſpoken it, ſaith the Lord God.

15 Thus ſaith the Lord God to Tyre: Shall not the iſlands ſhake at the ſound of thy fall, and the groans of thy ſlain when they ſhall be killed in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones: and take off their robes, and caſt away their broidered garments, and be clothed with aſtoniſhment: they ſhall ſit on the ground, and with amazement ſhall wonder at thy ſudden fall.

17 And taking up a lamentation over thee, they ſhall ſay to thee: How art thou fallen, that dwelleſt in the ſea, renowned city that waſt ſtrong in the ſea, with thy inhabitants whom all did dread?

18 Now ſhall the ſhips be aſtoniſhed in the day of thy terror: and the iſlands in the ſea ſhall be troubled becauſe no one cometh out of thee.

19 For thus ſaith the Lord God: When I ſhall make thee a deſolate city like the cities that are not inhabited: and ſhall bring the deep upon thee, and many waters ſhall cover thee:

20 And when I ſhall bring thee down with thoſe that deſcend into the pit to the everlaſting people, and ſhall ſet thee in the loweſt parts of the earth as places deſolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I ſhall give glory in the land of the living,

21 I will bring thee to nothing, and thou ſhalt not be, and if thou be ſought for, thou ſhalt not be found any more for ever, ſaith the Lord God.

CHAP. XXVII.

A deſcription of the glory and riches of Tyre: and of her irrecoverable fall.

A. M. 3414. Ante C. 588. AND the word of the Lord came to me, ſaying:

2 Thou therefore, O ſon of man, take up a lamentation for Tyre:

3 And ſay to Tyre that dwelleth at the entry of the ſea, being the mart of the people for many iſlands: Thus ſaith the Lord God: O Tyre, thou haſt ſaid: I am of perfect beauty,

4 And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty:

5 With fir-trees of Sanir they have built thee, with all sea planks: they have taken cedars from Libanus to make thee masts.

6 They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory, and cabins with things brought from the islands of Italy.

7 Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

8 The inhabitants of Sidon, and the Aradians were thy rowers: thy wise men, O Tyre, were thy pilots.

9 The ancients of Gebal, and the wise men thereof furnished mariners for the service of thy various furniture: all the ships of the sea, and their mariners were thy factors.

10 The Persians, and Lydians, and the Lybians were thy soldiers in thy army: they hanged up the buckler and the helmet in thee for thy ornament.

11 The men of Arad were with thy army upon thy walls round about: the Pygmeans also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

12 The Carthaginians thy merchants supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead.

13 Greece, Thubal, and Mosoch, they were thy merchants: they brought to thy people slaves and vessels of brass.

14 From the house of Thogorma they brought horses, and horsemen, and mules to thy market.

15 The men of Dedan were thy merchants: many islands *were* the traffic of thy hand, they exchanged for thy price teeth of ivory, and ebony.

16 The Syrian was thy merchant by reason of the multitude of thy works, they set forth precious stones, and purple, and broidered works, and fine linen, and silk, and chodchod in thy market.

17 Juda and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil, and rosin in thy fairs.

18 The men of Damascus were thy merchants in the multitude of thy works, in the multitude of divers riches, in rich wine, in wool of the best colour.

19 Dan, and Greece, and Mosel have set forth in thy marts wrought iron: stacte, and calamus were in thy market.

20 The men of Dedan were thy merchants in tapestry for seats.

21 Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

22 The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

23 Haran, and Chene, and Eden, *were* thy merchants: Saba, Assur, and Chelmad sold to thee.

24 They were thy merchants in divers manners, with bales of blue *cloth*, and of embroidered work, and of precious riches, which were wrapped up, and bound with cords: they had cedars also in thy merchandise.

25 The ships of the sea, were thy chief in thy merchandise: and thou wast repleniished, and glorified exceedingly in the heart of the sea.

26 Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

27 Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee with all thy multitude that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin.

28 Thy fleets shall be troubled at the sound of the cry of thy pilots.

29 And all that handled the oar shall come down from their ships: the mariners, and all the pilots of the sea shall stand upon the land:

30 And they shall mourn over thee with a loud voice, and shall cry bitterly: and they shall cast up dust upon their heads, and shall be sprinkled with ashes.

31 And they shall shave themselves bald for thee, and shall be girded with hair-cloth: and they shall weep for thee with bitterness of soul with most bitter weeping.

32 And they shall take up a mournful

CHAP. XXVII. VER. 5. *Sea planks.* That is, timber brought by sea to build the city.

VER. 11. *The Pygmeans.* That is, strong and valiant men. In Hebrew *Gammadim.*

VER. 16. *Chodchod.* It is the Hebrew name for some precious stone; but of what kind in particular, interpreters are not agreed.

song for thee, and shall lament thee: What *city* is like Tyre, which is become silent in the midst of the sea?

33 Which by thy merchandise that went from thee by sea didst fill many people: which by the multitude of thy riches, and of thy people didst enrich the kings of the earth.

34 Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

35 All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm have changed their countenance.

36 The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

CHAP. XXVIII.

The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.

A. M. 3415. AND the word of the Lord came to me, saying:

2 Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast set thy heart as if it were the heart of God.

3 Behold thou art wiser than Daniel: no secret is hid from thee.

4 In thy wisdom and thy understanding thou hast made thyself strong: and hast gotten gold, and silver into thy treasures.

5 By the greatness of thy wisdom, and by thy traffic thou hast increased thy strength: and thy heart is lifted up with thy strength.

6 Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

7 Therefore behold, I will bring upon thee strangers the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

8 They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

9 Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

10 Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

12 And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty,

13 Thou wast in the pleasures of the paradise of God: every precious stone *was* thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

14 Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16 By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

17 And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

19 All that shall see thee among the nations, shall be astonished at thee: thou art

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CHAP. XXVIII. VER. 3. *Thou art wiser than Daniel*, viz. In thy own conceit. The wisdom of Daniel was so much celebrated in his days, that it became a proverb amongst the Chaldeans, when any one would express an extraordinary wisdom, to say he was *as wise as Daniel*.

VER. 12. *Thou wast the seal of resemblance.* The king of Tyre by his dignity and his natural perfections, bore in himself a certain resemblance of God, by reason of which he might be called *the seal of resemblance*, &c. But what is here said to him is commonly understood of Lucifer, the king over all the children of pride.

VER. 14. *A cherub stretched out.* That is, thy wings extended. This alludes to the figure of the cherubims in the sanctuary, which with *stretched out* wings *covered* the ark.

Ibid. *The stones of fire.* That is, bright and precious stones which sparkle like fire.

brought to nothing, and thou ſhalt never be any more.

20 And the word of the Lord came to me, ſaying:

21 Son of man, ſet thy face againſt Sidon: and thou ſhalt propheſy of it,

22 And ſhalt ſay: Thus ſaith the Lord God: Behold I come againſt thee, Sidon, and I will be glorified in the midſt of thee: and they ſhall know that I am the Lord, when I ſhall execute judgments in her, and ſhall be ſanctified in her.

23 And I will ſend into her peſtilence, and blood in her ſtreets: and they ſhall fall being ſlain by the ſword on all ſides in the midſt thereof: and they ſhall know that I am the Lord.

24 And the houſe of Iſrael ſhall have no more a ſtumbling-block of bitterneſs, nor a thorn cauſing pain on every ſide round about them, of them that are againſt them: and they ſhall know that I am the Lord God.

25 Thus ſaith the Lord God: When I ſhall have gathered together the houſe of Iſrael out of the people among whom they are ſcattered: I will be ſanctified in them before the Gentiles: and they ſhall dwell in their own land, which I gave to my ſervant Jacob.

26 And they ſhall dwell therein ſecure, and they ſhall build houſes, and ſhall plant vineyards, and ſhall dwell with confidence, when I ſhall have executed judgments upon all that are their enemies round about: and they ſhall know that I am the Lord their God.

CHAP. XXIX.

The king of Egypt ſhall be overthrown, and his kingdom waſted: It ſhall be given to Nabuchodonoſor for his ſervice againſt Tyre.

A. M. 3415. Ante C. 589. IN the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, ſaying:

2 Son of man, ſet thy face againſt Pharao king of Egypt: and thou ſhalt propheſy of him, and of all Egypt:

3 Speak, and ſay: Thus ſaith the Lord God: Behold, I *come* againſt thee, Pharao king of Egypt, thou great dragon that lieſt in the midſt of thy rivers, and ſayeſt: The river is mine, and I made myſelf.

4 But I will put a bridle in thy jaws: and I will cauſe the fiſh of thy rivers to ſtick to thy ſcales: and I will draw thee out of the midſt of thy rivers, and all thy fiſh ſhall ſtick to thy ſcales.

5 And I will caſt thee forth into the deſert, and all the fiſh of thy river: thou ſhalt fall upon the face of the earth, thou ſhalt not be taken up, nor gathered together: I have given thee for meat to the beaſts of the earth, and to the fowls of the air.

6 And all the inhabitants of Egypt ſhall know that I am the Lord: || becauſe thou haſt been a ſtaff of a reed to the houſe of Iſrael. || Iſai. 36. 6.

7 When they took hold of thee with the hand thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brokeſt, and weakeneſt all their loins.

8 Therefore thus ſaith the Lord God: Behold, I will bring the ſword upon thee: and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall become a deſert, and a wilderneſs: and they ſhall know that I am the Lord: becauſe thou haſt ſaid: The river is mine, and I made it.

10 Therefore, behold I *come* againſt thee, and thy rivers: and I will make the land of Egypt utterly deſolate, *and* waſted by the ſword, from the tower of Syene, even to the borders of Ethiopia.

11 The foot of man ſhall not paſs through it, neither ſhall the foot of beaſt go through it: nor ſhall it be inhabited during forty years.

12 And I will make the land of Egypt deſolate in the midſt of the lands that are deſolate, and the cities thereof in the midſt of the cities that are deſtroyed, and they ſhall be deſolate for forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 For thus ſaith the Lord God: At the end of forty years I will gather the Egyptians from the people among whom they had been ſcattered.

14 And I will bring back the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they ſhall be there a low kingdom:

15 It ſhall be the loweſt among other kingdoms, and it ſhall no more be exalted over the nations, and I will diminiſh them that they ſhall rule no more over the nations.

16 And they ſhall be no more a confidence to the houſe of Iſrael, teaching iniquity, that they may flee, and follow them: and they ſhall know that I am the Lord God.

17 And it came to pass in the seven
* A. M. 3432. Ante C. 572. and twentieth year, * in the first *month*, in the first of the month: that the word of the Lord came to me, saying:

18 Son of man, Nabuchodonosor king of Babylon hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

19 Therefore thus saith the Lord God: Behold, I will set Nabuchodonosor the king of Babylon in the land of Egypt:
‖ Jer. 46. 2. ‖ and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army,

20 And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

21 In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

CHAP. XXX.

The desolation of Egypt and her helpers: all her cities shall be wasted.

Jer. 43 & 44. & 46. AND the word of the Lord came to me, saying:

2 Son of man, prophesy, and say: Thus saith the Lord God: Howl ye, wo, wo to the day:

3 For the day is near, yea the day of the Lord is near: a cloudy day, it shall be the time of the nations.

4 And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

5 Ethiopia, and Lybia, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

6 Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord the God of Hosts.

7 And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord: when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

9 In that day shall messengers go forth from my face in ships to destroy the confidence of Ethiopia, and there shall be dread among them in the day of Egypt: because it shall certainly come.

10 Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor the king of Babylon.

11 He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt: and shall fill the land with the slain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land and all that is therein by the hands of strangers, I the Lord have spoken it.

13 ‖ Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall be no more a prince of the land of Egypt: and I will cause a terror in the land of Egypt. ‖ Zach. 13. 2.

14 And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.

15 And I will pour out my indignation upon Pelusium the strength of Egypt, and will cut off the multitude of Alexandria.

16 And I will make a fire in Egypt: Pelusium shall be in pain like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

17 The young men of Heliopolis, and of Bubastus shall fall by the sword, and they themselves shall go into captivity.

18 And in Taphnis the day shall be darkened, when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

19 And I will execute judgments in Egypt: and they shall know that I *am* the Lord.

20 And it came to pass in the eleventh year, * in the first month, in the seventh day of the month, that the word of the Lord came to me, saying: A. M. 3416.

21 Son of man, I have broken the arm of Pharao king of Egypt: and behold it is

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CHAP. XXX. VER. 14. *Alexandria.* In the Hebrew, *No*: which was the ancient name of that city, which was afterwards rebuilt by Alexander the great, and from his name called Alexandria.

not bound up, to be healed, to be tied up with clothes, and ſwathed with linen, that it might recover ſtrength and hold the ſword.

22 Therefore, thus ſaith the Lord God: Behold, I *come* againſt Pharao king of Egypt, and I will break into pieces his ſtrong arm, which is already broken: and I will cauſe the ſword to fall out of his hand:

23 And I will diſperſe Egypt among the nations, and ſcatter them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and will put my ſword in his hand: and I will break the arms of Pharao, and they ſhall groan bitterly being ſlain before his face.

25 And I will ſtrengthen the arms of the king of Babylon, and the arms of Pharao ſhall fall: and they ſhall know that I am the Lord, when I ſhall have given my ſword into the hand of the king of Babylon, and he ſhall have ſtretched it forth upon the land of Egypt.

26 And I will diſperſe Egypt among the nations, and will ſcatter them through the countries, and they ſhall know that I am the Lord.

CHAP. XXXI.

The Aſſyrian empire fell for their pride: the Egyptian ſhall fall in like manner.

A. M. 3416. AND it came to paſs in the eleventh year, the third month, the firſt day of the month, that the word of the Lord came to me, ſaying:

2 Son of man, ſpeak to Pharao king of Egypt, and to his people: To whom art thou like in thy greatneſs?

3 Behold, the Aſſyrian was like a cedar in Libanus, with fair branches, and full of leaves, of a high ſtature, and his top was elevated among the thick boughs.

4 The waters nouriſhed him, the deep ſet him up on high, the ſtreams thereof ran round about his roots, and it ſent forth its rivulets to all the trees of the country.

5 Therefore was his height exalted above all the trees of the country: and his branches were multiplied, and his boughs were elevated becauſe of many waters.

6 And when he had ſpread forth his ſhadow, all the fowls of the air made their neſts in his boughs, and all the beaſts of the foreſt brought forth their young under his branches, and the aſſembly of many nations dwelt under his ſhadow.

7 And he was moſt beautiful for his greatneſs, and for the ſpreading of his branches: for his root was near great waters.

8 The cedars in the paradiſe of God were not higher than he, the fir-trees did not equal his top, neither were the plane-trees to be compared with him for branches: no tree in the paradiſe of God, was like him in his beauty.

9 For I made him beautiful, and thick ſet with many branches: and all the trees of pleaſure, that were in the paradiſe of God, envied him.

10 Therefore thus ſaith the Lord God: Becauſe he was exalted in height, and ſhot up his top green and thick, and his heart was lifted up in his height:

11 I have delivered him into the hands of the mighty one of the nations, he ſhall deal with him: I have caſt him out according to his wickedneſs.

12 And ſtrangers, and the moſt cruel of the nations ſhall cut him down, and caſt him away upon the mountains, and his boughs ſhall fall in every valley, and his branches ſhall be broken on every rock of the country: and all the people of the earth ſhall depart from his ſhadow, and leave him.

13 All the fowls of the air dwelt upon his ruins, and all the beaſts of the field were among his branches.

14 For which cauſe none of the trees by the waters ſhall exalt themſelves for their height: nor ſhoot up their tops among the thick branches and leaves, neither ſhall any of them that are watered ſtand up in their height: for they are all delivered unto death to the loweſt parts of the earth, in the midſt of the children of men, with them that go down into the pit.

15 Thus ſaith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and I withheld its rivers, and reſtrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

16 I ſhook the nations with the ſound of his fall, when I brought him down to hell with them that deſcend into the pit: and all the trees of pleaſure, the choice and beſt in Libanus, all that were moiſtened with waters, were comforted in the loweſt parts of the earth.

17 For they alſo ſhall go down with him

CHAP. XXXI. VER. 11. *I have delivered.* Here the time paſt is put for the future, i. e. *I ſhall deliver.*

The mighty one, &c. viz. Nabuchodonozor, who conquered both the Aſſyrians and Egyptians.

to hell to them that are ſlain by the ſword: and the arm of every one ſhall ſit down under his ſhadow in the midſt of the nations.

18 To whom art thou like, O thou that art famous and lofty among the trees of pleaſure? Behold, thou art brought down with the trees of pleaſure to the loweſt parts of the earth: thou ſhalt ſleep in the midſt of the uncircumciſed, with them that are ſlain by the ſword: this is Pharao, and all his multitude, ſaith the Lord God.

CHAP. XXXII.

The prophet's lamentation for the king of Egypt.

A. M. 3417. Ante C. 587. AND it came to paſs in the twelfth year, in the twelfth month, in the firſt day of the month, that the word of the Lord came to me, ſaying:

2 Son of man take up a lamentation for Pharao the king of Egypt, and ſay to him: Thou art like the lion of the nations, and the dragon that is in the ſea: and thou didſt puſh with the horn in thy rivers, and didſt trouble the waters with thy feet, and didſt trample upon their ſtreams.

‖ Supra 12. 13. & 17. 20. 3 Therefore thus ſaith the Lord God: ‖ I will ſpread out my net over thee with the multitude of many people, and I will draw thee up in my net.

4 And I will throw thee out on the land, I will caſt thee away into the open field: and I will cauſe all the fowls of the air to dwell upon thee, and I will fill the beaſts of all the earth with thee.

5 And I will lay thy fleſh upon the mountains, and will fill thy hills with thy corruption.

6 And I will water the earth with thy ſtinking blood upon the mountains, and the valleys ſhall be filled with thee.

‖ Iſai. 13. 10. Joel 2. 10. & 3. 15. Matt. 24. 29. 7 ‖ And I will cover the heavens, when thou ſhalt be put out, and I will make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 I will make all the lights of heaven to mourn over thee: and I will cauſe darkneſs upon thy land, ſaith the Lord God, when thy wounded ſhall fall in the midſt of the land, ſaith the Lord God.

9 And I ſhall provoke to anger the heart of many people, when I ſhall have brought in thy deſtruction among the nations upon the lands, which thou knoweſt not.

10 And I will make many people to be amazed at thee, and their kings ſhall be horribly afraid for thee, when my ſword ſhall begin to fly upon their faces: and they ſhall be aſtoniſhed on a ſudden, every one for his own life, in the day of their ruin.

11 For thus ſaith the Lord God: The ſword of the king of Babylon ſhall come upon thee,

12 By the ſwords of the mighty I will overthrow thy multitude: all theſe nations are invincible: and they ſhall waſte the pride of Egypt, and the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof, that were beſide the great waters: and the foot of man ſhall trouble them no more, neither ſhall the hoof of beaſts trouble them.

14 Then will I make their waters clear, and cauſe their rivers to run like oil, ſaith the Lord God:

15 When I ſhall have made the land of Egypt deſolate: and the land ſhall be deſtitute of her fulneſs, when I ſhall have ſtruck all the inhabitants thereof: and they ſhall know that I am the Lord.

16 This is the lamentation, and they ſhall lament therewith: the daughters of the nations ſhall lament therewith: for Egypt, and for the multitude thereof they ſhall lament therewith, ſaith the Lord God.

17 And it came to paſs in the twelfth year, ‡ in the fifteenth day of the month, that the word of the Lord came to me, ſaying: ‡ A. M. 347.

18 Son of man, ſing a mournful ſong for the multitude of Egypt: and caſt her down, *both* her, and the daughters of the mighty nations to the loweſt part of the earth, with them that go down into the pit.

19 Whom doſt thou excel in beauty? go down and ſleep with the uncircumciſed.

20 They ſhall fall in the midſt of them that are ſlain with the ſword: the ſword is given, they have drawn her down, and all her people.

21 The moſt mighty among the ſtrong ones ſhall ſpeak to him from the midſt of hell, they that went down with his helpers, and ſlept uncircumciſed, ſlain by the ſword.

22 Aſſur is there, and all his multitude: their graves are round about him, all of them ſlain, and that fell by the ſword.

23 Whoſe graves are ſet in the loweſt parts of the pit: and his multitude lay round about his grave: all of them ſlain, and fallen by the ſword, they that heretofore ſpread terror in the land of the living.

24 There *is* Elam and all his multitude round about his grave, all of them ſlain, and falling by the ſword: that went down uncircumciſed to the loweſt parts of the earth: that cauſed their terror in the land of the living, and they have borne their ſhame with them that go down into the pit.

25 In the midſt of the ſlain they have ſet him a bed among all his people: their graves are round about him: all theſe *are* uncircumciſed, and ſlain by the ſword: for they ſpread their terror in the land of the living, and have borne their ſhame with them that deſcend into the pit: they are laid in the midſt of the ſlain.

26 There is Moſoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumciſed and ſlain, and falling by the ſword: though they ſpread their terror in the land of the living.

27 And they ſhall not ſleep with the brave, and with them that fell uncircumciſed, that went down to hell with their weapons, and laid their ſwords under their heads, and their iniquities were in their bones: becauſe they were the terror of the mighty in the land of the living.

28 So thou alſo ſhalt be broken in the midſt of the uncircumciſed, and ſhalt ſleep with them that are ſlain by the ſword.

29 There is Edom, and her kings, and all her princes, who with their army are joined with them that are ſlain by the ſword: and have ſlept with the uncircumciſed, and with them that go down into the pit.

30 There are all the princes of the north, and all the hunters: who were brought down with the ſlain, fearing, and confounded in their ſtrength: who ſlept uncircumciſed with them that are ſlain by the ſword, and have borne their ſhame with them that go down into the pit.

31 Pharao ſaw them, and he was comforted concerning all his multitude, which was ſlain by the ſword: Pharao, and all his army, ſaith the Lord God:

32 Becauſe I have ſpread my terror in the land of the living, and he hath ſlept in the midſt of the uncircumciſed with them that are ſlain by the ſword: Pharao and all his multitude, ſaith the Lord God.

CHAP. XXXIII.

The duty of the watchman appointed by God: the juſtice of God's ways: his judgments upon the Jews.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſpeak to the children of thy people, and ſay to them: When I bring the ſword upon a land, if the people of the land take a man, one of their meaneſt, and make him a watchman over them:

3 And he ſee the ſword coming upon the land, and ſound the trumpet, and tell the people:

4 Then he that heareth the ſound of the trumpet, whoſoever he be, and doth not look to himſelf, if the ſword come, and cut him off: his blood ſhall be upon his own head.

5 He heard the ſound of the trumpet, and did not look to himſelf, his blood ſhall be upon him: but if he look to himſelf, he ſhall ſave his life.

6 And if the watchman ſee the ſword coming, and ſound not the trumpet: and the people look not to themſelves, and the ſword come, and cut off a ſoul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

7 ‖ So thou, O ſon of man, I have made thee a watchman to the houſe of Iſrael: therefore thou ſhalt hear the word from my mouth, and ſhalt tell it them from me. ‖ Supra 3. 17.

8 When I ſay to the wicked: O wicked man, thou ſhalt ſurely die: if thou doſt not ſpeak to warn the wicked man from his way: that wicked man ſhall die in his iniquity, but I will require his blood at thy hand.

9 But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way: he ſhall die in his iniquity: but thou haſt delivered thy ſoul.

10 Thou therefore, O ſon of man, ſay to the houſe of Iſrael: Thus you have ſpoken, ſaying: Our iniquities, and our ſins are upon us, and we pine away in them: how then can we live?

11 ‖ Say to them: *As* I live, ſaith the Lord God, I deſire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O houſe of Iſrael? ‖ Supra 18. 32.

12 Thou therefore, O ſon of man, ſay to the children of thy people: The juſtice of the juſt ſhall not deliver him, in what day ſoever he ſhall ſin: and the wickedneſs of the wicked ſhall not hurt him, in what day ſoever he ſhall turn from his wickedneſs: and the juſt ſhall not be able to live in his juſtice, in what day ſoever he ſhall ſin.

13 Yea, if I ſhall ſay to the juſt that he ſhall ſurely live, and he, truſting in his juſtice, commit iniquity: all his juſtices ſhall be forgotten, and in his iniquity, which he hath committed, in the ſame ſhall he die.

14 And if I ſhall ſay to the wicked: Thou ſhalt ſurely die: and he do penance for his ſin, and do judgment and juſtice,

15 And if that wicked man reſtore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjuſt thing: he ſhall ſurely live, and ſhall not die.

16 None of his ſins, which he hath committed, ſhall be imputed to him: he hath done judgment and juſtice, he ſhall ſurely live.

17 And the children of thy people have ſaid: The way of the Lord is not equitable: whereas their own way is unjuſt.

18 For when the juſt ſhall depart from his juſtice, and commit iniquities, he ſhall die in them.

19 And when the wicked ſhall depart from his wickedneſs, and ſhall do judgments, and juſtice: he ſhall live in them.

‖ Supra 18. 25. 20 ‖ And you ſay: The way of the Lord is not right, I will judge every one of you according to his ways, O houſe of Iſrael.

* A. M. 3417. Ante C. 587. 21 And it came to paſs in the twelfth year * of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jeruſalem, ſaying: The city is laid waſte.

22 And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened I was ſilent no more.

23 And the word of the Lord came to me, ſaying:

24 Son of man, they that dwell in theſe ruinous places, in the land of Iſrael, ſpeak, ſaying: Abraham was one and he inherited the land: but we are many, the land is given us in poſſeſſion.

25 Therefore ſay to them: Thus ſaith the Lord God: You that eat with the blood and lift up your eyes to your uncleanneſſes, and that ſhed blood: ſhall you poſſeſs the land by inheritance?

26 You ſtood on your ſwords, you have committed abominations, and every one hath defiled his neighbour's wife: and ſhall you poſſeſs the land by inheritance?

27 Say thou thus to them: Thus ſaith the Lord God: *As* I live, they that dwell in the ruinous places, ſhall fall by the ſword: and he that is in the field, ſhall be given to the beaſts to be devoured: and they that are in holds, and caves, ſhall die of the peſtilence.

28 And I will make the land a wilderneſs, and a deſert, and the proud ſtrength thereof ſhall fail, and the mountains of Iſrael ſhall be deſolate, becauſe there is none to paſs by them.

29 And they ſhall know that I am the Lord, when I ſhall have made their land waſte and deſolate, for all their abominations which they have committed.

30 And thou, ſon of man: the children of thy people, that talk of thee by the walls, and in the doors of the houſes, and ſpeak one to another each man to his neighbour, ſaying: Come, and let us hear what is the word that cometh forth from the Lord.

31 And they come to thee, as if a people were coming in, and my people ſit before thee: and hear thy words, and do them not: for they turn them into a ſong of their mouth, and their heart goeth after their covetouſneſs.

32 And thou art to them as a muſical ſong which is ſung with a ſweet and agreeable voice: and they hear thy words, and do them not.

33 And when that which was foretold ſhall come to paſs, (for behold it is coming), then ſhall they know that a prophet hath been among them.

CHAP. XXXIV.

Evil paſtors are reproved: Chriſt the true paſtor ſhall come, and gather together his flock from all parts of the earth, and preſerve it for ever.

AND the word of the Lord came to me, ſaying:

2 Son of man, propheſy concerning the ſhepherds of Iſrael: propheſy, and ſay to the ſhepherds: Thus ſaith the Lord God: ‖ Wo to the ſhepherds of Iſrael, that fed themſelves: ſhould not the flocks be fed by the ſhepherds? ‖ Jer. 23. 1. Supra 13. 3.

3 You eat the milk, and you clothed yourſelves with the wool, and you killed that which was fat: but my flock you did not feed.

4 The weak you have not ſtrengthened, and that which was ſick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you ſought that which was loſt: but you ruled over them with rigour, and with a high hand.

5 And my ſheep were ſcattered, becauſe there was no ſhepherd: and they became the prey of all the beaſts of the field, and were ſcattered.

6 My ſheep have wandered in every mountain, and in every high hill: and my flocks were ſcattered upon the face of the earth, and there was none that ſought them, there was none, I ſay, that ſought them.

7 Therefore, ye ſhepherds, hear the word of the Lord:

8 *As* I live, ſaith the Lord God, foraſmuch as my flocks have been made a ſpoil, and my ſheep are become a prey to all the beaſts of the field, becauſe there was no ſhepherd:

CHAP. XXXIV. VER. 2. *Shepherds.* That is, princes, magiſtrates, chief prieſts and ſcribes.

for my ſhepherds did not ſeek after my flock, but the ſhepherds fed themſelves, and fed not my flocks:

9 Therefore, ye ſhepherds, hear the word of the Lord:

10 Thus ſaith the Lord God: Behold I myſelf *come* upon the ſhepherds, I will require my flock at their hand, and I will cauſe them to ceaſe from feeding the flock any more, neither ſhall the ſhepherds feed themſelves any more: and I will deliver my flock from their mouth, and it ſhall no more be meat for them.

11 For thus ſaith the Lord God: Behold I myſelf will ſeek my ſheep, and will viſit them.

12 As the ſhepherd viſiteth his flock, in the day when he ſhall be in the midſt of his ſheep that were ſcattered: ſo will I viſit my ſheep, and will deliver them out of all the places where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Iſrael, by the rivers, and in all the habitations of the land:

14 I will feed them in the moſt fruitful paſtures, and their paſtures ſhall be in the high mountains of Iſrael: there ſhall they reſt on the green graſs, and be fed in fat paſtures upon the mountains of Iſrael.

15 I will feed my ſheep: and I will cauſe them to lie down, ſaith the Lord God.

16 I will ſeek that which was loſt: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will ſtrengthen that which was weak, and that which was fat and ſtrong I will preſerve: and I will feed them in judgment.

17 And as for you, O my flocks, thus ſaith the Lord God: Behold I judge between cattle and cattle, of rams and of he-goats.

18 Was it not enough for you to feed upon good paſtures? but you muſt alſo tread down with your feet the reſidue of your paſtures: and when you drank the cleareſt water, you troubled the reſt with your feet.

19 And my ſheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

20 Therefore thus ſaith the Lord God to you: Behold, I myſelf will judge between the fat cattle and the lean.

21 Becauſe you thruſted with ſides and ſhoulders, and ſtruck all the weak cattle with your horns, till they were ſcattered abroad:

22 I will ſave my flock, and it ſhall be no more a ſpoil, and I will judge between cattle and cattle.

23 ‖ AND I WILL SET UP ONE SHEPHERD OVER THEM, and he ſhall feed them, even my ſervant David: he ſhall feed them, and he ſhall be their ſhepherd. ‖ Iſai. 40. 11. Oſee 3. 5. John 1. 45. & 10. 11. & 14.

24 And I the Lord will be their God: and my ſervant David the prince in the midſt of them: I the Lord have ſpoken *it*.

25 And I will make a covenant of peace with them, and will cauſe the evil beaſts to ceaſe out of the land: and they that dwell in the wilderneſs ſhall ſleep ſecure in the foreſts.

26 And I will make them a bleſſing round about my hill: and I will ſend down the rain in its ſeaſon, there ſhall be ſhowers of bleſſing.

27 And the tree of the field ſhall yield its fruit, and the earth ſhall yield her increaſe, and they ſhall be in their land without fear: and they ſhall know that I am the Lord, when I ſhall have broken the bonds of their yoke, and ſhall have delivered them out of the hand of thoſe that rule over them.

28 And they ſhall be no more for a ſpoil to the nations, neither ſhall the beaſts of the earth devour them: but they ſhall dwell ſecurely without any terror.

29 And I will raiſe up for them a bud of renown: and they ſhall be no more conſumed with famine in the land, neither ſhall they bear any more the reproach of the Gentiles.

30 And they ſhall know that I the Lord their God am with them, and *that* they *are* my people the houſe of Iſrael: ſaith the Lord God.

31 ‖ And you my flocks, the flocks of my paſture are men: and I am the Lord your God, ſaith the Lord God. ‖ John 10. 11.

CHAP. XXXV.

The judgment of mount Seir, for their hatred of Iſrael.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſet thy face againſt mount Seir, and propheſy concerning it, and ſay to it:

3 Thus ſaith the Lord God: Behold I come againſt thee mount Seir, and I will

VER. 23. *David.* Chriſt, who is of the houſe of David.

VER. 29. *A bud of renown. Germen nominatum.* He ſpeaks of Chriſt our Lord, the illuſtrious bud of the houſe of David, renowned over all the earth. See *Jeremias* xxxiii. 15.

ſtretch forth my hand upon thee, and I will make thee deſolate and waſte.

4 I will deſtroy thy cities, and thou ſhalt be deſolate: and thou ſhalt know that I am the Lord.

5 Becauſe thou haſt been an everlaſting enemy, and haſt ſhut up the children of Iſrael in the hands of the ſword in the time of their affliction, in the time of their laſt iniquity.

6 Therefore as I live, ſaith the Lord God, I will deliver thee up to blood, and blood ſhall purſue thee: and whereas thou haſt hated blood, blood ſhall purſue thee.

7 And I will make mount Seir waſte and deſolate: and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are ſlain: in thy hills, and in thy valleys, and in thy torrents they ſhall fall that are ſlain with the ſword.

9 I will make thee everlaſting deſolations, and thy cities ſhall not be inhabited: and thou ſhalt know that I am the Lord God.

10 Becauſe thou haſt ſaid: The two nations, and the two lands ſhall be mine, and I will poſſeſs them by inheritance: whereas the Lord was there.

11 Therefore as I live, ſaith the Lord God, I will do according to thy wrath, and according to thy envy, which thou haſt exerciſed in hatred to them: and I will be made known by them, when I ſhall have judged thee.

12 And thou ſhalt know that I the Lord have heard all thy reproaches, that thou haſt ſpoken againſt the mountains of Iſrael, ſaying: They are deſolate, they are given to us to conſume.

13 And you roſe up againſt me with your mouth, and have derogated from me by your words: I have heard them.

14 Thus ſaith the Lord God: When the whole earth ſhall rejoice, I will make thee a wilderneſs.

15 As thou haſt rejoiced over the inheritance of the houſe of Iſrael, becauſe it was laid waſte, ſo will I do to thee: thou ſhalt be laid waſte, O mount Seir, and all Idumea: and they ſhall know that I am the Lord.

CHAP. XXXVI.

The reſtoration of Iſrael, not for their merits, but by God's ſpecial grace. Chriſt's baptiſm.

AND thou ſon of man, propheſy to the mountains of Iſrael, and ſay: ‖ Ye mountains of Iſrael, hear the word of the Lord:

‖ Supra 6. 3.

2 Thus ſaith the Lord God: Becauſe the enemy hath ſaid of you: Aha, the everlaſting heights are given to us for an inheritance.

3 Therefore propheſy, and ſay: Thus ſaith the Lord God: Becauſe you have been deſolate, and trodden under foot on every ſide, and made an inheritance to the reſt of the nations, and are become the ſubject of the talk, and the reproach of the people:

4 Therefore, ye mountains of Iſrael, hear the word of the Lord God: Thus ſaith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to deſolate places, and ruinous walls, and to the cities that are forſaken, that are ſpoiled, and derided by the reſt of the nations round about.

5 Therefore thus ſaith the Lord God: In the fire of my zeal I have ſpoken of the reſt of the nations, and of all Edom, who have taken my land to themſelves, for an inheritance with joy, and with all the heart, and with the mind: and have caſt it out to lay it waſte.

6 Propheſy therefore concerning the land of Iſrael, and ſay to the mountains, and to the hills, to the ridges, and to the valleys: Thus ſaith the Lord God: Behold I have ſpoken in my zeal, and in my indignation, becauſe you have borne the ſhame of the Gentiles.

7 Therefore thus ſaith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, ſhall themſelves bear their ſhame.

8 But as for you, O mountains of Iſrael, ſhoot ye forth your branches, and yield your fruit to my people of Iſrael: for they are at hand to come.

9 For lo I am for you, and I will turn to you, and you ſhall be ploughed and ſown.

10 And I will multiply men upon you, and all the houſe of Iſrael: and the cities ſhall be inhabited, and the ruinous places ſhall be repaired.

11 And I will make you abound with men and with beaſts: and they ſhall be multiplied, and increaſe: and I will ſettle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you ſhall know that I am the Lord.

12 And I will bring men upon you, my people Iſrael, and they ſhall poſſeſs thee for their inheritance: and thou ſhalt be their inheritance, and ſhalt no more henceforth be without them.

13 Thus ſaith the Lord God: Becauſe they ſay of you: Thou art a devourer of men, and one that ſuffocate thy nation:

14 Therefore thou ſhalt devour men no

more, nor deſtroy thy nation any more, ſaith the Lord God:

15 Neither will I cauſe men to hear in thee the ſhame of the nations any more, nor ſhalt thou bear the reproach of the people, nor loſe thy nation any more, ſaith the Lord God.

16 And the word of the Lord came to me, ſaying:

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanneſs of a menſtruous woman.

18 And I poured out my indignation upon them for the blood which they had ſhed upon the land, and with their idols they defiled it.

19 And I ſcattered them among the nations, and they are diſperſed through the countries: I have judged them according to their ways, and their devices.

20 And when they entered among the nations whither they went, ‖ they profaned my holy name, when it was ſaid of them: This is the people of the Lord, and they are come forth out of his land.

‖ Iſai. 52. 5. Rom. 2. 24.

21 And I have regarded my own holy name, which the houſe of Iſrael had profaned among the nations to which they went in.

22 Therefore thou ſhalt ſay to the houſe of Iſrael: Thus ſaith the Lord God: It is not for your ſake that I will do *this*, O houſe of Iſrael, but for my holy name's ſake, which you have profaned among the nations whither you went.

23 And I will ſanctify my great name, which was profaned among the Gentiles, which you have profaned in the midſt of them: that the Gentiles may know that I am the Lord, ſaith the Lord of hoſts, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

25 And I will pour upon you clean water, and you ſhall be cleanſed from all your filthineſs, and I will cleanſe you from all your idols.

‖ Supra 11. 19.

26 ‖ And I will give you a new heart, and put a new ſpirit within you: and I will take away the ſtony heart out of your fleſh, and will give you a heart of fleſh.

27 And I will put my ſpirit in the midſt of you: and I will cauſe you to walk in my commandments, and to keep my judgments, and do them.

28 And you ſhall dwell in the land which I gave to your fathers, and you ſhall be my people, and I will be your God.

29 And I will ſave you from all your uncleanneſſes: and I will call for corn, and will multiply it, and will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that you bear no more the reproach of famine among the nations.

31 And you ſhall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds ſhall diſpleaſe you.

32 It is not for your ſakes that I will do this, ſaith the Lord God, be it known to you: be confounded, and aſhamed at your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord God: In the day that I ſhall cleanſe you from all your iniquities, and ſhall cauſe the cities to be inhabited, and ſhall repair the ruinous places,

34 And the deſolate land ſhall be tilled, which before was waſte in the ſight of all that paſſed by,

35 They ſhall ſay: This land *that was* untilled is become as a garden of pleaſure: and the cities that were abandoned, and deſolate, and deſtroyed, are peopled and fenced.

36 And the nations, that ſhall be left round about you, ſhall know that I the Lord have built up what was deſtroyed, and planted what was deſolate, that I the Lord have ſpoken and done it.

37 Thus ſaith the Lord God: Moreover in this ſhall the houſe of Iſrael find me, that I will do *it* for them: I will multiply them as a flock of men,

38 As a holy flock, as the flock of Jeruſalem in her ſolemn feaſts: ſo ſhall the waſte cities be full of flocks of men: and they ſhall know that I am the Lord.

CHAP. XXXVII.

A viſion of the reſurrection of dry bones, foreſhewing the deliverance of the people from their captivity. Juda and Iſrael ſhall be all one kingdom under Chriſt. God's everlaſting covenant with the church.

THE hand of the Lord was upon me, and brought me forth in the ſpirit of the Lord: and ſet me down in the midſt of a plain that was full of bones.

CHAP. XXXVI. VER. 15. *Nor loſe thy nation any more.* This whole promiſe principally relates to the church of Chriſt, and God's perpetual protection of her: for as to the carnal Jews, they have been removed out of their land theſe ſixteen hundred years.

2 And he led me about through them on every ſide: now they were very many upon the face of the plain, and they were exceeding dry.

3 And he ſaid to me: Son of man, doſt thou think theſe bones ſhall live? And I anſwered: O Lord God, thou knoweſt.

4 And he ſaid to me: Propheſy concerning theſe bones: and ſay to them: Ye dry bones, hear the word of the Lord.

5 Thus ſaith the Lord God to theſe bones: Behold, I will ſend ſpirit into you, and you ſhall live.

6 And I will lay ſinews upon you, and will cauſe fleſh to grow over you, and will cover you with ſkin: and I will give you ſpirit, and you ſhall live, and you ſhall know that I am the Lord.

7 And I propheſied as he had commanded me: and as I propheſied there was a noiſe, and behold a commotion: and the bones came together, each one to its joint.

8 And I ſaw, and behold the ſinews, and the fleſh came up upon them: and the ſkin was ſtretched out over them, but there was no ſpirit in them.

9 And he ſaid to me: Propheſy to the ſpirit, propheſy, O ſon of man, and ſay to the ſpirit: Thus ſaith the Lord God: Come ſpirit from the four winds, and blow upon theſe ſlain, and let them live again.

10 And I propheſied as he had commanded me: and the ſpirit came into them, and they lived: and they ſtood up upon their feet, an exceeding great army.

11 And he ſaid to me: Son of man: All theſe bones are the houſe of Iſrael: they ſay: Our bones are dried up, and our hope is loſt, and we are cut off.

12 Therefore propheſy, and ſay to them: Thus ſaith the Lord God: Behold, I will open your graves, and will bring you out of your ſepulchres, O my people: and will bring you into the land of Iſrael.

13 And you ſhall know that I am the Lord, when I ſhall have opened your ſepulchres, and ſhall have brought you out of your graves, O my people:

14 And ſhall have put my ſpirit in you, and you ſhall live, and I ſhall make you reſt upon your own land: and you ſhall know that I the Lord have ſpoken, and done it, ſaith the Lord God:

15 And the word of the Lord came to me, ſaying:

16 And thou ſon of man, take thee a ſtick: and write upon it: Of Juda, and of the children of Iſrael his aſſociates: and take another ſtick, and write upon it: For Joſeph the ſtick of Ephraim, and for all the houſe of Iſrael, and of his aſſociates.

17 And join them one to the other into one ſtick, and they ſhall become one in thy hand.

18 And when the children of thy people ſhall ſpeak to thee, ſaying: Wilt thou not tell us what thou meaneſt by this?

19 Say to them: Thus ſaith the Lord God: Behold, I will take the ſtick of Joſeph, which is in the hand of Ephraim, and the tribes of Iſrael that are aſſociated with him: and I will put them together with the ſtick of Juda, and will make them one ſtick: and they ſhall be one in his hand.

20 And the ſticks whereon thou haſt written, ſhall be in thy hand, before their eyes.

21 And thou ſhalt ſay to them: Thus ſaith the Lord God: Behold, I will take the children of Iſrael from the midſt of the nations whither they are gone: and I will gather them on every ſide, and will bring them to their own land.

22 ‖ And I will make them one nation in the land on the mountains of Iſrael, and one king ſhall be king over them all: and they ſhall no more be two nations, neither ſhall they be divided any more into two kingdoms. ‖ John 10. 16.

23 Nor ſhall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will ſave them out of all the places in which they have ſinned, and I will cleanſe them: and they ſhall be my people, and I will be their God.

24 ‖ And my ſervant David ſhall be king over them, and they ſhall have one ſhepherd: they ſhall walk in my judgments, and ſhall keep my commandments, and ſhall do them. ‖ Iſai. 40. 11. Jerem. 23. 5. Supra 34. 23. Dan. 9. 24. John 1. 45.

25 And they ſhall dwell in the land which I gave to my ſervant Jacob, wherein your fathers dwelt, and they ſhall dwell in it, they and their children, and their childrens children, for ever: and David my ſervant ſhall be their prince for ever.

26 ‡ And I will make a covenant of peace with them, it ſhall be an everlaſting covenant with them: and I will eſtabliſh them, and will multiply them, and will ſet my ſanctuary in the midſt of them for ever. ‡ Pſal. 109. 4. & 116. 2. John 12. 34.

27 And my tabernacle ſhall be with them:

CHAP. XXXVII. VER. 5. *Spirit.* That is, ſoul, life, and breath.

and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

CHAP. XXXVIII.

Gog shall persecute the church in the latter days. He shall be overthrown.

AND the word of the Lord came to me, saying:

2 ‖ Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophecy of him,

‖ Infra 39. 1. Apoc. 20. 7.

3 And say to him: Thus saith the Lord God: Behold, I *come* against thee, O Gog, the chief prince of Mosoch and Thubal.

4 And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horses and horsemen all cloathed with coats of mail, a great multitude, armed with spears and shields and swords.

5 The Persians, Ethiopians, and Lybians with them, all with shields and helmets.

6 Gomer, and all his bands, the house of Thogorma, the northern parts and all his strength, and many peoples with thee.

7 Prepare and make thyself ready, and all thy multitude that is assembled about thee: and be thou commander over them.

8 After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

9 And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands and many people with thee.

10 Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

11 And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

12 To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

13 Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

14 Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

15 And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

16 And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them.

18 And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

19 And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

20 ‖ So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

‖ Matt. 24. 29. Luke 21. 25.

21 And I will call in the sword against

CHAP. XXXVIII. VER. 2. *Gog*. This name, which signifies *hidden* or *covered*, is taken in this place, either for the persecutors of the church of God in general, or some arch-persecutor in particular: such as Antichrist shall be in the latter days. See *Apocalypse* xx. 8. And what is said of the punishment of Gog, is verified by the unhappy ends of persecutors.

Ibid. *Magog*. Scythia or Tartary, from whence the Turks, and other enemies of the church of Christ, originally sprung.

him in all my mountains, ſaith the Lord God: every man's ſword ſhall be pointed againſt his brother.

22 And I will judge him with peſtilence, and with blood, and with violent rain, and vaſt hail ſtones: I will rain fire and brimſtone upon him, and upon his army, and upon the many nations that are with him.

23 And I will be magnified, and I will be ſanctified: and I will be known in the eyes of many nations: and they ſhall know that I am the Lord.

CHAP. XXXIX.

God's judgments upon Gog. God's people were puniſhed for their ſins: but ſhall be favoured with everlaſting kindneſs.

AND thou ſon of man, propheſy againſt Gog, and ſay: Thus ſaith the Lord God: Behold, I *come* againſt thee, O Gog, the chief prince of Moſoch and Thubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of Iſrael.

3 And I will break thy bow in thy left hand, and I will cauſe thy arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beaſts, to the birds, and to every fowl, and to the beaſts of the earth to be devoured.

5 Thou ſhalt fall upon the face of the field: for I have ſpoken *it*, ſaith the Lord God.

6 And I will ſend a fire on Magog, and on them that dwell confidently in the iſlands: and they ſhall know that I am the Lord.

7 And I will make my holy name known in the midſt of my people Iſrael, and my holy name ſhall be profaned no more: and the Gentiles ſhall know that I am the Lord, the holy One of Iſrael.

8 Behold it cometh, and it is done, ſaith the Lord God: this is the day whereof I have ſpoken.

9 And the inhabitants ſhall go forth of the cities of Iſrael, and ſhall ſet on fire and burn the weapons, the ſhields, and the ſpears, the bows and the arrows, and the handſtaves and the pikes: and they ſhall burn them with fire ſeven years.

10 And they ſhall not bring wood out of the countries, nor cut down out of the foreſts: for they ſhall burn the weapons with fire, and ſhall make a prey of them to whom they had been a prey, and they ſhall rob thoſe that robbed them, ſaith the Lord God.

11 And it ſhall come to paſs in that day, that I will give Gog a noted place for a ſepulchre in Iſrael: the valley of the paſſengers on the eaſt of the ſea, which ſhall cauſe aſtoniſhment in them that paſs by: and there ſhall they bury Gog, and all his multitude, and it ſhall be called the valley of the multitude of Gog.

12 And the houſe of Iſrael ſhall bury them for ſeven months to cleanſe the land.

13 And all the people of the land ſhall bury *him*, and it ſhall be unto them a noted day, wherein I was glorified, ſaith the Lord God.

14 And they ſhall appoint men to go continually about the land, to bury and to ſeek out them that were remaining upon the face of the earth, that they may cleanſe it: and after ſeven months they ſhall begin to ſeek.

15 And they ſhall go about paſſing through the land: and when they ſhall ſee the bone of a man, they ſhall ſet up a ſign by it, till the buriers bury it in the valley of the multitude of Gog.

16 And the name of the city *ſhall be* Amona, and they ſhall cleanſe the land.

17 And thou, O ſon of man, ſaith the Lord God, ſay to every fowl, and to all the birds, and to all the beaſts of the field: Aſſemble yourſelves, make haſte, come together from every ſide to my victim, which I ſlay for you, a great victim upon the mountains of Iſrael: to eat fleſh, and drink blood.

18 You ſhall eat the fleſh of the mighty, and you ſhall drink the blood of the princes of the earth: of rams, and of lambs, and of he-goats, and bullocks, and of all that are well fed and fat.

19 And you ſhall eat the fat till you be full, and ſhall drink blood till you be drunk of the victim which I ſhall ſlay for you.

20 And you ſhall be filled at my table with horſes, and mighty horſemen, and all the men of war, ſaith the Lord God.

21 And I will ſet my glory among the nations: and all nations ſhall ſee my judgment that I have executed, and my hand that I have laid upon them.

22 And the houſe of Iſrael ſhall know that I am the Lord their God from that day and forward.

23 And the nations ſhall know that the houſe of Iſrael were made captives for their iniquity, becauſe they forſook me, and I

hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the ſword.

24 I have dealt with them according to their uncleanneſs and wickedneſs, and hid my face from them.

25 Therefore, thus ſaith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the houſe of Iſrael: and I will be jealous for my holy name.

26 And they ſhall bear their confuſion, and all the tranſgreſſions wherewith they have tranſgreſſed againſt me, when they ſhall dwell in their land ſecurely fearing no man:

27 And I ſhall have brought them back from among the nations, and ſhall have gathered them together out of the lands of their enemies, and ſhall be ſanctified in them, in the ſight of many nations.

‖ Supra 36. 23. 28 ‖ And they ſhall know that I am the Lord their God, becauſe I cauſed them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

29 And I will hide my face no more from them, for I have poured out my ſpirit upon all the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The prophet ſees in a viſion the rebuilding of the temple: the dimenſions of ſeveral parts thereof.

† A. M. 3430. Ante C. 574. IN the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year † after the city was deſtroyed: in the ſelf-ſame day the hand of the Lord was upon me, and he brought me thither.

2 In the viſions of God he brought me into the land of Iſrael, and ſet me upon a very high mountain: upon which there was as the building of a city, bending towards the ſouth.

3 And he brought me in thither: and behold a man, whoſe appearance was like the appearance of braſs, with a line of flax in his hand, and a meaſuring reed in his hand: and he ſtood in the gate.

4 And this man ſaid to me: Son of man, ſee with thy eyes, and hear with thy ears, and ſet thy heart upon all that I ſhall ſhew thee: for thou art brought hither that they may be ſhewn to thee: declare all that thou ſeeſt, to the houſe of Iſrael.

5 And behold *there was* a wall on the outſide of the houſe round about, and in the man's hand a meaſuring reed of ſix cubits and a hand-breadth: and he meaſured the breadth of the building one reed, and the height one reed.

6 And he came to the gate that looked toward the eaſt, and he went up the ſteps thereof: and he meaſured the breadth of the threſhold of the gate one reed, that is, one threſhold was one reed broad:

7 And *every* little chamber *was* one reed long, and one reed broad: and between the little chambers *were* five cubits:

8 And the threſhold of the gate by the porch of the gate within, was one reed.

9 And he meaſured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

10 And the little chambers of the gate that looked eaſtward *were* three on this ſide, and three on that ſide: all three were of one meaſure, and the fronts of one meaſure, on both parts.

11 And he meaſured the breadth of the threſhold of the gate ten cubits: and the length of the gate thirteen cubits:

12 And the border before the little chambers one cubit: and one cubit was the border on both ſides: and the little chambers were ſix cubits on this ſide and that ſide.

13 And he meaſured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door againſt door.

14 He made alſo fronts of ſixty cubits: and to the front the court of the gate on every ſide round about.

15 And before the face of the gate, which reached even to the face of the porch of the inner gate, fifty cubits.

16 And ſlanting windows in the little chambers, and in their fronts, which were within the gate on every ſide round about: and in like manner there were alſo in the porches windows round about within, and before the fronts the repreſentation of palm-trees.

17 And he brought me into the outward court, and behold *there were* chambers, and a pavement of ſtone in the court round about: thirty chambers encompaſſed the pavement.

18 And the pavement in the front of the gates according to the length of the gates was lower.

CHAP. XL. VER. 17. There were *chambers*. *Gazophylacia*, ſo called, becauſe the prieſts and Levites kept in them the ſtores and veſſels that belonged to the temple.

19 And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

20 He measured also both the length and the breadth of the gate of the outward court, which looked northward.

21 And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

22 And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

23 And the gate of the inner court was over-against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

24 And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

25 And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm-trees, one on this side, and another on that side in the front thereof.

27 And *there was* a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

28 And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

29 The little chamber thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the porch thereof round about *it was* fifty cubits in length, and five and twenty cubits in breadth.

30 And the porch round about *was* five and twenty cubits long, and five cubits broad.

31 And the porch thereof to the outward court, and the palm-trees thereof in the front: and there were eight steps to go up to it.

32 And he brought me in into the inner court by the way of the east: and he measured the gate according to the former measures.

33 The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about *it was* fifty cubits long, and five and twenty cubits broad.

34 And the porch thereof, that is, of the outward court: and the graven palm-trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

35 And he brought me into the gate that looked to the north: and he measured according to the former measures.

36 The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about *it was* fifty cubits long, and five and twenty cubits broad.

37 And the porch thereof looked to the outward court: and the graving of palm-trees in the front thereof *was* on this side and on that side: and the going up to it was by eight steps.

38 And at every chamber was a door in the fore-fronts of the gates: there they washed the holocaust.

39 And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin-offering, and the trespass-offering might be slain thereon.

40 And on the outward side, which goeth up to the entry of the gate that looketh toward the north, *were* two tables: and at the other side before the porch of the gate *were* two tables.

41 Four tables *were* on this side, and four tables on that side: at the sides of the gate were eight tables, upon which they slew *the victims*.

42 And the four tables for the holocausts were made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon: in which the holocaust, and the victim is slain.

43 And the borders of them *were* of one hand-breadth, turned inwards round about: and upon the tables *was* the flesh of the offering.

44 And without the inner gate *were* the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looked toward the north.

45 And he said to me: This chamber, which looketh toward the south, shall be for the priests that watch in the wards of the temple.

46 But the chamber that looketh towards the north shall be for the priests that watch

over the miniſtry of the altar. Theſe are the ſons of Sadoc, who among the ſons of Levi, come near to the Lord, to miniſter to him.

47 And he meaſured the court a hundred cubits long, and a hundred cubits broad four ſquare: and the altar *that was* before the face of the temple.

48 And he brought me into the porch of the temple: and he meaſured the porch five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate three cubits on this ſide, and three cubits on that ſide.

49 And the length of the porch *was* twenty cubits, and the breadth eleven cubits, and there were eight ſteps to go up to it. And there were pillars in the fronts: one on this ſide, and another on that ſide.

CHAP. XLI.

A deſcription of the temple, and of all the parts of it.

AND he brought me into the temple, and he meaſured the fronts ſix cubits broad on this ſide, and ſix cubits on that ſide, the breadth of the tabernacle.

2 And the breadth of the gate was ten cubits: and the ſides of the gate five cubits on this ſide, and five cubits on that ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits.

3 Then going inward he meaſured the front of the gate two cubits: and the gate ſix cubits: and the breadth of the gate ſeven cubits.

4 And he meaſured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he ſaid to me: This is the holy of holies.

5 And he meaſured the wall of the houſe ſix cubits: and the breadth of *every* ſide-*chamber* four cubits round about the houſe on every ſide.

6 And the ſide-chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the houſe in the ſides round about, to hold in, and not to touch the wall of the temple.

7 And there was a broad paſſage round about, going up by winding ſtairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and ſo from the lower parts they went to the higher by the midſt.

8 And I ſaw in the houſe the height round about, the foundations of the ſide-chambers which were the meaſure of a reed the ſpace of ſix cubits:

9 And the thickneſs of the wall for the ſide-chamber without, which was five cubits: and the inner houſe was within the ſide-chambers of the houſe.

10 And between the chambers was the breadth of twenty cubits round about the houſe on every ſide.

11 And the door of the ſide-chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the ſouth: and the breadth of the place for prayer, *was* five cubits round about.

12 And the building that was ſeparate, and turned to the way that looked toward the ſea, was ſeventy cubits broad: and the wall of the building, five cubits thick round about: and ninety cubits long.

13 And he meaſured the length of the houſe, a hundred cubits: and the ſeparate building, and the walls thereof, a hundred cubits in length.

14 And the breadth before the face of the houſe, and of the ſeparate place toward the eaſt, a hundred cubits.

15 And he meaſured the length of the building over-againſt it, which was ſeparated at the back *of it: and* the galleries on both ſides a hundred cubits: and the inner temple, and the porches of the court.

16 The threſholds, and the oblique windows, and the galleries round about on three ſides, over-againſt the threſhold of every one, and floored with wood all round about: and the ground *was* up to the windows, and the windows were ſhut over the doors.

17 And even to the inner houſe, and without all the wall round about within and without, by meaſure.

18 And there were cherubims and palm-trees wrought, ſo that a palm-tree was between a cherub and a cherub, and *every* cherub had two faces.

19 The face of a man was toward the palm-tree on one ſide, and the face of a lion

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CHAP. XLI. VER. 1. *The temple.* This plan of a temple, which was here ſhewn to the prophet in a viſion, partly had relation to the material temple, which was to be rebuilt; and partly, in a myſtical ſenſe, to the ſpiritual temple of God, the church of Chriſt.

VER. 6. *One by another*, or *one over another*: literally, *ſide to ſide*, or *ſide upon ſide*.

VER. 9. *And the inner houſe was within the ſide-chambers of the houſe.* Becauſe theſe ſide-chambers were in the very walls of the temple all round. Or, it may alſo be rendered (more agreeably to the Hebrew) ſo as to ſignify that the thickneſs of the wall for the ſide-chambers within, was the ſame as that of the wall without; that is, equally five cubits.

was toward the palm-tree on the other ſide: ſet forth through all the houſe round about.

20 From the ground even to the upper parts of the gate, were cherubims and palm-trees wrought in the wall of the temple.

21 The threſhold was four-ſquare, and the face of the ſanctuary, ſight to ſight.

22 The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof were of wood. And he ſaid to me: This is the table before the Lord.

23 And there were two doors in the temple, and in the ſanctuary.

24 And in the two doors on both ſides were two little doors, which were folded within each other: for there were two wickets on both ſides of the doors.

25 And there were cherubims alſo wrought in the doors of the temple, and the figures of palm-trees, like as were made on the walls: for which cauſe alſo the planks were thicker in the front of the porch without.

26 Upon which were the oblique windows, and the repreſentation of palm-trees on this ſide and on that ſide in the ſides of the porch: according to the ſides of the houſe, and the breadth of the walls.

CHAP. XLII.

A deſcription of the courts, chambers, and other places belonging to the temple.

AND he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over-againſt the ſeparate building, and over-againſt the houſe toward the north.

2 In the face of the north door was the length of a hundred cubits: and the breadth of fifty cubits.

3 Over-againſt the twenty cubits of the inner court, and over-againſt the pavement of the outward court that was paved with ſtone, where there was a gallery joined to a triple gallery.

4 And before the chambers *was* a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north:

5 Where were the ſtore-chambers lower above: becauſe they bore up the galleries, which appeared above out of them from the lower parts, and from the midſt of the building.

6 For they were of three ſtories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

7 And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

8 For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

9 And there was under theſe chambers, an entrance from the eaſt, for them that went into them out of the outward court.

10 In the breadth of the outward wall of the court that was toward the eaſt, over-againſt the ſeparate building, and there were chambers before the building.

11 And the way before them *was* like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going into them, and their faſhions, and their doors were alike.

12 According to the doors of the chambers that were toward the ſouth: there was a door in the head of the way, which way was before the porch, ſeparated towards the eaſt as one entereth in.

13 And he ſaid to me: The chambers of the north, and the chambers of the ſouth, which are before the ſeparate building: they are holy chambers, in which the prieſts ſhall eat, that approach to the Lord into the holy of holies: there ſhall they lay the moſt holy things, and the offering for ſin, and for treſpaſs: for it is a holy place.

14 And when the prieſts ſhall have entered in, they ſhall not go out of the holy places into the outward court: but there they ſhall lay their veſtments, wherein they miniſter, for they are holy: and they ſhall put on other garments, and ſo they ſhall go forth to the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me out by the way of the gate that looked toward the eaſt: and he meaſured it on every ſide round about.

16 And he meaſured toward the eaſt with the meaſuring reed, five hundred reeds with the meaſuring reed round about.

17 And he meaſured toward the north five hundred reeds with the meaſuring reed round about.

18 And towards the ſouth he meaſured

VER. 21. *The threſhold was four-ſquare.* That is, the gate of the temple *was four-ſquare*: and ſo placed as to anſwer the gate of the ſanctuary within.

five hundred reeds, with the measuring reed round about.

19 And toward the west he measured five hundred reeds, with the measuring reed.

20 By the four winds he measured the wall thereof on every side round about, five hundred cubits long and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

CHAP. XLIII.

The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to shew them the dimensions, and form of the temple, and of the altar, with the sacrifices to be offered thereon.

AND he brought me to the gate that looked towards the east.

2 And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

§ Supra 9. 1. 3 § And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision ‡ which I had seen by the river Chobar: and I fell upon my face.

‡ Supra 1. 1. 4 And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

5 And the spirit lifted me up, and brought me into the inner court: and behold the house was filled with the glory of the Lord.

6 And I heard one speaking to me out of the house, and the man that stood by me,

7 Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcases of their kings, and by the high places.

8 They who have set their threshold by my threshold, and their posts by my posts: and there was *but* a wall between me and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

9 Now therefore let them put away their fornications, and the carcases of their kings far from me: and I will dwell in the midst of them for ever.

10 But thou, son of man, shew to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

11 And be ashamed of all that they have done. Shew them the form of the house, and of the fashion thereof, the goings out, and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

12 This is the law of the house upon the top of the mountain: All its border round about is most holy: this then is the law of the house.

13 And these are the measures of the altar by the truest cubit, which is a cubit and a hand-breadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one hand-breadth: and this was the trench of the altar.

14 And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

15 And the Ariel itself was four cubits: and from the Ariel upward were four horns.

16 And the Ariel was twelve cubits long, and twelve cubits broad, four-square with equal sides.

17 And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

18 And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

19 And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

20 And thou shalt take of his blood, and shalt put it upon the four horns thereof,

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CHAP. XLIII. VER. 15. *The Ariel.* That is, the altar itself, or rather the highest part of it, upon which the burnt offerings were laid. In the Hebrew it is *Harel*, that is, *the mountain of God:* but in the following verse *Haariel*, that is, *the lion of God:* a figure, from its consuming, and as it were devouring the sacrifices, as a lion devours its prey.

and upon the four corners of the brim, and upon the crown round about: and thou ſhalt cleanſe, and expiate it.

21 And thou ſhalt take the calf, that is offered for ſin: and thou ſhalt burn him in a ſeparate place of the houſe without the ſanctuary.

22 And in the ſecond day thou ſhalt offer a he-goat without blemiſh for ſin: and they ſhall expiate the altar, as they expiated it with the calf.

23 And when thou ſhalt have made an end of the expiation thereof, thou ſhalt offer a calf of the herd without blemiſh, and a ram of the flock without blemiſh.

24 And thou ſhalt offer them in the ſight of the Lord: and the prieſts ſhall put ſalt upon them, and ſhall offer them a holocauſt to the Lord.

25 Seven days ſhalt thou offer a he-goat for ſin daily: they ſhall offer alſo a calf of the herd, and a ram of the flock without blemiſh.

26 Seven days ſhall they expiate the altar, and ſhall cleanſe it: and they ſhall conſecrate it.

27 And the days being expired, on the eighth day and thence forward, the prieſts ſhall offer your holocauſts upon the altar, and the peace-offerings: and I will be pacified towards you, ſaith the Lord God.

CHAP. XLIV.

The eaſt gate of the ſanctuary ſhall be always ſhut. The uncircumciſed ſhall not enter into the ſanctuary: nor the Levites that have ſerved idols: but the ſons of Sadoc ſhall do the prieſtly functions, who ſtood firm in the worſt of times.

AND he brought me back to the way of the gate of the outward ſanctuary, which looked towards the eaſt: and it was ſhut.

2 And the Lord ſaid to me: This gate ſhall be ſhut: it ſhall not be opened, and no man ſhall paſs through it: becauſe the Lord the God of Iſrael hath entered in by it, and it ſhall be ſhut

3 For the prince. The prince himſelf ſhall ſit in it, to eat bread before the Lord: he ſhall enter in by the way of the porch of the gate, and ſhall go out by the ſame way.

4 And he brought me by the way of the north gate in the ſight of the houſe: and I ſaw, and behold the glory of the Lord filled the houſe of the Lord: and I fell on my face.

5 And the Lord ſaid to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears all that I ſay to thee concerning all the ceremonies of the houſe of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the ſanctuary.

6 And thou ſhalt ſay to the houſe of Iſrael that provoketh me: Thus ſaith the Lord God: Let all your wicked doings ſuffice you, O houſe of Iſrael:

7 In that you have brought in ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary, and to defile my houſe: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

8 And you have not kept the ordinances of my ſanctuary: but you have ſet keepers of my charge in my ſanctuary for yourſelves.

9 Thus ſaith the Lord God: No ſtranger uncircumciſed in heart, and uncircumciſed in fleſh, ſhall enter into my ſanctuary, no ſtranger that is in the midſt of the children of Iſrael.

10 Moreover the Levites that went away far from me, when the children of Iſrael went aſtray, and have wandered from me after their idols, and have borne their iniquity:

11 They ſhall be officers in my ſanctuary, and doorkeepers of the gates of the houſe, and miniſters to the houſe: they ſhall ſlay the holocauſts, and the victims of the people: and they ſhall ſtand in their ſight, to miniſter to them.

12 Becauſe they miniſtered to them before their idols, and were a ſtumbling-block of iniquity to the houſe of Iſrael: therefore have I lifted up my hand againſt them, ſaith the Lord God, and they ſhall bear their iniquity:

13 And they ſhall not come near to me, to do the office of prieſt to me, neither ſhall they come near to any of my holy things that are by the holy of holies: but they ſhall bear their ſhame, and their wickedneſſes which they have committed.

14 And I will make them door-keepers of the houſe, for all the ſervice thereof, and for all that ſhall be done therein.

15 But the prieſts, and Levites, the ſons of Sadoc, who kept the ceremonies of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me, to miniſter to me: and they ſhall ſtand before

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VER. 26. *Conſecrate it.* Literally, *fill its hand,* that is, dedicate and apply it to holy ſervice.

me, to offer me the fat, and the blood, ſaith the Lord God.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table, to miniſter unto me, and to keep my ceremonies.

17 And when they ſhall enter in at the gates of the inner court, they ſhall be clothed with linen garments: neither ſhall any woollen come upon them, when they miniſter in the gates of the inner court and within.

18 They ſhall have linen mitres on their heads, and linen breeches on their loins, and they ſhall not be girded with *any thing that cauſeth* ſweet.

19 And when they ſhall go forth to the outward court to the people, they ſhall put off their garments wherein they miniſtered, and lay them up in the ſtone-chamber of the ſanctuary, and they ſhall clothe themſelves with other garments: and they ſhall not ſanctify the people with their veſtments.

20 Neither ſhall they ſhave their heads, nor wear long hair: but they ſhall only poll their heads.

21 And no prieſt ſhall drink wine when he is to go into the inner court.

‖ Lev. 21. 14. 22 ‖ Neither ſhall they take to wife a widow, nor one that is divorced, but they ſhall take virgins of the ſeed of the houſe of Iſrael: but they may take a widow alſo, that is the widow of a prieſt.

23 And they ſhall teach my people the difference between holy and profane, and ſhew them how to diſcern between clean and unclean.

24 And when there ſhall be a controverſy, they ſhall ſtand in my judgments, and ſhall judge: they ſhall keep my laws, and my ordinances in all my ſolemnities, and ſanctify my ſabbaths.

25 And they ſhall come near no dead perſon, leſt they be defiled, only their father and mother, and ſon and daughter, and brother and ſiſter, that hath not had another huſband: for whom they may become unclean.

26 And after one is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary to the inner court, to miniſter unto me in the ſanctuary, he ſhall offer for his ſin, ſaith the Lord God.

‖ Num. 18. 20. Deut. 18. 1. 28 ‖ And they ſhall have no inheritance, I am their inheritance: neither ſhall you give them any poſſeſſion in Iſrael, for I am their poſſeſſion.

29 They ſhall eat the victim both for ſin and for treſpaſs: and every vowed thing in Iſrael ſhall be theirs.

‖ Exod. 22. 29. 30 ‖ And the firſt-fruits of all the firſt-born, and all the libations of all things that are offered, ſhall be the prieſts: and you ſhall give the firſt-fruits of your meats to the prieſt, that he may return a bleſſing upon thy houſe.

‡ Lev. 22. 8. 31 ‡ The prieſts ſhall not eat of any thing that is dead of itſelf or caught by a beaſt, whether it be fowl or cattle.

CHAP. XLV.

Portions of land for the ſanctuary, for the city, and for the prince. Ordinances for the prince.

AND when you ſhall begin to divide the land by lot, ſeparate ye firſt-fruits to the Lord, a portion of the land *to be* holy, in length twenty five thouſand, and in breadth ten thouſand: it ſhall be holy in all the borders thereof round about.

2 And there ſhall be for the ſanctuary on every ſide five hundred by five hundred, four-ſquare round about: and fifty cubits for the ſuburbs thereof round about.

3 And with this meaſure thou ſhalt meaſure the length, of five and twenty thouſand, and the breadth of ten thouſand, and in it ſhall be the temple, and the holy of holies.

4 The holy portion of the land ſhall be for the prieſts the miniſters of the ſanctuary, who come near to the miniſtry of the Lord: and it ſhall be a place for their houſes, and for the holy place of the ſanctuary.

5 And five and twenty thouſand of length, and ten thouſand of breadth ſhall be for the Levites, that miniſter in the houſe: they ſhall poſſeſs twenty ſtore-chambers.

6 And you ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long, according to the ſeparation of the ſanctuary, for the whole houſe of Iſrael.

7 For the prince alſo on the one ſide and on the other ſide, according to the ſeparation of the ſanctuary, and according to the poſſeſſion of the city, over-againſt the ſeparation of the ſanctuary, and over-againſt the poſſeſſion of the city: from the ſide of the ſea even to the ſea, and from the ſide of the eaſt even to the eaſt. And the length according to ever part from the weſt border to the eaſt border.

CHAP. XLIV. VER. 19. *Shall not ſanctify the people with their veſtments.* By expoſing them to the danger of touching the ſacred veſtments, which none were to touch but they that were ſanctified.

CHAP. XLV. VER. 1. *Twenty five thouſand*, viz. Reeds or cubits.

8 He shall have a portion of the land in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel according to their tribes.

9 Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

10 You shall have just balances, and a just ephi, and a just bate.

11 The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

12 ‖ And the sickle hath twenty obols. Now twenty sickles, and five and twenty sickles, and fifteen sickles make a mna.

‖ Exod. 30. 13. Lev 27. 25. Num. 3. 37.

13 And these are the first-fruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

14 The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

15 And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace-offerings, to make atonement for them, saith the Lord God.

16 All the people of the land shall be bound to these first-fruits for the prince in Israel.

17 And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace-offerings to make expiation for the house of Israel.

18 Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

19 And the priest shall take of the blood of the sin-offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

20 And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

21 In the first month, the fourteenth day of the month you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten.

22 And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

23 And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he-goat daily.

24 And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

25 In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin-offering, as to the holocaust, and the sacrifice, and the oil.

CHAP. XLVI.

Other ordinances for the prince and for the sacrifices.

THUS saith the Lord God: The gate of the inner court, that looketh toward the east, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, yea and on the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace-offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

3 And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

4 And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the sacrifice of an ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

6 And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

7 And he shall offer in sacrifice an ephi for a calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

8 And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

VER. 11. *The Ephi and the bate.* These measures were of equal capacity, but the *bate* served for liquids, and the *ephi* for dry things.

9 But when the people of the land ſhall go in before the Lord in the ſolemn feaſts, he that goeth in by the north gate to adore, ſhall go out by the way of the ſouth gate: and he that goeth in by the way of the ſouth gate, ſhall go out by the way of the north gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go out at that over againſt it.

10 And the prince in the midſt of them, ſhall go in when they go in, and go out when they go out.

11 And in the fairs, and in the ſolemnities there ſhall be the ſacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the ſacrifice ſhall be as his hand ſhall find: and a hin of oil to every ephi.

12 But when the prince ſhall offer a voluntary holocauſt, or voluntary peace-offerings to the Lord: the gate that looketh towards the eaſt ſhall be opened to him, and he ſhall offer his holocauſt, and his peace-offerings, as it is wont to be done on the ſabbath day: and he ſhall go out, and the gate ſhall be ſhut after he is gone forth.

13 And he ſhall offer every day for a holocauſt to the Lord, a lamb of the ſame year without blemiſh: he ſhall offer it always in the morning.

14 And he ſhall offer the ſacrifice for it morning by morning, the ſixth part of an ephi: and the third part of a hin of oil to be mingled with the fine flour: a ſacrifice to the Lord by ordinance, continual and everlaſting.

15 He ſhall offer the lamb, and the ſacrifice, and the oil morning by morning: an everlaſting holocauſt.

16 Thus ſaith the Lord God: If the prince give a gift to any of his ſons: the inheritance of it ſhall go to his children, they ſhall poſſeſs it by inheritance.

17 But if he give a legacy out of his inheritance to one of his ſervants, it ſhall be his until the year of releaſe, and it ſhall return to the prince: but his inheritance ſhall go to his ſons.

18 And the prince ſhall not take of the people's inheritance by violence, nor of their poſſeſſion: but out of his own poſſeſſion he ſhall give an inheritance to his ſons: that my people be not diſperſed every man from his poſſeſſion.

19 And he brought me in by the entry, that was at the ſide of the gate, into the chambers of the ſanctuary *that were* for the prieſts, which looked toward the north. And there was a place bending the weſt.

20 And he ſaid to me: This is the place where the prieſts ſhall boil the ſin-offering, and the treſpaſs-offering: where they ſhall dreſs the ſacrifice, that they may not bring it out into the outward court, and the people be ſanctified.

21 And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

22 In the four corners of the court were little courts diſpoſed, forty cubits long, and thirty broad: all the four were of one meaſure.

23 And there was a wall round about compaſſing the four little courts, and there were kitchens built under the rows round about.

24 And he ſaid to me: This is the houſe of the kitchens wherein the miniſters of the houſe of the Lord ſhall boil the victims of the people.

CHAP. XLVII.

The viſion of the holy waters iſſuing out from under the temple: the borders of the land to be divided among the twelve tribes.

AND he brought me again to the gate of the houſe, and behold waters iſſued out from under the threſhold of the houſe toward the eaſt: for the fore-front of the houſe looked toward the eaſt: but the waters came down to the right ſide of the temple to the ſouth part of the altar.

2 And he led me out by the way of the north gate, and he cauſed me to turn to the way without the outward gate, to the way that looked toward the eaſt: and behold there ran out waters on the right ſide.

3 And when the man that had the line in his hand went out towards the eaſt, he meaſured a thouſand cubits: and he brought me through the water up to the ancles.

4 And again he meaſured a thouſand, and he brought me through the water up to the knees.

5 And he meaſured a thouſand, and he

CHAP. XLVII. VER. 1. *Waters.* Theſe waters are not to be underſtood literally (for there were none ſuch that flowed from the temple); but myſtically, of the baptiſm of Chriſt, and of his doctrine and his grace: the trees that grow on the banks are chriſtian virtues: the fiſhes are chriſtians, that ſpiritually live in and by theſe holy waters: the fiſhermen are the apoſtles, and apoſtolic preachers: the fenny places, where there is no health, are ſuch as by being out of the church are ſeparated from theſe waters of life.

brought me through the water up to the loins. And he measured a thousand, *and it was* a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

6 And he said to me: Surely thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

7 And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

8 And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

9 And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

10 And the fishers shall stand over these *waters*, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

11 But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into salt pits.

12 And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

13 Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

14 And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

15 And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auran.

17 And the border from the sea even to the court of Enon, shall be the border of Damascus, and from the north to the north: the border of Emath, *this is* the north side.

18 And the east side *is* from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and *thus* you shall measure the east side.

19 And the south side southward is from Thamar even to the waters of contradiction of Cades: and the torrent even to the great sea: and this is the south side southward.

20 And the side toward the sea, *is* the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

21 And you shall divide this land unto you by the tribes of Israel:

22 And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

23 And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

CHAP. XLVIII.

The portions of the twelve tribes, of the sanctuary, of the city, and of the prince. The dimensions and gates of the city.

AND these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus northward, by the way of Emath. And from the east side thereof, to the sea shall be one portion for Dan.

2 And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

3 And by the border of Aser, from the east side even to the side of the sea, one portion for Nephthali.

4 And by the border of Nephthali, from the east side even to the side of the sea, one portion for Manasses.

5 And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

6 And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

7 And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

8 And by the border of Juda, from the east side even to the side of the sea, shall

be the first-fruits which you shall set apart, five and twenty thousand in breadth, and in length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst thereof.

9 The first-fruits which you shall set apart for the Lord: *shall be* the length of five and twenty thousand, and the breadth of ten thousand.

10 And these shall be the first fruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

12 And for them shall be the first-fruits of the first-fruits of the land holy of holies, by the border of the Levites.

13 And the Levites in like manner *shall have* by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell thereof, nor exchange, neither shall the first fruits of the land be alienated, because they are sanctified to the Lord.

15 But the five thousand that remain in the breadth over-against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

17 And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

18 And the residue in length by the first-fruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the first-fruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

20 All the first-fruits, of five and twenty thousand, by five and twenty thousand four-square, shall be set apart for the first-fruits of the sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on every side of the first-fruits of the sanctuary, and of the possession of the city over-against the five and twenty thousand of the first-fruits unto the east border: toward the sea also over-against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the first-fruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof.

22 And from the possession of the Levites, and from the possession of the city *which are* in the midst of the prince's portions: *what* shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

23 And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

24 And over-against the border of Benjamin, from the east side to the west side, one portion for Simeon.

25 And by the border of Simeon, from the east side to the west side, one portion for Issachar.

26 And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

27 And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

28 And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over-against the great sea.

29 This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

30 And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

31 And the gates of the city according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

32 And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33 And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

34 And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

35 Its circumference was eighteen thousand: and the name of the city from that day, The Lord is there.

VER. 35. *The Lord is there.* This name is here given to the city, that is, to the church of Christ: because the Lord is always with her till the end of the world. St. *Matthew*, xxviii. 20.

THE PROPHECY OF DANIEL.

DANIEL, *whose name signifies* THE JUDGMENT OF GOD, *was of the royal blood of the kings of Juda: and one of those that were first of all carried away into captivity. He was so renowned for wisdom and knowledge, that it became a proverb among the Babylonians,* AS WISE AS DANIEL, (Ezech. xxviii. 3.) *And his holiness was so great from his very childhood, that at the time when he was as yet but a young man, he is joined by the* SPIRIT *of* GOD *with* NOE *and* JOB, *as three persons most eminent for virtue and sanctity,* Ezech. xiv. *He is not commonly numbered by the Hebrews among* THE PROPHETS: *because he lived at court, and in high station in the world: but if we consider his many clear predictions of things to come, we shall find that no one better deserves the name and title of* A PROPHET: *which also has been given him by the* SON *of* GOD *himself,* Matt. xxiv. Mark xiii. Luke xxi.

CHAP. I.

Daniel and his companions are taken into the palace of the king of Babylon: they abstain from his meat and wine, and succeed better with pulse and water. Their excellence in wisdom.

A. M. 3398. Ante C. 606. IN the third year of the reign of Joakim king of Juda, Nabuchodonosor king of Babylon came to Jerusalem, and besieged it:

2 And the Lord delivered into his hands Joakim the king of Juda, and part of the ‖ Jer. 25. 1. vessels of the house ‖ of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure-house of his god.

3 And the king spoke to Asphenez the master of the eunuchs, that he should bring in *some* of the children of Israel, and of the king's seed and of the princes,

4 Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans.

5 And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

6 Now there were among them of the children of Juda, Daniel, Ananias, Misael, and Azarias.

7 And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.

8 But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

9 And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said to

CHAP. I. VER. 2. *His god.* *Bel* or *Belus*, the principal idol of the Chaldeans.

VER. 8. *Be defiled, &c.* viz. either by eating meat forbidden by the law, or which had before been offered to idols.

Daniel: I fear my lord the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths your equals, you shall endanger my head to the king.

11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias:

12 Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink:

13 And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.

14 And when he had heard these words, he tried them for ten days.

15 And after ten days their faces appeared fairer and fatter than all the children that eat of the king's meat.

16 So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

17 And to these children God gave knowledge, and understanding in every book, and wisdom; but to Daniel the understanding *also* of all visions and dreams.

18 And when the days were ended, after which the king had ordered they should be
* A. M. 3401. brought in: * the prince of the eunuchs brought them in before Nabuchodonosor.

19 And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king's presence.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

‖ Infra 6. 28. 21 ‖ And Daniel continued even to the first year of king Cyrus.

CHAP. II.

Daniel, by divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honoured by the king.

A. M. 3401. Ante C. 603. IN the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

2 Then the king commanded to call together the diviners and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

3 And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

4 And the Chaldeans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.

5 And the king answering said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.

6 But if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore tell me the dream, and the interpretation thereof.

7 They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

8 The king answered, and said: I know for certain that you seek to gain time, since you know that the thing is gone from me.

9 If therefore you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me therefore the dream, that I may know that you also give a true interpretation thereof.

10 Then the Chaldeans answered before the king, and said: There is no man upon earth that can accomplish thy word, O king, neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

11 For the thing that thou askest, O king, is difficult: nor can any one be found that can shew it before the king, except the gods, whose conversation is not with men.

12 Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

13 And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

14 Then Daniel enquired concerning the law and the sentence, of Arioch the general of the king's army, who was gone forth to kill the wise men of Babylon.

15 And he asked him that had received

VER. 12. *Pulse.* That is, pease, beans, and such like.

CHAP. II. VER. 1. *The second year,* viz. from the death of his father Nabopolassar: for he had reigned before as partner with his father in the empire.

VER. 2. *The Chaldeans.* That is, the astrologers, that pretended to divine by stars.

the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

16 Daniel went in and desired of the king, that he would give him time to resolve the question and declare it to the king.

17 And he went into his house, and told the matter to Ananias, and Misael, and Azarias his companions:

18 To the end that they should ask mercy at the face of the God of heaven concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

19 Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

20 And speaking he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

21 And he changeth times and ages: taketh away kingdoms and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding:

22 He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him ‖.

‖ 1 Cor. 4. 5. 1 John 1. 6. John 1. 9. & 8. 12.

23 To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us the king's discourse.

24 After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

25 Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

26 The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

27 And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers can declare to the king.

28 But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

29 Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass.

30 To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind.

31 Thou, O king, sawest, and behold *there was* as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

32 The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass:

33 And the legs of iron, the feet part of iron and part of clay.

34 Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and of clay, and broke them in pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing-floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

36 This is the dream: we will also tell the interpretation thereof before thee, O king.

37 Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

38 And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou therefore art the head of gold.

39 And after thee shall rise up another kingdom, inferior to thee of silver: and another third kingdom of brass, which shall rule over all the world.

40 And the fourth kingdom shall be as

VER. 39. *Another kingdom.* viz. That of the Medes and Persians.

Ibidem. *Third kingdom.* viz. That of Alexander the Great.

VER. 40. *The fourth kingdom, &c.* Some understand this of the successors of Alexander, the kings of Syria and Egypt: others of the Roman Empire, and its civil wars.

iron. As iron breaketh into pieces, and ſubdueth all things, ſo ſhall that break and deſtroy all theſe.

41 And whereas thou ſaweſt the feet, and the toes part of potter's clay, and part of iron: the kingdom ſhall be divided, but yet it ſhall take its origin from the iron, according as thou ſaweſt the iron mixed with the miry clay.

42 And as the toes of the feet were part of iron, and part of clay: the kingdom ſhall be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt the iron mixt with miry clay, they ſhall be mingled indeed together with the ſeed of man, but they ſhall not ſtick faſt one to another, as iron cannot be mixed with clay.

44 But in the days of thoſe kingdoms the God of heaven will ſet up a kingdom that ſhall never be deſtroyed, and his kingdom ſhall not be delivered up to another people: and it ſhall break in pieces, and ſhall conſume all theſe kingdoms: and itſelf ſhall ſtand for ever.

45 According as thou ſaweſt, that the ſtone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the braſs, and the ſilver, and the gold, the great God hath ſhewn the king what ſhall come to paſs hereafter, and the dream is true, and the interpretation thereof is faithful.

46 Then king Nabuchodonoſor fell on his face, and worſhipped Daniel, and commanded that they ſhould offer in ſacrifice to him victims and incenſe.

47 And the king ſpoke to Daniel, and ſaid: Verily your God is the God of gods, and Lord of kings, and a revealer of hidden things: ſeeing thou couldſt diſcover this ſecret.

48 Then the king advanced Daniel to a high ſtation, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magiſtrates over all the wiſe men of Babylon.

49 And Daniel requeſted of the king, and he appointed Sidrach, Miſach, and Abdenago over the works of the province of Babylon: but Daniel himſelf was in the king's palace.

CHAP. III.

Nabuchodonoſor ſets up a golden ſtatue; which he commands all to adore: the three children for refuſing to do it are caſt into the fiery furnace; but are not hurt by the flames. Their prayer, and canticle of praiſe.

A. M. 3417. Ante C. 587. KING Nabuchodonoſor made a ſtatue of gold, of ſixty cubits high, and ſix cubits broad, and he ſet it up in the plain of Dura of the province of Babylon.

2 Then Nabuchodonoſor the king ſent to call together the nobles, the magiſtrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the ſtatue which king Nabuchodonoſor had ſet up.

3 Then the nobles, the magiſtrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the ſtatue, which king Nabuchodonoſor had ſet up. And they ſtood before the ſtatue which king Nabuchodonoſor had ſet up.

4 Then a herald cried with a ſtrong voice: To you it is commanded, O nations, tribes and languages:

5 That in the hour that you ſhall hear the ſound of the trumpet, and of the flute, and of the harp, of the ſackbut, and of the pſaltery, and of the ſymphony, and of all kind of muſic; ye fall down and adore the golden ſtatue which king Nabuchodonoſor hath ſet up.

6 But if any man ſhall not fall down and adore, he ſhall the ſame hour be caſt into a furnace of burning fire.

7 Upon this therefore, at the time when all the people heard the ſound of the trumpet, the flute, and the harp, of the ſackbut, and the pſaltery, of the ſymphony, and of all kind of muſic: all the nations, tribes, and languages fell down and adored the golden ſtatue which king Nabuchodonoſor had ſet up.

8 And preſently at that very time ſome Chaldeans came and accuſed the Jews,

9 And ſaid to king Nabuchodonoſor: O king, live for ever:

10 Thou, O king, haſt made a decree that every man that ſhall hear the ſound of the trumpet, the flute, and the harp, of the ſackbut, and the pſaltery, of the ſymphony, and of all kind of muſic, ſhall proſtrate himſelf, and adore the golden ſtatue:

11 And that if any man ſhall not fall down and adore, he ſhould be caſt into a furnace of burning fire.

12 Now there are certain Jews whom thou haſt ſet over the works of the province of Babylon, Sidrach, Miſach, and Abdenago: theſe men, O king, have ſlighted thy decree: they worſhip not thy gods,

VER. 44. *A kingdom*, viz. The kingdom of Chriſt in the catholic church, which cannot be deſtroyed.

nor do they adore the golden ſtatue which thou haſt ſet up.

13 Then Nabuchodonoſor in fury, and in wrath, commanded that Sidrach, Miſach, and Abdenago ſhould be brought: who immediately were brought before the king.

14 And Nabuchodonoſor the king ſpoke to them, and ſaid: Is it true, O Sidrach, Miſach, and Abdenago, that you do not worſhip my gods, nor adore the golden ſtatue that I have ſet up.

15 Now therefore if you be ready, at what hour ſoever you ſhall hear the ſound of the trumpet, flute, harp, ſackbut, and pſaltery, and ſymphony, and of all kind of muſic, proſtrate yourſelves, and adore the ſtatue which I have made: but if you do not adore, you ſhall be caſt the ſame hour into the furnace of burning fire: and who is the God that ſhall deliver you out of my hand?

16 Sidrach, Miſach, and Abdenago anſwered and ſaid to king Nabuchodonoſor: We have no occaſion to anſwer thee concerning this matter.

17 For behold our God, whom we worſhip, is able to ſave us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worſhip thy gods, nor adore the golden ſtatue which thou haſt ſet up.

19 Then was Nabuchodonoſor filled with fury: and the countenance of his face was changed againſt Sidrach, Miſach, and Abdenago, and he commanded that the furnace ſhould be heated ſeven times more than it had been accuſtomed to be heated.

20 And he commanded the ſtrongeſt men that were in his army, to bind the feet of Sidrach, Miſach, and Abdenago, and to caſt them into the furnace of burning fire.

21 And immediately theſe men were bound and were caſt into the furnace of burning fire, with their coats, and their caps, and their ſhoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire ſlew thoſe men that had caſt in Sidrach, Miſach, and Abdenago.

23 But theſe three men, that is, Sidrach, Miſach, and Abdenago, fell down bound in the midſt of the furnace of burning fire.

24 And they walked in the midſt of the flame praiſing God, and bleſſing the Lord.

25 Then Azarias ſtanding up prayed in this manner, and opening his mouth in the midſt of the fire, he ſaid:

26 Bleſſed art thou, O Lord the God of our fathers, and thy name is worthy of praiſe, and glorious for ever:

27 For thou art juſt in all that thou haſt done to us, and all thy works are true, and thy ways right, and all thy judgments true.

28 For thou haſt executed true judgments in all the things that thou haſt brought upon us, and upon Jeruſalem the holy city of our fathers: for according to truth and judgment, thou haſt brought all theſe things upon us for our ſins.

29 For we have ſinned, and committed iniquity, departing from thee: and we have treſpaſſed in all things:

30 And we have not hearkened to thy commandments, nor have we obſerved nor done as thou hadſt commanded us, that it might go well with us.

31 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment:

32 And thou haſt delivered us into the hands of our enemies *that are* unjuſt, and moſt wicked, and prevaricators, and to a king unjuſt, and moſt wicked beyond all that are upon the earth.

33 And now we cannot open our mouths: we are become a ſhame, and reproach to thy ſervants, and to them that worſhip thee.

34 Deliver us not up for ever, we beſeech thee, for thy name's ſake, and aboliſh not thy covenant.

35 And take not away thy mercy from us for the ſake of Abraham thy beloved, and Iſaac thy ſervant, and Iſrael thy holy one:

36 To whom thou haſt ſpoken, promiſing that thou wouldſt multiply their ſeed as the ſtars of heaven, and as the ſand that is on the ſea-ſhore.

37 For we, O Lord, are diminiſhed more than any nation, and are brought low in all the earth this day for our ſins.

38 Neither is there at this time prince, or leader, or prophet, or holocauſt, or ſacrifice,

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CHAP. III. VER. 24. *And they walked, &c.* Here St. Jerom takes notice, that from this verſe to ver. 91. was not in the Hebrew in his time. But as it was in all the Greek bibles, (which were originally tranſlated from the Hebrew) it is more than probable that it had been formerly in the Hebrew: or rather in the Chaldaic, in which the book of Daniel was written. But this is certain: that it is, and has been of old, received by the church, and read as canonical ſcripture in her liturgy and divine offices.

or oblation, or incenſe, or place of firſt fruits before thee,

39 That we may find thy mercy: nevertheleſs in a contrite heart and humble ſpirit let us be accepted.

40 As in holocauſts of rams, and bullocks, and as in thouſands of fat lambs: ſo let our ſacrifice be made in thy ſight this day, that it may pleaſe thee: for there is no confuſion to them that truſt in thee.

41 And now we follow thee with all our heart, and we fear thee, and ſeek thy face.

42 Put us not to confuſion, but deal with us according to thy meekneſs, and according to the multitude of thy mercies.

43 And deliver us according to thy wonderful works, and give glory to thy name, O Lord:

44 And let all them be confounded that ſhew evils to thy ſervants, let them be confounded in all thy might, and let their ſtrength be broken:

45 And let them know that thou art the Lord, the only God, and glorious over all the world.

46 Now the king's ſervants that had caſt them in, ceaſed not to heat the furnace with brimſtone and tow, and pitch, and dry ſticks,

47 And the flame mounted up above the furnace nine and forty cubits:

48 And it broke forth, and burnt ſuch of the Chaldeans as it found near the furnace.

49 But the Angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

50 And made the midſt of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

51 Then theſe three as with one mouth praiſed, and glorified, and bleſſed God in the furnace, ſaying:

52 Bleſſed art thou, O Lord the God of our fathers: and worthy to be praiſed, and glorified, and exalted above all for ever: and bleſſed is the holy name of thy glory: and worthy to be praiſed, and exalted above all in all ages.

53 Bleſſed art thou in the holy temple of thy glory: and exceedingly to be praiſed, and exceeding glorious for ever.

54 Bleſſed art thou on the throne of thy kingdom, and exceedingly to be praiſed, and exalted above all for ever.

55 Bleſſed art thou, that beholdeſt the depths, and ſitteſt upon the cherubims: and worthy to be praiſed and exalted above all for ever.

56 Bleſſed art thou in the firmament of heaven: and worthy of praiſe, and glorious for ever.

57 All ye works of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

58 O ye Angels of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

59 ‖ O ye heavens, bleſs the Lord: praiſe and exalt him above all for ever. ‖ Pſal. 148. 4.

60 O all ye waters that are above the heavens, bleſs the Lord: praiſe and exalt him above all for ever.

61 O all ye powers of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

62 O ye ſun and moon, bleſs the Lord: praiſe and exalt him above all for ever.

63 O ye ſtars of heaven, bleſs the Lord: praiſe and exalt him above all for ever.

64 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O all ye ſpirits of God, bleſs the Lord: praiſe and exalt him above all for ever.

66 O ye fire and heat, bleſs the Lord: praiſe and exalt him above all for ever.

67 O ye cold and heat, bleſs the Lord: praiſe and exalt him above all for ever.

68 O ye dews and hoar froſt, bleſs the Lord: praiſe and exalt him above all for ever.

69 O ye froſt and cold, bleſs the Lord: praiſe and exalt him above all for ever.

70 O ye ice and ſnow, bleſs the Lord: praiſe and exalt him above all for ever.

71 O ye nights and days, bleſs the Lord: praiſe and exalt him above all for ever.

72 O ye light and darkneſs, bleſs the Lord: praiſe and exalt him above all for ever.

73 O ye lightnings and clouds, bleſs the Lord: praiſe and exalt him above all for ever.

74 O let the earth bleſs the Lord: let it praiſe and exalt him above all for ever.

75 O ye mountains and hills, bleſs the Lord: praiſe and exalt him above all for ever.

76 O all ye things that ſpring up in the earth, bleſs the Lord: praiſe and exalt him above all for ever.

77 O ye fountains, bleſs the Lord: praiſe and exalt him above all for ever.

78 O ye ſeas and rivers, bleſs the Lord: praiſe and exalt him above all for ever.

79 O ye whales, and all that move in the

waters, bleſs the Lord: praiſe and exalt him above all for ever.

80 O all ye fowls of the air, bleſs the Lord: praiſe and exalt him above all for ever.

81 O all ye beaſts and cattle, bleſs the Lord: praiſe and exalt him above all for ever.

82 O ye ſons of men, bleſs the Lord: praiſe and exalt him above all for ever.

83 O let Iſrael bleſs the Lord: let them praiſe and exalt him above all for ever.

84 O ye prieſts of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

85 O ye ſervants of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

86 O ye ſpirits and ſouls of the juſt, bleſs the Lord: praiſe and exalt him above all for ever.

87 O ye holy and humble of heart, bleſs the Lord: praiſe and exalt him above all for ever.

88 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever. For he hath delivered us from hell, and ſaved us out of the hand of death, and delivered us out of the midſt of the burning flame, and ſaved us out of the midſt of the fire.

89 O give thanks to the Lord, becauſe he is good: becauſe his mercy endureth for ever and ever.

90 O all ye religious, bleſs the Lord the God of gods: praiſe him and give him thanks, becauſe his mercy endureth for ever and ever.

91 Then Nabuchodonoſor the king was aſtoniſhed, and roſe up in haſte, and ſaid to his nobles: Did we not caſt three men bound into the midſt of the fire? They anſwered the king, and ſaid: True, O king.

92 He anſwered, and ſaid: Behold I ſee four men looſe, and walking in the midſt of the fire, and there is no hurt in them, and the form of the fourth is like the ſon of God.

93 Then Nabuchodonoſor came to the door of the burning fiery furnace, and ſaid: Sidrach, Miſach, and Abdenago, ye ſervants of the moſt high God, go ye forth, and come. And immediately Sidrach, Miſach, and Abdenago went out from the midſt of the fire.

94 And the nobles, and the magiſtrates, and the judges, and the great men of the king being gathered together, conſidered theſe men, that the fire had no power on their bodies, and that not a hair of their head had been ſinged, nor their garments altered, nor the ſmell of the fire had paſſed on them.

95 Then Nabuchodonoſor breaking forth, ſaid: Bleſſed be the God of them, to wit, of Sidrach, Miſach, and Abdenago, who hath ſent his Angel, and delivered his ſervants that believed in him: and they changed the king's word, and delivered up their bodies that they might not ſerve, nor adore any god, except their own God.

96 By me therefore this decree is made, that every people, tribe, and tongue, which ſhall ſpeak blaſphemy againſt the God of Sidrach, Miſach, and Abdenago, ſhall be deſtroyed, and their houſes laid waſte: for there is no other God that can ſave in this manner.

97 Then the king promoted Sidrach, Miſach, and Abdenago, in the province of Babylon.

98 Nabuchodonoſor the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

99 The moſt high God hath wrought ſigns and wonders toward me. It hath ſeemed good to me therefore to publiſh

100 His ſigns, becauſe they are great: and his wonders, becauſe they are mighty: and his kingdom is an everlaſting kingdom, ‖ and his power to all generations. ‖ Infra 4. 31. & 7. 14

CHAP. IV.

Nabuchodonoſor's dream, by which the judgments of God are denounced againſt him for his pride, is interpreted by Daniel, and verified by the event.

1 Nabuchodonoſor was at reſt in my houſe, * and flouriſhing in my palace: * A. M. 3434. Ante C. 570.

2 I ſaw a dream that affrighted me: and my thoughts in my bed, and the viſions of my head troubled me.

3 Then I ſet forth a decree, that all the wiſe men of Babylon ſhould be brought in before me, and that they ſhould ſhew me the interpretation of the dream.

4 Then came in the diviners, the wiſe men, the Chaldeans, and the ſoothſayers, and I told the dream before them: but they did not ſhew me the interpretation thereof:

5 Till *their* colleague Daniel came in before me, whoſe name is Baltaſſar, according

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VER. 98. *Nabuchodonoſor, &c.* Theſe three laſt verſes are a kind of preface to the following chapter, which is written in the ſtile of an epiſtle from the king.

CHAP. IV. VER. 5. *Baltaſſar, according to the name of my god.* He ſays this, becauſe the name of *Baltaſſar*, or *Belteſhazzar*, is derived from the name of *Bel* the chief god of the Babylonians.

to the name of my God, who hath in him the ſpirit of the holy gods: and I told the dream before him.

6 Baltaſſar prince of the diviners, becauſe I know that thou haſt in thee the ſpirit of the holy gods, and that no ſecret is impoſſible to thee: tell me the viſions of my dreams that I have ſeen, and the interpretation of them.

7 This was the viſion of my head in my bed: I ſaw, and behold a tree in the midſt of the earth, and the height thereof was exceeding great.

8 The tree was great, and ſtrong: and the height thereof reached unto heaven: the ſight thereof was even to the ends of all the earth.

9 Its leaves were moſt beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beaſts, and in the branches thereof the fowls of the air had their abode: and all fleſh did eat of it.

10 I ſaw in the viſion of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

11 He cried aloud, and ſaid thus: Cut down the tree, and chop off the branches thereof: ſhake off its leaves, and ſcatter its fruits: let the beaſts fly away that are under it, and the birds from its branches.

12 Nevertheleſs leave the ſtump of its roots in the earth, and let it be tied with a band of iron, and of braſs, among the graſs that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beaſts in the graſs of the earth.

13 Let his heart be changed from man's, and let a beaſt's heart be given him: and let ſeven times paſs over him.

14 This is the decree by the ſentence of the watchers, and the word and demand of the holy ones: till the living know, that the moſt High ruleth in the kingdom of men: and he will give it to whomſoever it ſhall pleaſe him, and he will appoint the baſeſt
‖ 1 Kings 2. 8. & 16. 11. & ſeq. ‖ man over it.

15 I king Nabuchodonoſor ſaw this dream: thou therefore, O Baltaſſar, tell me quickly the interpretation: for all the wiſe men of my kingdom are not able to declare the meaning of it to me: but thou art able, becauſe the ſpirit of the holy gods is in thee.

16 Then Daniel, whoſe name was Baltaſſar, began ſilently to think within himſelf for about one hour: and his thoughts troubled him. But the king anſwering ſaid: Baltaſſar, let not the dream and the interpretation thereof trouble thee. Baltaſſar anſwered, and ſaid: My Lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

17 The tree which thou ſaweſt which was high and ſtrong, whoſe height reached to the ſkies, and the ſight thereof into all the earth:

18 And the branches thereof were moſt beautiful, and its fruit exceeding much, and in it was food for all, under which the beaſts of the field dwelt, and the birds of the air had their abode in its branches.

19 It is thou, O king, who art grown great, and become mighty: for thy greatneſs hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

20 And whereas the king ſaw a watcher, and a holy one come down from heaven, and ſay: Cut down the tree, and deſtroy it, but leave the ſtump of the roots thereof in the earth, and let it be bound with iron and braſs among the graſs without, and let it be ſprinkled with the dew of heaven, and let his feeding be with the wild beaſts, till ſeven times paſs over him.

21 This is the interpretation of the ſentence of the moſt High, which is come upon my lord the king.

22 They ſhall caſt thee out from among men, and thy dwelling ſhall be with cattle and with wild beaſts, ‖ and thou ſhalt eat graſs as an ox, and ſhalt be wet with the dew of heaven: and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth over the kingdom of men, and giveth it to whomſoever he will. ‖ Infra 5. 21.

23 But whereas he commanded, that the ſtump of the roots thereof, that is, of the tree, ſhould be left: thy kingdom ſhall remain to thee after thou ſhalt have known that power is from heaven.

24 Wherefore, O king, let my counſel be acceptable to thee, ‖ and redeem thou thy ſins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences. ‖ Eccli. 3. 23.

25 All theſe things came upon king Nabuchodonoſor.

26 At the end of twelve months he was walking in the palace of Babylon.

27 And the king anſwered, and ſaid: Is not this the great Babylon, which I have

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VER. 10. *A watcher.* A vigilant Angel, perhaps the guardian of Iſrael.

VER. 13. *Let his heart be changed, &c.* It does not appear by ſcripture that Nabuchodonoſor was changed from human ſhape; much leſs that he was changed into an ox: but only that he loſt his reaſon, and became mad; and in this condition, remained abroad in the company of beaſts, eating graſs like an ox, till his hair grew in ſuch manner as to reſemble the feathers of eagles, and his nails to be like birds claws.

built to be the ſeat of the kingdom, by the ſtrength of my power, and in the glory of my excellence?

28 And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonoſor, it is ſaid: Thy kingdom ſhall paſs from thee,

29 And they ſhall caſt thee out from among men, and thy dwelling ſhall be with cattle and wild beaſts: thou ſhalt eat graſs like an ox, and ſeven times ſhall paſs over thee till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

30 The ſame hour the word was fulfilled upon Nabuchodonoſor, and he was driven away from among men, and did eat graſs like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds claws.

* A. M. 3442. Ante C. 562.

31 Now at the end of the days, * I Nabuchodonoſor lifted up my eyes to heaven, and my ſenſe was reſtored to me: and I bleſſed the moſt High, and I praiſed and glorified him that liveth for ever: || for his power is an everlaſting power, and his kingdom is to all generations.

|| Supra 3, 100.

32 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, ‡ as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can reſiſt his hand, and ſay to him: Why haſt thou done it?

‡ Jer. 23. 13. Pſal. 115. 3.

33 At the ſame time my ſenſe returned to me, and I came to the honour and glory of my kingdom: and my ſhape returned to me: and my nobles, and my magiſtrates ſought for me, and I was reſtored to my kingdom: and greater majeſty was added to me.

34 Therefore I Nabuchodonoſor do now praiſe, and magnify, and glorify the king of heaven: becauſe all his works are true, and his ways judgments, and them that walk in pride he is able to abaſe.

CHAP. V.

Baltaſſar's prophane banquet: his ſentence is denounced by a hand-writing on the wall, which Daniel reads and interprets.

A. M. 3466. Ante C. 538.

BALTASSAR the king made a great feaſt for a thouſand of his nobles: and every one drank according to his age.

2 And being now drunk he commanded that they ſhould bring the veſſels of gold and ſilver which Nabuchodonoſor his father had brought away out of the temple, that was in Jeruſalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

3 Then were the golden and ſilver veſſels brought, which he had brought away out of the temple that was in Jeruſalem: and the king and his nobles, his wives and his concubines drank in them.

4 They drank wine, and praiſed their gods of gold, and of ſilver, of braſs, of iron, and of wood, and of ſtone.

5 In the ſame hour there appeared fingers, as it were of the hand of a man, writing over-againſt the candleſtick upon the ſurface of the wall of the king's palace: and the king beheld the joints of the hand that wr te.

6 Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were looſed, and his knees ſtruck one againſt the other.

7 And the king cried out aloud to bring in the wiſe men, the Chaldeans and the ſoothſayers. And the king ſpoke, and ſaid to the wiſe men of Babylon: Whoſoever ſhall read this writing, and ſhall make known to me the interpretation thereof, ſhall be clothed with purple, and ſhall have a golden chain on his neck, and ſhall be the third man in my kingdom.

8 Then came in all the king's wiſe men, but they could neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltaſſar was much troubled, and his countenance was changed: and his nobles alſo were troubled.

10 Then the queen, on occaſion of what had happened to the king, and his nobles, came into the banquet-houſe: and ſhe ſpoke and ſaid: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom that hath the ſpirit of the holy gods in him: and in the days of thy father knowledge and wiſdom were found in him: for king Nabuchodonoſor thy father appointed him prince of the wiſe men, inchanters, Chaldeans, and ſoothſayers, thy father, I ſay, O king:

VER. 34. *I Nabuchodonoſor do now, &c.* From this place ſome commentators infer that this king became a true convert, and dying not long after was probably ſaved.

CHAP. V. VER. 1. *Baltaſſar.* He is believed to be the ſame as Nabonydus, the laſt of the Chaldean kings, grandſon to Nabuchodonoſor. He is called his ſon, ver. 2, 11, &c. according to the ſtile of the ſcriptures, becauſe he was a deſcendant from him.

VER. 10. *The queen.* Not the wife but the mother of the king.

12 Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things were found in him, that is in Daniel: whom the king named Baltassar. Now therefore let Daniel be called for, and he will tell the interpretation.

13 Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea?

14 I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

15 And now the wise men the magicians have come in before me, to read this writing, and shew me the interpretation thereof: and they could not declare to me the meaning of this writing.

16 But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

17 To which Daniel made answer, and said before the king: Thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof.

18 O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honour.

19 And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

20 But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

‖ Supra 4. 22. 21 ‖ And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

22 Thou also his son, O Baltassar, hast not humbled thy heart, whereas thou knewest all these things:

23 But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Wherefore he hath sent the part of the hand which hath written this that is set down.

25 And this is the writing that is written: MANE, THECEL, PHARES.

26 And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

27 THECEL: thou art weighed in the balance, and art found wanting.

28 PHARES: thy kingdom is divided, and is given to the Medes and Persians.

29 Then by the king's command Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power *as* the third man in the kingdom.

30 The same night Baltassar the Chaldean king was slain *. * A. M. 3466. Ante C. 538.

31 And Darius the Mede succeeded to the kingdom, being threescore and two years old.

CHAP. VI.

Daniel is promoted by Darius: his enemies procure a law forbidding prayer: for the transgression of this law Daniel is cast into the lion's den: but miraculously delivered.

IT seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom.

2 And there princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

4 And the king thought to set him over all the kingdom: whereupon the princes, and the governors sought to find occasion against Daniel with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

5 Then these men said: We shall not

VER. 31. *Darius.* He is called *Cyaxares* by the historians; and was the son of Astyages, and uncle to Cyrus.

find any occaſion againſt this Daniel, unleſs perhaps concerning the law of his God.

6 Then the princes, and the governors craftily ſuggeſted to the king, and ſpoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magiſtrates, and governors, the ſenators and judges have conſulted together, that an imperial decree, and an edict be publiſhed: That whoſoever ſhall aſk any petition of any God, or man, for thirty days, but of thee, O king, ſhall be caſt into the den of the lions.

8 Now, therefore, O king, confirm the ſentence, ‖ and ſign the decree: that what is decreed by the Medes and Perſians may not be altered, nor any man be allowed to tranſgreſs it.

‖ Eſther 1. 19.

9 So king Darius ſet forth the decree, and eſtabliſhed it.

10 Now when Daniel knew this, that is to ſay, that the law was made, he went into his houſe: and opening the windows in his upper chamber towards Jeruſalem, he knelt down three times a day, and adored, and gave thanks before his God, as he had been accuſtomed to do before.

11 Wherefore thoſe men carefully watching him, found Daniel praying and making ſupplication to his God.

12 And they came and ſpoke to the king concerning the edict: O king, haſt thou not decreed, that every man that ſhould make a requeſt to any of the gods, or men, for thirty days, but to thyſelf, O king, ſhould be caſt into the den of the lions? And the king anſwered them, ſaying: The word is true according to the decree of the Medes and Perſians, which it is not lawful to violate.

13 Then they anſwered, and ſaid before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou haſt made: but three times a day he maketh his prayer.

14 Now when the king had heard theſe words, he was very much grieved, and in behalf of Daniel he ſet his heart to deliver him, and even till ſun-ſet he laboured to ſave him.

15 But thoſe men perceiving the king's deſign, ſaid to him: Know thou, O king, that the law of the Medes and Perſians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and caſt him into the den of the lions. And the king ſaid to Daniel: Thy God, whom thou always ſerveſt, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den: which the king ſealed with his own ring, and with the ring of his nobles, that nothing ſhould be done againſt Daniel.

18 And the king went away to his houſe, and laid himſelf down without taking ſupper, and meat was not ſet before him, and even ſleep departed from him.

19 Then the king riſing very early in the morning, went in haſte to the lions den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and ſaid to him: Daniel ſervant of the living God, hath thy God, whom thou ſerveſt always, been able, thinkeſt thou, to deliver thee from the lions?

21 And Daniel anſwering the king, ſaid: O king, live for ever:

22 ‖ My God hath ſent his Angel, and hath ſhut up the mouths of the lions, and they have not hurt me: foraſmuch as before him juſtice hath been found in me: yea and before thee, O king, I have done no offence.

‖ 1 Mac. 2. 60.

23 Then was the king exceeding glad for him, and he commanded that Daniel ſhould be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, becauſe he believed in his God.

24 And by the king's commandment, thoſe men were brought that had accuſed Daniel: and they were caſt into the lions den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages dwelling in the whole earth: PEACE be multiplied unto you.

26 It is decreed by me, that in all my empire and my kingdom all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his kingdom ſhall not be deſtroyed, and his power ſhall be for ever.

27 He is the deliverer, and ſaviour, doing ſigns, and wonders in heaven, and in earth: who hath delivered Daniel out of the lions den.

28 ‖ Now Daniel continued unto the reign of Darius, and the reign of Cyrus the Perſian.

‖ Supra 1. 21.

CHAP. VII.

Daniel's viſion of the four beaſts, ſignifying four kingdoms: of God ſitting on his throne: and of the oppoſite kingdoms of Chriſt and Antichriſt.

IN the firſt year of Baltaſſar king of Babylon, Daniel ſaw a dream: and the viſion of his head *was* upon his bed: and writing the dream, he comprehended it in

few words: and relating the ſum of it in ſhort, he ſaid:

2 I ſaw in my viſion by night, and behold the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts different one from another, came up out of the ſea.

4 The firſt was like a lioneſs, and had the wings of an eagle: I beheld till her wings were plucked off, and ſhe was lifted up from the earth, and ſtood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beaſt like a bear ſtood up on one ſide: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they ſaid to it: Ariſe, devour much fleſh.

6 After this I beheld, and lo another like a leopard, and it had upon it four wings as of a fowl, and the beaſt had four heads, and power was given to it.

7 After this I beheld in the viſion of the night, and lo a fourth beaſt, terrible and wonderful, and exceeding ſtrong, it had great iron teeth, eating and breaking in pieces, and treading down the reſt with its feet: and it was unlike to the other beaſts which I had ſeen before it, and had ten horns.

8 I conſidered the horns, and behold another little horn ſprung out of the midſt of them: and three of the firſt horns were plucked up at the preſence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth ſpeaking great things.

9 I beheld till thrones were placed, and the ancient of days ſat: his garment was white as ſnow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

10 A ſwift ſtream of fire iſſued forth from before him: ‖ thouſands of thouſands miniſtered to him, and ten thouſand times a hundred thouſand ſtood before him: the judgment ſat, and the books were opened. ‖ Apoc. 5. 11.

11 I beheld becauſe of the voice of the great words which that horn ſpoke: and I ſaw that the beaſt was ſlain, and the body thereof was deſtroyed, and given to the fire to be burnt:

12 And that the power of the other beaſts was taken away: and that times of life were appointed them for a time, and a time.

13 I beheld therefore in the viſion of the night, and lo one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they preſented him before him.

14 And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues ſhall ſerve him: ‖ his power is an everlaſting power that ſhall not be taken away: and his kingdom, that ſhall not be deſtroyed. ‖ Supra 3. 100. & 4. 31. Micheas 4. 7. Luke 1. 32.

15 My ſpirit trembled, I Daniel was affrighted at theſe things, and the viſions of my head troubled me.

16 I went near to one of them that ſtood by, and aſked the truth of him concerning all theſe things, and he told me the interpretation of the words, and inſtructed me:

17 Theſe four great beaſts, are four kingdoms, which ſhall ariſe out of the earth.

18 But the ſaints of the moſt high God ſhall take the kingdom: and they ſhall poſſeſs the kingdom for ever and ever.

19 After this I would diligently learn concerning the fourth beaſt, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the reſt he ſtamped upon with his feet:

20 And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth ſpeaking great things, and was greater than the reſt.

21 I beheld, and lo that horn made war againſt the ſaints, and prevailed over them,

22 Till the ancient of days came and gave judgment to the ſaints of the moſt High, and the time came, and the ſaints obtained the kingdom.

23 And thus he ſaid: The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be greater than all the kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns of the ſame kingdom, ſhall be ten kings: and another ſhall riſe up after them, and he ſhall be mightier than the former, and he ſhall bring down three kings.

CHAP. VII. VER. 3. *Four great beaſts.* viz. The Chaldean, Perſian, Grecian, and Roman empires. But ſome rather chooſe to underſtand the fourth beaſt of the ſucceſſors of Alexander the great, more eſpecially of them that reigned in Aſia and Syria.

VER. 7. *Ten horns.* That is, ten kingdoms (as *Apoc.* xvii. 12.) among which the empire of the fourth beaſt ſhall be parcelled. Or ten kings of the number of the ſucceſſors of Alexander; as figures of ſuch as ſhall be about the time of Antichriſt.

VER. 8. *Another little horn.* This is commonly underſtood of Antichriſt. It may alſo be applied to that great perſecutor Antiochus Epiphanes, as a figure of Antichriſt.

25 And he ſhall ſpeak words againſt the High One, and ſhall cruſh the ſaints of the moſt High: and he ſhall think himſelf able to change times and laws, and they ſhall be delivered into his hand until a time, and times, and half a time.

26 And judgment ſhall ſit, that *his* power may be taken away, and be broken in pieces, and periſh even to the end.

27 And that the kingdom, and power, and the greatneſs of the kingdom, under the whole heaven, may be given to the people of the ſaints of the moſt High: whoſe kingdom is an everlaſting kingdom, and all kings ſhall ſerve him, and ſhall obey him.

28 Hitherto is the end of the word. I Daniel was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

CHAP. VIII.

Daniel's viſion of the ram and he-goat, interpreted by the Angel Gabriel.

A. M. 3451. Ante C. 553. IN the third year of the reign of king Baltaſſar, a viſion appeared to me. I Daniel, after what I had ſeen in the beginning,

2 Saw in my viſion when I was in the caſtle of Suſa, which is in the province of Elam: and I ſaw in the viſion that I was over the gate of Ulai.

3 And I lifted up my eyes, and ſaw: and behold a ram ſtood before the water, having *two* high horns, and one higher than the other, and growing up. Afterward

4 I ſaw the ram puſhing with his horns againſt the weſt, and againſt the north, and againſt the ſouth: and no beaſts could withſtand him, nor be delivered out of his hand: and he did according to his own will, and became great.

5 And I underſtood: and behold a he-goat came from the weſt on the face of the whole earth, and he touched not the ground. and the he-goat had a notable horn between his eyes.

6 And he went up to the ram that had the horns, which I had ſeen ſtanding before the gate, and he ran towards him in the force of his ſtrength.

7 And when he was come near the ram, he was enraged againſt him, and ſtruck the ram: and broke his two horns, and the ram could not withſtand him: and when he had caſt him down on the ground, he ſtamped upon him, and none could deliver the ram out of his hand.

8 And the he-goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

9 And out of one of them came forth a little horn: and it became great againſt the ſouth, and againſt the eaſt, and againſt the ſtrength.

10 And it was magnified even unto the ſtrength of heaven: and it threw down of the ſtrength, and of the ſtars, and trod upon them.

11 And it was magnified even to the prince of the ſtrength: and it took away from him the continual ſacrifice, and caſt down the place of his ſanctuary.

12 And ſtrength was given him againſt the continual ſacrifice becauſe of ſins: and truth ſhall be caſt down on the ground, and he ſhall do and ſhall proſper.

13 And I heard one of the ſaints ſpeaking, and one ſaint ſaid to another, I know not to whom that was ſpeaking: How long ſhall be the viſion, concerning the continual ſacrifice, and the ſin of the deſolation that is made: and the ſanctuary, and the ſtrength be trodden under foot?

14 And he ſaid to him: Unto evening and morning two thouſand three hundred days: and the ſanctuary ſhall be cleanſed.

15 And it came to paſs when I Daniel ſaw the viſion, and ſought the meaning, that behold there ſtood before me as it were the appearance of a man.

16 And I heard the voice of a man between

VER. 25. *A time, and times, and half a time.* That is, three years and a half; which is ſuppoſed to be the length of the duration of the perſecution of Antichriſt.

CHAP. VIII. VER. 3. *A ram.* The empire of the Medes and Perſians.

VER. 5. *A he-goat.* The empire of the Greeks, or Macedonians.

Ibid. *He touched not the ground.* He conquered all before him, with ſo much rapidity, that he ſeemed rather to fly, than to walk upon the earth.

Ibid. *A notable horn.* Alexander the great.

VER. 8. *Four horns.* Seleucus, Antigonus, Philip, and Ptolemeus, the ſucceſſors of Alexander, who divided his empire among them.

VER. 9. *A little horn.* *Antiochus Epiphanes*, a deſcendant of *Seleucus*. He grew againſt the ſouth, and the eaſt, by his victories over the kings of Egypt and Armenia: and *againſt the ſtrength*, that is, againſt Jeruſalem and the people of God.

VER. 10. *Unto the ſtrength of heaven:* or, *againſt the ſtrength of heaven.* So are here called the army of the Jews, the people of God.

VER. 14. *Unto evening and morning two thouſand three hundred days.* That is, ſix years and almoſt four months: which was the whole time from the beginning of the perſecution of Antiochus till his death.

Ulai: and he called, and said: Gabriel, make this man to understand the vision.

17 And he came and stood near where I stood: and when he was come, I fell on my face trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

18 And when he spoke to me I fell flat on the ground: and he touched me, and set me upright,

19 And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end.

20 The ram, which thou sawest with horns, is the king of the Medes and Persians.

21 And the he-goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

22 But whereas when that was broken, there rose up four for it: four kings shall rise up of his nation, but not with his strength.

23 And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

24 And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

25 According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

26 And the vision of the evening and the morning, which was told, is true: thou therefore seal up the vision, because it shall come to pass after many days.

27 And I Daniel languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

CHAP. IX.

Daniel's confession and prayer: Gabriel informs him concerning the seventy weeks to the coming of Christ.

A. M. 3467. Ante C. 537. IN the first year of Darius the son of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign, I Daniel ‖ Jer. 25. 11. & 29. 10. understood by books the ‖ number of the years, concerning which the word of the Lord came to Jeremias the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3 And I set my face to the Lord my God to pray and make supplication with fasting, and sackcloth, and ashes.

4 And I prayed to the Lord my God, and I made my confession, and said: ‖ I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments. ‖ 2 Esdr. x. 5.

5 ‖ We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments. ‖ Bruc. i. 17.

6 We have not hearkened to thy servants the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the countries whither thou hast driven them, for their iniquities by which they have sinned against thee.

8 O Lord, to us *belongeth* confusion of face, to our princes, and to our fathers that have sinned.

9 But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

10 And we have not hearkened to the voice of the Lord our God, to walk in his law, which he set before us by his servants the prophets.

11 And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, ‖ which is written in the book of Moses the servant of God, is fallen upon us, because we have sinned against him. ‖ Deut. 27. 14.

12 And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all his works which he hath done: for we have not hearkened to his voice. ‖ Baruc. x. 11. Exod. 14. 22.

15 ‖ And now, O Lord our God, who hast

brought forth thy people out of the land of Egypt with a ſtrong hand, and haſt made thee a name as at this day: we have ſinned, we have committed iniquity,

16 O Lord, againſt all thy juſtice: let thy wrath and thy indignation be turned away, I beſeech thee, from thy city Jeruſalem, and from thy holy mountain. For by reaſon of our ſins, and the iniquities of our fathers, Jeruſalem, and thy people are a reproach to all that are round about us.

17 Now therefore, O our God, hear the ſupplication of thy ſervant, and his prayers: and ſhew thy face upon thy ſanctuary which is deſolate, for thy own ſake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and ſee our deſolation, and the city upon which thy name is called: ‖ for it is not for our juſtifications that we preſent our prayers before thy face, but for the multitude of thy tender mercies.

‖ Jer. 25. 29. Pſal. 48. 2. 9. & 101. 8.

19 O Lord, hear: O Lord, be appeaſed: hearken and do: delay not for thy own ſake, O my God: becauſe thy name is invocated upon thy city, and upon thy people.

20 Now while I was yet ſpeaking, and praying, and confeſſing my ſins, and the ſins of my people of Iſrael, and preſenting my ſupplications in the ſight of my God, for the holy mountain of my God:

21 As I was yet ſpeaking in prayer, behold the man Gabriel, whom I had ſeen in the viſion at the beginning, ‖ flying ſwiftly touched me at the time of the evening ſacrifice.

‖ Supra 8. 16.

22 And he inſtructed me, and ſpoke to me, and ſaid: O Daniel, I am now come forth to teach thee, and that thou mighteſt underſtand.

23 From the beginning of thy prayers the word came forth: and I am come to ſhew it to thee, becauſe thou art a man of deſires: therefore do thou mark the word, and underſtand the viſion.

24 ‖ Seventy weeks are ſhortened upon thy people, and upon thy holy city, that tranſgreſſion may be finiſhed, and ſin may have an end, and iniquity may be aboliſhed; and everlaſting juſtice may be brought; and viſion and prophecy may be fulfilled; and the Saint of ſaints may be anointed.

‖ Matt. 24. 15. John 1. 45.

25 Know thou therefore, and take notice: *that* from the going forth of the word, to build up Jeruſalem again, unto Chriſt the prince, there ſhall be ſeven weeks, and ſixty two weeks: and the ſtreet ſhall be built again, and the walls in ſtraitneſs of times.

26 And after ſixty two weeks Chriſt ſhall be ſlain: and the people that ſhall deny him ſhall not be his. And a people with their leader that ſhall come, ſhall deſtroy the city and the ſanctuary: and the end thereof ſhall be waſte, and after the end of the war the appointed deſolation.

27 And he ſhall confirm the covenant with many, in one week: and in the half of the week the victim and the ſacrifice ſhall fail: and there ſhall be in the temple the abomination of deſolation: and the deſolation ſhall continue even to the conſummation, and to the end.

CHAP. X.

Daniel having humbled himſelf by faſting and penance ſeeth a viſion, with which he is much terrified: but he is comforted by an Angel.

IN the third year of Cyrus king of the Perſians, a word was revealed to Daniel ſurnamed Baltaſſar, and a true word, and great ſtrength: and he underſtood the word: for there is need of underſtanding in a viſion. A. M. 3478. Ante C. 536.

2 In thoſe days I Daniel mourned the days of three weeks.

3 I eat no deſirable bread, and neither fleſh, nor wine entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accompliſhed.

4 And in the four and twentieth day

CHAP. IX. VER. 21. *The man Gabriel.* The Angel Gabriel in the ſhape of a man.

VER. 23. *Man of deſires*, i. e. ardently praying for the Jews then in captivity.

VER. 24. *Seventy weeks*, viz. of years (or ſeventy times ſeven, that is, 490 years) *are ſhortened*; that is, fixed and determined, ſo that the time ſhall be no longer.

VER. 25. *From the going forth of the word, &c.* That is, from the twentieth year of king Artaxerxes, when by his commandment Nehemias rebuilt the walls of Jeruſalem, 2 *Eſdras* ii. From which time, according to the beſt chronology, there were juſt 69 weeks of years, that is 483 years, to the baptiſm of Chriſt, when he firſt began to preach and execute the office of Meſſias.

Ibidem. *In ſtraitneſs of times*; *anguſtia temporum*: which may allude both to the difficulties and oppoſition they met with in building; and to the ſhortneſs of the time in which they finiſhed the wall, viz. 52 days.

VER. 26. *A people with their leader.* The Romans under Titus.

VER. 27. *In the half of the week*; or, *in the middle of the week, &c.* Becauſe Chriſt preached three years and a half: and then by his ſacrifice upon the croſs aboliſhed all the ſacrifices of the law.

Ibidem. *The abomination of deſolation.* Some underſtand this of the profanation of the temple by the crimes of the Jews, and by the bloody faction of the zealots. Others of the bringing in thither the enſigns and ſtandard of the pagan Romans. Others, in fine, diſtinguiſh three different times of deſolation: viz. that under Antiochus; that when the temple was deſtroyed by the Romans; and the laſt near the end of the world under Antichriſt. To all which, as they ſuppoſe, this prophecy may have a relation.

of the firſt month I was by the great river, which is the Tigris.

5 And I lifted up my eyes, and I ſaw: and behold a man clothed in linen, and his loins were girded with the fineſt gold:

6 And his body was like the chryſolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering braſs: and the voice of his word like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me ſaw it not: but an exceeding great terror fell upon them, and they fled away, and hid themſelves.

8 And I being left alone ſaw this great viſion: and there remained no ſtrength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no ſtrength.

9 And I heard the voice of his words: and when I heard I lay in a conſternation upon my face, and my face was cloſe to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he ſaid to me: Daniel thou man of deſires, underſtand the words that I ſpeak to thee, and ſtand upright: for I am ſent now to thee. And when he had ſaid this word to me, I ſtood trembling.

12 And he ſaid to me: Fear not, Daniel: for from the firſt day that thou didſt ſet thy heart to underſtand, to afflict thyſelf in the ſight of thy God, thy words have been heard: and I am come for thy words.

13 But the prince of the kingdom of the Perſians reſiſted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Perſians.

14 But I am come to teach thee what things ſhall befal thy people in the latter days, for as yet the viſion is for days.

15 And when he was ſpeaking ſuch words to me, I caſt down my countenance to the ground, and held my peace.

16 And behold as it were the likeneſs of a ſon of man touched my lips: then I opened my mouth and ſpoke, and ſaid to him that ſtood before me: O my lord, at the ſight of thee my joints are looſed, and no ſtrength hath remained in me.

17 And how can the ſervant of my lord ſpeak with my lord? for no ſtrength remaineth in me, moreover my breath is ſtopped.

18 Therefore he that looked like a man touched me again, and ſtrengthened me.

19 And he ſaid: Fear not, O man of deſires, peace be to thee: take courage and be ſtrong. And when he ſpoke to me, I grew ſtrong, and I ſaid: Speak, O my lord, for thou haſt ſtrengthened me.

20 And he ſaid: Doſt thou know wherefore I am come to thee? And now I will return, to fight againſt the prince of the Perſians. When I went forth, there appeared the prince of the Greeks coming.

21 But I will tell thee what is ſet down in the ſcripture of truth: and none is my helper in all theſe things, but ‖ Michael your prince. ‖ Apoc. 12. 7.

CHAP. XI.

The Angel declares to Daniel many things to come, with regard to the Perſian and Grecian kings: more eſpecially with regard to Antiochus as a figure of Antichriſt.

AND from the firſt year of Darius the Mede I ſtood up that he might be ſtrengthened, and confirmed.

2 And now I will ſhew thee the truth. Behold there ſhall ſtand yet three kings in Perſia, and the fourth ſhall be enriched exceedingly above them all: and when he ſhall be grown mighty by his riches, he ſhall ſtir up all againſt the kingdom of Greece.

3 But there ſhall riſe up a ſtrong king, and ſhall rule with great power: and he ſhall do what he pleaſeth.

4 And when he ſhall come to his height, his kingdom ſhall be broken, and it ſhall be divided towards the four winds of the heaven: but not to his poſterity, nor according to his power with which he ruled. For his kingdom ſhall be rent in pieces, even for ſtrangers, beſides theſe.

5 And the king of the ſouth ſhall be ſtrengthened, and one of his princes ſhall prevail over him, and he ſhall rule with great power: for his dominion ſhall be great.

6 And after the end of years they ſhall

CHAP. X. VER. 13. *The prince, &c.* That is, the Angel guardian of Perſia: who, according to his office, ſeeking the ſpiritual good of the Perſians, was deſirous that many of the Jews ſhould remain among them.

VER. 21. *Michael your prince.* The guardian general of the church of God.

CHAP. XI. VER. 2. *Three kings.* viz. *Cambyſes, Smerdes magus,* and *Darius* the ſon of *Hyſtaſpes.*

Ibidem. *The fourth. Xerxes.*

VER. 3. *A ſtrong king. Alexander.*

VER. 5. *The king of the ſouth. Ptolemeus* the ſon of *Lagus,* king of *Egypt,* which lies ſouth of *Jeruſalem.*

Ibidem. *One of his princes,* that is, one of *Alexander's* princes, *ſhall prevail over him;* that is, ſhall be ſtronger than the king of *Egypt.* He ſpeaks of *Seleucus Nicator,* king of *Aſia* and *Syria,* whoſe ſucceſſors are here called the kings of the north, becauſe their dominions lay to the north in reſpect to Jeruſalem.

be in league together: and the daughter of the king of the ſouth ſhall come to the king of the north to make friendſhip, but ſhe ſhall not obtain the ſtrength of the arm, neither ſhall her ſeed ſtand: and ſhe ſhall be given up, and her young men that brought her, and they that ſtrengthened her in *theſe* times.

7 And a plant of the bud of her roots ſhall ſtand up: and he ſhall come with an army, and ſhall enter into the province of the king of the north: and he ſhall abuſe them, and ſhall prevail.

8 And he ſhall alſo carry away captive into Egypt their gods, and their graven things, and their precious veſſels of gold and ſilver: he ſhall prevail againſt the king of the north.

9 And the king of the ſouth ſhall enter into the kingdom, and ſhall return to his own land.

10 And his ſons ſhall be provoked, and they ſhall aſſemble a multitude of great forces: and he ſhall come with haſte like a flood: and he ſhall return and be ſtirred up, and he ſhall join battle with his forces.

11 And the king of the ſouth being provoked ſhall go forth, and ſhall fight againſt the king of the north, and ſhall prepare an exceeding great multitude, and a multitude ſhall be given into his hands.

12 And he ſhall take a multitude, and his heart ſhall be lifted up, and he ſhall caſt down many thouſands: but he ſhall not prevail.

13 For the king of the north ſhall return, and ſhall prepare a multitude much greater than before: and in the end of times and years, he ſhall come in haſte with a great army, and much riches.

‖ Mal. 19. 1. 14 ‖ And in thoſe times many ſhall riſe up againſt the king of the ſouth, and the children of prevaricators of thy people ſhall lift up themſelves to fulfil the viſion, and they ſhall fall.

15 And the king of the north ſhall come, and ſhall caſt up a mount, and ſhall take the beſt fenced cities: and the arms of the ſouth ſhall not withſtand, and his choſen ones ſhall riſe up to reſiſt, and they ſhall not have ſtrength.

16 And he ſhall come upon him and do according to his pleaſure, and there ſhall be none to ſtand againſt his face: and he ſhall ſtand in the glorious land, and it ſhall be conſumed by his hand.

17 And he ſhall ſet his face to come to poſſeſs all his kingdom, and he ſhall make upright *conditions* with him: and he ſhall give him a daughter of women, to overthrow it: and ſhe ſhall not ſtand, neither ſhall ſhe be for him.

18 And he ſhall turn his face to the iſlands, and ſhall take many: and he ſhall cauſe the prince of his reproach to ceaſe, and his reproach ſhall be turned upon him.

19 And he ſhall turn his face to the empire of his own land, and he ſhall ſtumble, and fall, and ſhall not be found.

20 And there ſhall ſtand up in his place one moſt vile, and unworthy of kingly honour: and in a few days he ſhall be deſtroyed, not in rage nor in battle.

21 And there ſhall ſtand up in his place one deſpiſed, and the kingly honour ſhall not be given him: and he ſhall come privately, and ſhall obtain the kingdom by fraud.

22 And the arms of the fighter ſhall be overcome before his face, and ſhall be broken; yea alſo the prince of the covenant.

23 And after friendſhips, he will deal deceitfully with him: and he ſhall go up, and ſhall overcome with a ſmall people.

24 And he ſhall enter into rich and plen-

VER. 6. *The daughter of the king of the ſouth*, viz. *Berenice* daughter of *Ptolemeus Philadelphus*, given in marriage to *Antiochus Theos*, grandſon of *Seleucus*.

VER. 7. *A plant, &c.* *Ptolemeus Evergetes* the ſon of *Philadelphus*.

VER. 8. *The king of the north.* *Seleucus Callinicus*.

VER. 10. *His ſons.* *Seleucus Ceraunius*, and *Antiochus* the great, the ſons of *Callinicus*.

Ibid. *He ſhall come.* viz. *Antiochus* the great.

VER. 11. *The king of the ſouth.* *Ptolemeus Philopator*, ſon of *Evergetes*.

VER. 16. *He ſhall come upon him.* viz. Antiochus ſhall come upon the king of the ſouth.

Ibid. *The glorious land.* Judea.

VER. 17. *All his kingdom.* viz. all the kingdom of *Ptolemeus Epiphanes*, ſon of *Philopator*.

Ibid. *A daughter of women.* That is, a moſt beautiful woman, viz. his daughter *Cleopatra*.

Ibid. *To overthrow it.* viz. the kingdom of *Epiphanes*: but his policy ſhall not ſucceed: for Cleopatra ſhall take more to heart the intereſt of her huſband, than that of her father.

VER. 18. *The prince of his reproach.* Scipio the Roman general, called the prince of his reproach, becauſe he overthrew Antiochus, and obliged him to ſubmit to very diſhonourable terms, before he would *ceaſe* from the war.

VER. 20. *One moſt vile.* *Seleucus Philopator*, who ſent Heliodorus to plunder the temple: and was ſhortly after ſlain by the ſame Heliodorus.

VER. 21. *One deſpiſed.* viz. *Antiochus Epiphanes*, who at firſt was *deſpiſed* and not received for king. What is here ſaid of this prince, is accommodated by St. Jerom and others to Antichriſt: of whom this Antiochus was a figure.

VER. 22. *Of the fighter.* That is, of them that ſhall oppoſe him, and ſhall fight againſt him.

Ibid. *The prince of the covenant*, or *of the league.* The chief of them that conſpired againſt him: or the king of Egypt, his moſt powerful adverſary.

tiful cities: and he shall do that which his fathers never did, nor his fathers fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

25 And his strength and his heart shall be stirred up against the king of the south with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

26 And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

27 And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end *is* unto another time.

28 And he shall return into his land with much riches: and his heart *shall be* against the holy covenant, and he shall succeed and shall return into his own land.

29 At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

30 And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return and shall devise against them that have forsaken the covenant of the sanctuary.

31 And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place *there* the abomination unto desolation.

32 And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

33 And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for *many* days.

34 And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

35 And some of the learned shall fall, that they may be tried, and may be chosen, and made white even to the appointed time: because yet there shall be another time.

36 And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

37 And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

38 But he shall worship the god Maozim in his place: and a God whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

39 And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

40 And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

41 And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

42 And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

43 And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Lybia, and Ethiopia.

44 And tidings out of the east, and out of the north shall trouble him: and he shall come with a great multitude to destroy and slay many.

45 And he shall fix his tabernacle Apadno between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

VER. 25. *The king.* *Ptolemeus Philometor.*

VER. 30. *The galleys and the Romans.* Popilius, and the other Roman embassadors, who came in galleys, and obliged him to depart from Egypt.

VER. 31. *They shall place there the abomination, &c.* The idol of *Jupiter Olympius*, which Antiochus ordered to be set up in the sanctuary of the temple: which is here called the *sanctuary of strength*, from the Almighty that was worshipped there.

VER. 38. *The god Maozim.* That is, the god of *forces* or *strong-holds*.

VER. 39. *And he shall increase glory, &c.* He shall bestow honours, riches, and lands, upon them that shall worship his god.

VER. 45. *Apadno.* Some take it for the proper name of a place: others, from the Hebrew, translate it *his palace*.

CHAP. XII.

Michael shall stand up for the people of God: with other things relating to Antichrist, and the end of world.

Apoc. 12. 7. BUT at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

‖ Mat. 25. 46. John 5. 29. 2 And many of those that sleep in the dust of the earth, shall awake: ‖ some unto life everlasting, and others unto reproach, to see *it* always.

‡ Wisd. 3. 7. 3 But they that are learned ‡ shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

5 And I Daniel looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

6 And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

‖ Apoc. 10. 5. 7 And I heard the man that was clothed in linen, that stood upon the waters of the river, ‖ when he had lifted up his right hand, and his left hand to heaven, and had sworn, by him that liveth for ever, that *it should be* unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

8 And I heard, and understood not. And I said: O my lord, what shall be after these things?

9 And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

10 Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

11 And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.

12 Blessed is he that waiteth, and cometh unto a thousand three hundred thirty five days.

13 But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

CHAP. XIII.

The history of Susanna, and the two elders.

NOW there was a man that dwelt in Babylon, and his name was Joakim: A. M. 3398. Ante C. 606.

2 And he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

3 For her parents being just, had instructed their daughter according to the law of Moses.

4 Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all.

5 And there were two of the ancients of the people appointed judges that year, of whom the Lord said: Iniquity came out from Babylon from the ancient judges, that seemed to govern the people.

6 These men frequented the house of Joakim, and all that had any matters of judgment came to them.

7 And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

8 And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:

9 And they perverted their own mind and turned away their eyes that they might not look unto heaven, nor remember just judgments.

10 So they were both wounded with the love of her, yet they did not make known their grief one to the other:

11 For they were ashamed to declare to one another their lust, being desirous to have to do with her:

12 And they watched carefully every day to see her. And one said to the other:

CHAP. XII. VER. 3. *Learned*, viz. in the law of God and true wisdom, which consists in knowing and loving God.

CHAP. XIII. This history of Susanna, in all the ancient Greek and Latin bibles, was placed in the beginning of the book of Daniel: till St. Jerom, in his translation, detached it from thence; because he did not find it in the Hebrew: which is also the case of the history of Bel and the dragon. But both the one and the other are received by the catholic church: and were from the very beginning a part of the christian bible.

13 Let us now go home, for it is dinner time. So going out they departed one from another.

14 And turning back again, they came both to the ſame place: and aſking one another the cauſe, they acknowledged their luſt: and then they agreed upon a time, when they might find her alone.

15 And it fell out, as they watched a fit day, ſhe went in on a time, as yeſterday and the day before, with two maids only, and was deſirous to waſh herſelf in the orchard: for it was hot whether.

16 And there was no body there, but the two old men that had hid themſelves and were beholding her.

17 So ſhe ſaid to the maids: Bring me oil, and waſhing balls, and ſhut the doors of the orchard, that I may waſh me.

18 And they did as ſhe bade them: and they ſhut the doors of the orchard, and went out by a back door to fetch what ſhe had commanded them, and they knew not that the elders were hid within.

19 Now when the maids were gone forth, the two elders aroſe, and ran to her, and ſaid:

20 Behold the doors of the orchard are ſhut, and no body ſeeth us, and we are in love with thee: wherefore conſent to us, and lie with us.

21 But if thou wilt not, we will bear witneſs againſt thee, that a young man was with thee, and therefore thou didſt ſend away thy maids from thee.

22 Suſanna ſighed, and ſaid: I am ſtraitened on every ſide: for if I do this thing, it is death to me: and if I do it not, I ſhall not eſcape your hands.

23 But it is better for me to fall into your hands without doing it, than to ſin in the ſight of the Lord.

24 With that Suſanna cried out with a loud voice: and the elders alſo cried out againſt her.

25 And one *of them* ran to the door of the orchard, and opened it.

26 So when the ſervants of the houſe heard the cry in the orchard, they ruſhed in by the back door, to ſee what was the matter.

27 But after the old men had ſpoken, the ſervants were greatly aſhamed: for never had there been any ſuch word ſaid of Suſanna. And on the next day,

28 When the people were come to Joakim her huſband, the two elders alſo came full of wicked device againſt Suſanna, to put her to death.

29 And they ſaid before the people: Send to Suſanna daughter of Helcias the wife of Joakim. And preſently they ſent.

30 And ſhe came with her parents, and children, and all her kindred.

31 Now Suſanna was exceeding delicate, and beautiful to behold.

32 But thoſe wicked men commanded that her face ſhould be uncovered (for ſhe was covered) that ſo at leaſt they might be ſatisfied with her beauty.

33 Therefore her friends, and all her acquaintance wept.

34 But the two elders riſing up in the midſt of the people, laid their hands upon her head.

35 And ſhe weeping looked up to heaven, for her heart had confidence in the Lord.

36 And the elders ſaid: As we walked in the orchard alone, this woman came in with two maids, and ſhut the doors of the orchard, and ſent away the maids from her.

37 Then a young man that was there hid came to her, and lay with her.

38 But we that were in a corner of the orchard, ſeeing this wickedneſs, ran up to them, and we ſaw them lie together.

39 And him indeed we could not take him, becauſe he was ſtronger than us, and opening the doors he leaped out:

40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us: of this thing we are witneſſes.

41 The multitude believed them as being the elders and the judges of the people, and they condemned her to death.

42 Then Suſanna cried out with a loud voice, and ſaid: O eternal God, who knoweſt hidden things, who knoweſt all things before they come to paſs,

43 Thou knoweſt that they have borne falſe witneſs againſt me: and behold I muſt die, whereas I have done none of theſe things, which theſe men have maliciouſly forged againſt me.

44 And the Lord heard her voice.

45 And when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young boy, whoſe name was Daniel:

46 And he cried out with a loud voice: I am clear from the blood of this woman.

47 Then all the people turning themſelves towards him, ſaid: What meaneth this word that thou haſt ſpoken?

48 But he ſtanding in the midſt of them, ſaid: Are ye ſo fooliſh, ye children of Iſrael, that without examination or knowledge of the truth, you have condemned a daughter of Iſrael?

49 Return to judgment, for they have borne falſe witneſs againſt her.

50 So all the people turned again in

haſte, and the old men ſaid to him: Come, and ſit thou down among us, and ſhew it us: ſeeing God hath given thee the honour of old age.

51 And Daniel ſaid to the people: Separate theſe two far from one another, and I will examine them.

52 So when they were put aſunder one from the other, he called one of them, and ſaid to him: O thou that art grown old in evil days, now are thy ſins come *out*, which thou haſt committed before:

53 In judging unjuſt judgments, oppreſſing the innocent, and letting the guilty to go free, whereas the Lord ſaith: ‖ The innocent and the juſt thou ſhalt not kill.

‖ Exod. 23. 7.

54 Now then if thou ſaweſt her, tell me under what tree thou ſaweſt them converſing together. He ſaid: Under a maſtic tree.

55 And Daniel ſaid: Well haſt thou lied againſt thy own head: for behold the Angel of God having received the ſentence of him, ſhall cut thee in two.

56 And having put him aſide, he commanded that the other ſhould come, and he ſaid to him: O thou ſeed of Chanaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thy heart:

57 Thus did you do to the daughters of Iſrael, and they for fear converſed with you: but a daughter of Juda would not abide your wickedneſs.

58 Now therefore tell me, under what tree didſt thou take them converſing together. And he anſwered: Under a holm tree.

59 And Daniel ſaid to him: Well haſt thou alſo lied againſt thy own head: for the Angel of the Lord waiteth with a ſword to cut thee in two, and to deſtroy you.

60 With that all the aſſembly cried out with a loud voice, and they bleſſed God, who ſaveth them that truſt in him.

61 And they roſe up againſt the two elders (for Daniel had convicted them of falſe witneſs by their own mouth) and they did to them as they had maliciouſly dealt againſt their neighbour,

‖ Deut. 19. 18. & 19.

62 ‖ To fulfil the law of Moſes: and they put them to death, and innocent blood was ſaved in that day.

63 But Helcias, and his wife praiſed God, for their daughter Suſanna, with Joakim her huſband, and all her kindred, becauſe there was no diſhoneſty found in her.

64 And Daniel became great in the ſight of the people from that day, and thence forward.

65 And king Aſtyages was gathered to his fathers, and Cyrus the Perſian received his kingdom.

CHAP. XIV.

The hiſtory of Bel; and of the great ſerpent worſhipped by the Babylonians.

AND Daniel was the king's gueſt, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſixty veſſels of wine.

3 The king alſo worſhipped him, and went every day to adore him: but Daniel adored his God. And the king ſaid to him: Why doſt thou not adore Bel?

4 And he anſwered, and ſaid to him: Becauſe I do not worſhip idols made with hands, but the living God, that created heaven and earth, and hath power over all fleſh.

5 And the king ſaid to him: Doth not Bel ſeem to thee to be a living God? Seeſt thou not how much he eateth and drinketh every day?

6 Then Daniel ſmiled and ſaid: O king, be not deceived: for this is but clay within, and braſs without, neither hath he eaten at any time.

7 And the king being angry called for his prieſts, and ſaid to them: If you tell me not, who it is that eateth up theſe expences, you ſhall die.

8 But if you can ſhew that Bel eateth theſe things, Daniel ſhall die, becauſe he hath blaſphemed againſt Bel. And Daniel ſaid to the king: Be it done according to thy word.

9 Now the prieſts of Bel were ſeventy beſides their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

10 And the prieſts of Bel ſaid: Behold we go out: and do thou, O king, ſet on the meats, and make ready the wine, and ſhut the door faſt, and ſeal it with thy own ring:

11 And when thou comeſt in the morning, if thou findeſt not that Bel hath eaten up all, we will ſuffer death, or elſe Daniel that hath lied againſt us.

12 And they little regarded it, becauſe they had made under the table a ſecret entrance, and they always came in by it, and conſumed thoſe things.

13 So it came to paſs after they were gone out, the king ſet the meats before Bel: and Daniel commanded his ſervants, and they

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CHAP. XIV. VER. 1. *The king's gueſt.* It ſeems moſt probable, that the king here ſpoken of was Evil-merodach, the ſon and ſucceſſor of Nabuchodonoſor, and a great favourer of the Jews.

brought ashes, and he sifted them all over the temple before the king: and going forth they shut the door, and having sealed it with the king's ring, they departed.

14 But the priests went in by night, according to their custom, with their wives and their children: and they eat and drank up all.

15 And the king arose early in the morning, and Daniel with him.

16 And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17 And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose foot-steps these are.

19 And the king said: I see the foot-steps of men, and women, and children. And the king was angry.

20 Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table.

21 The king therefore put them to death, and delivered Bel into the power of Daniel: who destroyed him, and his temple.

22 And there was a great dragon in that place, and the Babylonians worshipped him.

23 And the king said to Daniel: Behold thou canst not say now, that this is not a living God: adore him therefore.

24 And Daniel said: I adore the Lord my God: for he is the living God: but that is no living God.

25 But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

28 And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

29 And the king saw that they pressed upon him violently: and being constrained by necessity he delivered Daniel to them.

30 And they cast him into the den of lions, and he was there six days.

31 And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them that they might devour Daniel.

32 Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

33 And the Angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions den.

34 And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

35 ‖ And the Angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit. ‖ Ezec. 8. 3.

36 And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37 And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

38 And Daniel arose and eat. And the Angel of the Lord presently set Habacuc again in his own place.

39 And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying: Great art thou, O Lord the God of Daniel. And he drew him out of the lions den.

41 But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

42 Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions den.

VER. 30. *The den of lions.* Daniel was twice cast into the den of lions: once under Darius the Mede, because he had transgressed the king's edict, by praying three times a day; and another time under Evilmerodach by a sedition of the people. This time he remained six days in the lion's den; the other time only one night.

VER. 32. *Habacuc.* The same, as some think, whose prophecy is found among the lesser prophets: but others believe him to be different.

THE PROPHECY OF OSEE.

OSEE, *or* Hoſea, *whoſe name ſignifies* a ſaviour, *was the firſt in the order of time among thoſe who are commonly called* leſſer prophets, *becauſe their prophecies are ſhort. He propheſied in the kingdom of Iſrael, that is, of the ten tribes, about the ſame time that Iſaias propheſied in the kingdom of Juda.*

CHAP. I.

By marrying a harlot, and by the names of his children, the prophet ſets forth the crimes of Iſrael and their puniſhment. He foretells their redemption by Chriſt.

A. M. 3179. Ante C. 825. THE word of the Lord, that came to Oſee the ſon of Beeri, in the days of Ozias, Joathan, Achaz, *and* Ezechias kings of Juda, and in the days of Jeroboam the ſon of Joas king of Iſrael.

2 The beginning of the Lord's ſpeaking by Oſee: and the Lord ſaid to Oſee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication ſhall depart from the Lord.

3 So he went, and took Gomer the daughter of Debelaim: and ſhe conceived, and bore him a ſon.

4 And the Lord ſaid to him: Call his name Jezrahel: for yet a little while, and I will viſit the blood of Jezrahel upon the houſe of Jehu, and I will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And in that day I will break in pieces the bow of Iſrael in the valley of Jezrahel.

6 And ſhe conceived again, and bore a daughter, and he ſaid to him: Call her name, Without mercy: for I will not add any more to have mercy on the houſe of Iſrael, but I will utterly forget them.

7 And I will have mercy on the houſe of Juda, and I will ſave them by the Lord their God: and I will not ſave them by bow, nor by ſword, nor by battle, nor by horſes, nor by horſemen.

8 And ſhe weaned her that was *called* Without mercy. And ſhe conceived, and bore a ſon.

9 And he ſaid: Call his name, Not my people: for you are not my people, and I will not be yours.

10 And the number of the children of Iſrael ſhall be as the ſand of the ſea, that is without meaſure, and ſhall not be numbered. ‖ And it ſhall be in the place where it ſhall be ſaid to them: You are not my people: it ſhall be ſaid to them: *Ye are* the ſons of the living God. ‖ Rom. 9. 26.

CHAP. I. VER. 2. *A wife of fornications.* That is, a wife that hath been given to fornication. This was to repreſent the Lord's proceedings with his people Iſrael, who, by ſpiritual-fornication, were continually offending him.

Ibid. *Children of fornications.* So called from the character of their mother, if not alſo from their own wicked diſpoſitions.

VER. 6. *Without mercy. Lo-Ruhamah.*

VER. 9. *Not my people. Lo-ammi.*

VER. 10. *The number, &c.* viz. of the true Iſraelites, the children of the church of Chriſt.

11 And the children of Juda, and the children of Iſrael ſhall be gathered together: and they ſhall appoint themſelves one head, and ſhall come up out of the land: for great is the day of Jezrahel.

CHAP. II.

Iſrael is juſtly puniſhed for leaving God. The abundance of grace in the church of Chriſt.

SAY ye to your brethren: *You are* my people: and to your ſiſter: *Thou* haſt obtained mercy.

2 Judge your mother, judge *her*: becauſe ſhe is not my wife, and I am not her huſband. Let her put away her fornications from her face, and her adulteries from between her breaſts.

3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born: and I will make her as a wilderneſs, and will ſet her as a land that none can paſs through, and will kill her with drought.

4 And I will not have mercy on her children: for they are the children of fornications.

5 For their mother hath committed fornication, ſhe that conceived them is covered with ſhame: for ſhe ſaid: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6 Wherefore behold I will hedge up thy way with thorns, and I will ſtop it up with a wall, and ſhe ſhall not find her paths.

7 And ſhe ſhall follow after her lovers, and ſhall not overtake them: and ſhe ſhall ſeek them, and ſhall not find, and ſhe ſhall ſay: I will go, and return to my firſt huſband: becauſe it was better with me then, than now.

8 And ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver, and gold, which they have uſed in the ſervice of Baal.

9 Therefore will I return, and take away my corn in its ſeaſon, and my wine in its ſeaſon, and I will ſet at liberty my wool, and my flax, which covered her diſgrace.

10 And now I will lay open her folly in the eyes of her lovers: and no man ſhall deliver her out of my hand:

11 And I will cauſe all her mirth to ceaſe, her ſolemnities, her new-moons, her ſabbaths, and all her feſtival times.

12 And I will deſtroy her vines, and her fig-trees, of which ſhe ſaid: Theſe are my rewards, which my lovers have given me: and I will make her as a foreſt, and the beaſts of the field ſhall devour her.

13 And I will viſit upon her the days of Baalim, to whom ſhe burnt incenſe, and decked herſelf out with her ear-rings, and with her jewels, and went after her lovers, and forgot me, ſaith the Lord.

14 Therefore, behold I will allure her, and will lead her into the wilderneſs: and I will ſpeak to her heart.

15 And I will give her vine-dreſſers out of the ſame place, and the valley of Achor for an opening of hope: and ſhe ſhall ſing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

16 And it ſhall be in that day, ſaith the Lord: *That* ſhe ſhall call me: My huſband, and ſhe ſhall call me no more Baali.

17 And I will take away the names of Baalim out of her mouth, and ſhe ſhall no more remember their name.

18 And in that day I will make a covenant with them, with the beaſts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will deſtroy the bow, and the ſword, and war out of the land: and I will make them ſleep ſecure.

19 And I will eſpouſe thee to me for ever: and I will eſpouſe thee to me in juſtice, and judgment, and in mercy, and in commiſerations.

VER. 11. *One head*, viz. Chriſt.

Ibid. *Great is the day of Jezrahel.* That is, of the ſeed of God: for *Jezrahel* ſignifies the ſeed of God.

CHAP. II. VER. 1. *Say to your brethren, &c.* or, *Call your brethren My people, and your ſiſter Her that hath obtained mercy.* This is connected with the latter end of the foregoing chapter; and relates to the converts of Iſrael.

VER. 2. *Your mother.* The ſynagogue.

VER. 14. *I will allure her, &c.* After all her diſloyalties, I will ſtill allure her by my grace, &c. and ſend her *vine-dreſſers*, viz. the apoſtles; originally her own children, who ſhall *open* to her the gates of *hope*: as heretofore at her coming into the land of promiſe, ſhe had all good ſucceſs after ſhe had ſatisfied the divine juſtice by the execution of Achan in the *valley of Achor*. *Joſue* vii.

VER. 16. *My huſband.* In Hebrew, Iſhi. *Baali* my lord. The meaning of this verſe is: that whereas *Iſhi* and *Baali* were uſed indifferently in thoſe days by wives ſpeaking to their huſbands; the ſynagogue, whom God was pleaſed to conſider as his ſpouſe, ſhould call him only *Iſhi*, and abſtain from the name of *Baali*, becauſe of its affinity with the name of the idol *Baal*.

VER. 17. *Baalim.* It is the plural number of Baal: for there were divers idols of Baal.

VER. 19. *I will eſpouſe thee, &c.* This relates to the happy eſpouſals of Chriſt with his church: which ſhall never be diſſolved.

20 And I will eſpouſe thee to me in faith: and thou ſhalt know that I am the Lord.

21 And it ſhall come to paſs in that day: I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth.

22 And the earth ſhall hear the corn, and the wine, and the oil, and theſe ſhall hear Jezrahel.

23 And I will ſow her unto me in the earth, and I will have mercy on her that was without mercy.

‖ Rom. 9. 25. 1 Peter 2. 10. 24 ‖ And I will ſay to that which was not my people: Thou art my people: and they ſhall ſay: Thou art my God.

CHAP. III.

The prophet is commanded again to love an adultereſs; to ſignify God's love to the ſynagogue. The wretched ſtate of the Jews for a long time, till at laſt they ſhall be converted.

AND the Lord ſaid to me: Go yet again, and love a woman beloved of her friend, and an adultereſs: as the Lord loveth the children of Iſrael, and they look to ſtrange gods, and love the huſks of the grapes.

2 And I bought her to me for fifteen pieces of ſilver, and for a core of barley, and for half a core of barley.

3 And I ſaid to her: Thou ſhalt wait for me many days: thou ſhalt not play the harlot, and thou ſhalt be no man's, and I alſo will wait for thee.

4 For the children of Iſrael ſhall ſit many days without king, and without prince, and without ſacrifice, and without altar, and without ephod, and without theraphim.

‖ Ezec. 34. 23. 5 ‖ And after this the children of Iſrael ſhall return, and ſhall ſeek the Lord their God, and David their king: and they ſhall fear the Lord, and his goodneſs in the laſt days.

CHAP. IV.

God's judgment againſt the ſins of Iſrael: Juda is warned not to follow their example.

HEAR the word of the Lord, ye children of Iſrael, for the Lord ſhall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

2 Curſing, and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood.

3 Therefore ſhall the land mourn, and every one that dwelleth in it ſhall languiſh with the beaſts of the field, and with the fowls of the air: yea the fiſhes of the ſea alſo ſhall be gathered together.

4 But yet let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the prieſt.

5 And thou ſhalt fall to-day, and the prophet alſo ſhall fall with thee: in the night I have made thy mother to be ſilent.

6 My people have been ſilent, becauſe they had no knowledge: becauſe thou haſt rejected knowledge, I will reject thee, that thou ſhalt not do the office of prieſthood to me: and thou haſt forgotten the law of thy God, I alſo will forget thy children.

7 According to the multitude of them ſo have they ſinned againſt me: I will change their glory into ſhame.

8 They ſhall eat the ſins of my people, and ſhall lift up their ſouls to their iniquity.

‖ Iſai. 24. 2. 9 ‖ And there ſhall be like people like prieſt: and I will viſit their ways upon them, and I will repay them their devices.

10 And they ſhall eat and ſhall not be filled: they have committed fornication, and have not ceaſed: becauſe they have forſaken the Lord in not obſerving *his law*.

11 Fornication, and wine, and drunkenneſs take away the underſtanding.

12 My people have conſulted their ſtocks, and their ſtaff hath declared unto them: for the ſpirit of fornication hath deceived them, and they have committed fornication againſt their God.

13 They offered ſacrifice upon the tops of the mountains, and burnt incenſe upon the hills: under the oak, and the poplar, and the turpentine-tree, becauſe the ſhadow thereof was good: therefore ſhall your daughters commit fornication, and your ſpouſes ſhall be adultereſſes.

14 I will not viſit upon your daughters

VER. 21. *Hear the heavens, &c.* All ſhall conſpire in favour of the church, which in the following verſe is called *Jezrahel*, that is, *the ſeed of God*.

VER. 24. *That which was not my people, &c.* This relates to the converſion of the Gentiles.

CHAP. III. VER. 4. *Theraphim.* Images or repreſentations.

VER. 5. *David their king.* That is, Chriſt, who is of the houſe of David.

CHAP. IV. VER. 4. *Let not any man judge, &c.* As if he would ſay: It is in vain to ſtrive with them, or reprove them, they are ſo obſtinate in evil.

when they ſhall commit fornication, and upon your ſpouſes when they ſhall commit adultery: becauſe themſelves converſed with harlots, and offered ſacrifice with the effeminate, and the people that doth not underſtand ſhall be beaten.

15 If thou play the harlot, O Iſrael, at leaſt let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not ſwear: The Lord liveth.

16 For Iſrael hath gone aſtray like a wanton heifer: now will the Lord feed them, as a lamb in a ſpacious place.

17 Ephraim is a partaker with idols, let him alone.

18 Their banquet is ſeparated, they have gone aſtray by fornication: they that ſhould have protected them have loved to bring ſhame upon them.

19 The wind hath bound them up in its wings, and they ſhall be confounded becauſe of their ſacrifices.

CHAP. V.

God's threats againſt the prieſts, the people, and princes of Iſrael, for their idolatry.

HEAR ye this, O prieſts, and hearken, O ye houſe of Iſrael, and give ear, O houſe of the king: for there is a judgment againſt you, becauſe you have been a ſnare to them whom you ſhould have watched over, and a net ſpread upon Thabor.

2 And you have turned aſide victims into the depth: and I *am* the teacher of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now Ephraim hath committed fornication, Iſrael is defiled.

4 They will not ſet their thoughts to return to their God: for the ſpirit of fornication is in the midſt of them, and they have not known the Lord.

5 And the pride of Iſrael ſhall anſwer in his face: and Iſrael, and Ephraim ſhall fall in their iniquity, Juda alſo ſhall fall with them.

6 With their flocks, and with their herds, they ſhall go to ſeek the Lord, and ſhall not find him: he is withdrawn from them.

7 They have tranſgreſſed againſt the Lord, for they have begotten children *that are* ſtrangers: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

9 Ephraim ſhall be in deſolation in the day of rebuke: among the tribes of Iſrael I have ſhewn that which ſhall ſurely be.

10 The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

11 Ephraim is under oppreſſion, *and* broken in judgment: becauſe he began to go after filthineſs.

12 And I *will be* like a moth to Ephraim: and like rottenneſs to the houſe of Juda.

13 And Ephraim ſaw his ſickneſs, and Juda his band: and Ephraim went to the Aſſyrian, and ſent to the avenging king: and he ſhall not be able to heal you, neither ſhall he be able to take off the band from you.

14 For I will be like a lioneſs to Ephraim, and like a lion's whelp to the houſe of Juda: I, I will catch, and go: I will take away, and there is none that can reſcue.

15 I will go and return to my place: until you are conſumed, and ſeek my face.

CHAP. VI.

Affliction ſhall be a means to bring many to Chriſt: a complaint of the untowardneſs of the Jews. God loves mercy more than ſacrifice.

IN their affliction they will riſe early to me: Come, and let us return to the Lord:

2 For he hath taken us, and he will heal us: he will ſtrike, and he will cure us.

3 ‖ He will revive us after two days: on the third day he will raiſe us up, and we ſhall live in his ſight. We ſhall know, and we ſhall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. ‖ 1 Cor. 15. 4.

4 What ſhall I do to thee, O Ephraim? what ſhall I do to thee, O Juda? your mercy *is* as a morning cloud, and as the dew that goeth away in the morning.

VER. 15. *Galgal* and *Bethaven*. Places where idols were worſhipped. *Bethel*, which ſignifies *the houſe of God*, is called, by the prophet, *Bethaven*, that is, the *houſe of vanity*, from Jeroboam's golden calf that was worſhipped there.

CHAP. V. VER. 1. *O prieſts*. What is ſaid of *prieſts* in this prophecy is chiefly underſtood of the prieſts of the kingdom of Iſrael: who were not true prieſts of the race of Aaron; but ſerved the calves at Bethel and Dan.

VER. 7. *Children that are ſtrangers*. That is, aliens from God: and therefore they are threatened with ſpeedy deſtruction.

VER. 10. *As they that take up the bound*: That is, they that remove the boundary, incroaching on the property of their neighbours; figuratively their going beyond the boundary of the laws of God.

5 For this reaſon have I hewed *them* by the prophets, I have ſlain them by the words of my mouth: and thy judgments ſhall go forth as the light.

‖ 1 Kings 15. 22. Eccli. 4. 17. Mat. 9. 13. & 12. 17.

6 ‖ For I deſired mercy, and not ſacrifice: and the knowledge of God more than holocauſts.

7 But they, like Adam, have tranſgreſſed the covenant, there have they dealt treacherouſly againſt me.

8 Galaad *is* a city of workers of idols, ſupplanted with blood.

9 And like the jaws of highway robbers, they conſpire with the prieſts who murder in the way thoſe that paſs out of Sichem: for they have wrought wickedneſs.

10 I have ſeen a horrible thing in the houſe of Iſrael: the fornications of Ephraim there: Iſrael is defiled.

11 And thou alſo, O Juda, ſet thee a harveſt, when I ſhall bring back the captivity of my people.

CHAP. VII.

The manifold ſins of Iſrael, and of their kings, hinder the Lord from healing them.

WHEN I would have healed Iſrael, the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria, for they have committed falſhood, and the thief is come in to ſteal, the robber is without.

2 And leſt they may ſay in their hearts, that I remember all their wickedneſs: their own devices now have beſet them about, they have been done before my face.

3 They have made the king glad with their wickedneſs: and the princes with their lies.

4 They are all adulterers like an oven heated by the baker: the city reſted a little from the mingling of the leaven, till the whole was leavened.

5 The day of our king, the princes began to be mad with wine: he ſtretched out his hand with ſcorners.

6 Becauſe they have applied their heart like an oven, when he laid ſnares for them: he ſlept all the night baking them, in the morning he himſelf was heated as a flaming fire.

7 They were all heated like an oven and have devoured their judges: all their kings have fallen: there is none amongſt them that calleth unto me.

8 Ephraim himſelf is mixed among the nations: Ephraim is become as bread baked under the aſhes, that is not turned.

9 Strangers have devoured his ſtrength, and he knew it not: yea grey hairs alſo are ſpread about upon him, and he is ignorant of it.

10 And the pride of Iſrael ſhall be humbled before his face: and they have not returned to the Lord their God, nor have they ſought him in all theſe.

11 And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Aſſyrians.

12 And when they ſhall go, I will ſpread my net upon them: I will bring them down as the fowl of the air, I will ſtrike them as their congregation hath heard.

13 Wo to them, for they have departed from me: they ſhall be waſted becauſe they have tranſgreſſed againſt me: and I redeemed them: and they have ſpoken lies againſt me.

14 And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

15 And I have chaſtiſed them, and ſtrengthened their arms: and they have imagined evil againſt me.

16 They returned, that they might be without yoke: they became like a deceitful bow: their princes ſhall fall by the ſword, for the rage of their tongue. This is their deriſion in the land of Egypt.

CHAP. VIII.

The Iſraelites are threatened with deſtruction for their impiety and idolatry.

LET there be a trumpet in thy throat like an eagle upon the houſe of the Lord: becauſe they have tranſgreſſed my covenant, and have violated my law.

2 They ſhall call upon me: O my God, we Iſrael know thee.

3 Iſrael hath caſt off the thing that is good, the enemy ſhall purſue him.

4 They have reigned but not by me: they

CHAP. VI. VER. 8. *Supplanted with blood.* That is, undermined and brought to ruin, for ſhedding of blood: and, as it is ſignified in the following verſe, for *conſpiring with the prieſts* (of Bethel) like *robbers*, to *murder in the way* ſuch as *paſſed out of Sichem* to go towards the temple of Jeruſalem. Or elſe *ſupplanted with blood*, ſignifies flowing in ſuch manner with blood, as to ſuffer none to walk there without embruing the *ſoles* of their feet in blood.

CHAP. VII. VER. 3. *Made the king glad, &c.* To pleaſe *Jeroboam*, and their other kings, they have given themſelves up to the wicked worſhip of idols, which are mere falſhood and lies.

have been princes, and I knew not: of their silver, and their gold they have made idols to themselves, that they might perish.

5 Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

6 For itself also is *the invention* of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders webs.

7 For they shall sow wind, and reap a whirlwind: there is no standing stalk in it, the bud shall yield no meal: and if it should yield, strangers shall eat it.

8 Israel is swallowed up: now is he become among the nations like an unclean vessel.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers.

10 But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

11 Because Ephraim hath made many altars to sin: altars are become to him unto sin.

12 I shall write to him my manifold laws, which have been accounted as foreign.

13 They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.

14 And Israel hath forgotten his maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

CHAP. IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel: rejoice not as the nations *do:* for thou hast committed fornication against thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the wine shall deceive them.

3 They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

4 They shall not offer wine to the Lord. neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

5 What will you do in the solemn day, in the day of the feast of the Lord.

6 For behold they are gone because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

7 The days of visitation are come, the days of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

8 The watchman of Ephraim *was* with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

9 ‖ They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin. ‖ Judges 19. 25.

10 I found Israel like grapes in the desert: I saw their fathers like the first fruits of the fig-tree in the top thereof: but they went in to Beelphegor, and alienated themselves to *that* confusion, and became abominable, as those things *were*, which they loved.

11 As for Ephraim, their glory hath flown away like a bird from the birth, and from the womb, and from the conception.

12 And though they should bring up their children, I will make them without children among men: yea and wo to them, when I shall depart from them.

13 Ephraim, as I saw, was a Tyre, founded in beauty: and Ephraim shall bring out his children to the murderer.

14 Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

15 ‖ All their wickedness is in Galgal, for there I hated them: for the wickedness of their devices I will cast them forth out of my house: I will love them no more, all their princes are revolters. ‖ 1 Kings 8. 5.

16 Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

17 My God will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

CHAP. X.

After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.

ISRAEL a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit he hath multiplied altars, according to the plenty of his land he hath abounded with idols.

2 Their heart is divided, now they shall

periſh: he ſhall break down their idols, he ſhall deſtroy their altars.

3 For now they ſhall ſay: We have no king: becauſe we fear not the Lord: and what ſhall a king do to us?

4 You ſpeak words of an unprofitable viſion, and you ſhall make a covenant: and judgment ſhall ſpring up as bitterneſs in the furrows of the field.

5 The inhabitants of Samaria have worſhipped the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its temple *that* rejoiced over it in its glory, becauſe it is departed from it.

6 For itſelf alſo is carried into Aſſyria, a preſent to the avenging king: ſhame ſhall fall upon Ephraim, and Iſrael ſhall be confounded in his own will.

7 Samaria hath made her king to paſs as froth upon the face of the water.

8 And the high places of the idol, the ſin of Iſrael ſhall be deſtroyed: the bur and the thiſtle ſhall grow up over their altars: and they ſhall ſay to the mountains: † Cover us; and to the hills: Fall upon us.

† Iſai. 2. 19. Luke 23. 30. Apoc. 6. 16.

9 ‖ From the days of Gabaa, Iſrael hath ſinned, there they ſtood: the battle in Gabaa againſt the children of iniquity ſhall not overtake them.

‖ Judges 20. 13.

10 According to my deſire I will chaſtiſe them: and the nations ſhall be gathered together againſt them, when they ſhall be chaſtiſed for their two iniquities.

11 Ephraim is a heifer taught to love to tread out corn, but I paſſed over upon the beauty of her neck: I will ride upon Ephraim, Juda ſhall plough, Jacob ſhall break the furrows for himſelf.

‖ Jer. 4. 3. 12 ‖ Sow for yourſelves in juſtice, and reap in the mouth of mercy, break up your fallow ground: but the time to ſeek the Lord is, when he ſhall come that ſhall teach you juſtice.

13 You have ploughed wickedneſs, you have reaped iniquity, you have eaten the fruit of lying: becauſe thou haſt truſted in thy ways, in the multitude of thy ſtrong ones.

14 A tumult ſhall ariſe among thy people: and all thy fortreſſes ſhall be deſtroyed as ‖ Salmana was deſtroyed, by the houſe of him that judged Baal in the day of battle, the mother being daſhed in pieces upon her children. ‖ Judges 8. 17.

15 So hath Bethel done to you, becauſe of the evil of your iniquities.

CHAP. XI.

God proceeds in threatening Iſrael for their ingratitude: yet he will not utterly deſtroy them.

AS the morning paſſeth, ſo hath the king of Iſrael paſſed away. Becauſe Iſrael was a child, and ‖ I loved him: and I called my ſon out of Egypt. ‖ Mat. 2. 15.

2 As they called them, they went away from before their face: they offered victims to Baalim, and ſacrificed to idols.

3 And I was like a foſter-father to Ephraim, I carried them in my arms: and they knew not that I healed them.

4 I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat.

5 He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king: becauſe they would not be converted.

6 The ſword hath begun in his cities, and it ſhall conſume his choſen men, and ſhall devour their heads.

7 And my people ſhall long for my return: but a yoke ſhall be put upon them together, which ſhall not be taken off.

8 How ſhall I deal with thee, O Ephraim, ſhall I protect thee, O Iſrael? ‖ how ſhall I make thee as Adama, ſhall I ſet thee as Seboim? my heart is turned within me, my repentance is ſtirred up. ‖ Gen. 19. 24.

9 I will not execute the fierceneſs of my wrath: I will not return to deſtroy Ephraim: becauſe I am God, and not man: the holy one in the midſt of thee, and I will not enter into the city.

10 They ſhall walk after the Lord, he ſhall roar as a lion: becauſe he ſhall roar, and the children of the ſea ſhall fear.

11 And they ſhall fly away like a bird out

CHAP. X. VER. 5. *The kine of Bethaven.* The golden calves of Jeroboam.

VER. 6. *Itſelf alſo is carried, &c.* One of the golden calves, was given by king Manahem, to Phul king of the Aſſyrians, to engage him to ſtand by him.

VER. 10. *Their two iniquities.* Their two calves.

VER. 14. *As Salmana,* king of the Midianites, *was deſtroyed by the houſe,* that is, by the followers, *of him that judged Baal;* that is, of Gideon, who threw down the altar of Baal; and was therefore called Jerubaal. See *Judges* vi. and viii.

CHAP. XI. VER. 1. *I called my ſon.* viz. Iſrael. But as the calling of Iſrael out of Egypt, was a figure of the calling of Chriſt from thence: therefore this text is alſo applicable to Chriſt, as we learn from St. *Mat.* ii. 15.

VER. 2. *They called.* viz. Moſes and Aaron called: but they went away after other gods, and would not hear.

VER. 8. *Adama, &c. Adama* and *Seboim* were two cities in the neighbourhood of Sodom: and underwent the like deſtruction.

of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.

12 Ephraim hath compassed me about with denials, and the house of Israel with deceit: but Juda went down as a witness with God, and is faithful with the saints.

CHAP. XII.

Israel is reproved for sin. God's favours to them.

EPHRAIM feedeth on the wind, and followeth the *burning* heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

2 Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: he will render to him according to his ways, and according to his devices.

3 ‖ In the womb he supplanted his brother: and by his strength he had success with an Angel. ‖ Gen. 25. 25. & 32. 24.

4 And he prevailed over the Angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

5 Even the Lord the God of hosts, the Lord *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7 *He is like* Chanaan, there is a deceitful balance in his hand, he hath loved oppression.

8 And Ephraim said: But yet I am become rich, I have found me an idol: all my labours shall not find me the iniquity that I have committed.

9 And I *that am* the Lord thy God from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

10 And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

11 If Galaad be an idol, then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.

‖ Gen. 28. 5. 12 ‖ Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.

‡ Exod. 14. 21. & 22. 13 ‡ But the Lord by a prophet brought Israel out of Egypt: and he was preserved by a prophet.

14 Ephraim hath provoked me to wrath with his bitterness, and his blood shall come upon him, and his Lord will render his reproach unto him.

CHAP. XIII.

The judgments of God upon Israel for their sins. Christ shall one day redeem them.

WHEN Ephraim spoke, a horror seized Israel: and he sinned in Baal and died.

2 And now they have sinned more and more: and they have made to themselves a molten thing of their silver as the likeness of idols, the whole is the work of craftsmen: to these they say: Sacrifice men, ye that adore calves.

3 Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

4 ‖ But I *am* the Lord thy God from the land of Egypt: and thou shalt know no God but me, and there is no saviour beside me. ‖ Isai 43. 11.

5 I knew thee in the desert, in the land of the wilderness.

6 According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

7 And I will be to them as a lioness, as a leopard in the way of the Assyrians.

8 I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

9 Destruction is thy own, O Israel: thy help is only in me.

10 Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: ‖ Give me kings and princes. ‖ 1 Kings 8. 5.

11 I will give thee a king in my wrath, and will take *him* away in my indignation.

12 The iniquity of Ephraim is bound up, his sin is hidden.

13 The sorrows of a woman in labour shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

14 I will deliver them out of the hand of death. I will redeem them from death: ‖ O death, I will be thy death, O hell, I will be thy bite: comfort is hidden from my eyes. ‖ 1 Cor. 15. 54. Hebr. 2. 14.

CHAP. XII. VER. 11. *If Galaad be an idol, &c.* That is, if Galaad with all its idols and sacrifices be like a mere idol itself, being brought to nothing by Theglathphalasar: how vain is it to expect, that the idols worshipped in Galgal shall be of any service to the tribes that remain.

15 Because he shall make a separation between brothers: ‡ the Lord will bring a burning wind that shall rise from the desert: and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

Ezec. 19. 12.

CHAP. XIV.

Samaria shall be destroyed. An exhortation to repentance: God's favour through Christ to the penitent.

LET Samaria perish because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be ript up.

2 Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity.

3 Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

4 Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.

5 I will heal their breaches, I will love them freely: for my wrath is turned away from them.

6 I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

7 His branches shall spread, and his glory shall be as the olive-tree: and his smell as that of Libanus.

8 They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

9 Ephraim *shall say*, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found.

10 Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

CHAP. XIV. VER. 1. *Perish because she hath stirred up her God to bitterness.* 'Tis not a curse or imprecation, but a prophecy of what should come to pass.

THE PROPHECY OF JOEL.

JOEL, *whose name, according to* ST. JEROM, *signifies* THE LORD GOD: *or, as others say,* THE COMING DOWN OF GOD: *prophesied about the same time in the kingdom of Judea, as* OSEE *did in the kingdom of Israel. He foretells under figures the great evils that were coming upon the people for their sins: earnestly exhorts them to repentance: and comforts them with the promise of a* TEACHER OF JUSTICE, *viz.* CHRIST JESUS OUR LORD, *and of the coming down of his holy* SPIRIT.

CHAP. I.

The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.

A. M. circiter 3204. Ante C. 800.

THE word of the Lord that came to Joel the son of Phatuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3 Tell ye of this to your children, and let your children tell their children, and their children to another generation.

4 That which the palmer-worm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

5 Awake, ye that are drunk, and weep, and mourn all ye that take delight in drinking sweet wine: for it is cut off from your mouth.

6 For a nation is come up upon my land, strong and without number: his teeth are like

CHAP. I. VER. 4. *That which the palmer-worm hath left, &c.* Some understand this literally of the desolation of the land by these insects: others understand it of the different invasions of the Chaldeans, or other enemies.

the teeth of a lion: and his cheek-teeth as of a lion's whelp.

7 He hath laid my vineyard waſte, and hath pilled off the bark of my fig-tree: he hath ſtripped it bare, and caſt it away: the branches thereof are made white.

8 Lament like a virgin girded with ſack-cloth for the huſband of her youth.

9 Sacrifice and libation is cut off from the houſe of the Lord: the prieſts, the Lord's miniſters, have mourned:

10 The country is deſtroyed, the ground hath mourned: for the corn is waſted, the wine is confounded, the oil hath languiſhed.

11 The huſbandmen are aſhamed, the vine-dreſſers have howled for the wheat, and for the barley, becauſe the harveſt of the field is periſhed.

12 The vineyard is confounded, and the fig-tree hath languiſhed: the pomegranate-tree, and the palm-tree, and the apple-tree, and all the trees of the field are withered: becauſe joy is withdrawn from the children of men.

13 Gird yourſelves, and lament, O ye prieſts, howl, ye miniſters of the altars: go in, lie in ſackcloth, ye miniſters of my God: becauſe ſacrifice and libation is cut off from the houſe of your God.

‖ Infra 2. 15. 14 ‖ Sanctify ye a faſt, call an aſſembly, gather together the ancients, all the inhabitants of the land into the houſe of your God: and cry ye to the Lord:

15 Ah, ah, ah, for the day: becauſe the day of the Lord is at hand, and it ſhall come like deſtruction from the mighty.

16 Is not your food cut off before your eyes, joy and gladneſs from the houſe of our God?

17 The beaſts have rotted in their dung, the barns are deſtroyed, the ſtore-houſes are broken down: becauſe the corn is confounded.

18 Why did the beaſt groan, why did the herds of cattle low? becauſe there is no paſture for them: yea and the flocks of ſheep are periſhed.

19 To thee, O Lord, will I cry: becauſe fire hath devoured the beautiful places of the wilderneſs, and the flame hath burnt all the trees of the country.

20 Yea and the beaſts of the field have looked up to thee, as a garden bed that thirſteth after rain, for the ſprings of waters are dried up, and fire hath devoured the beautiful places of the wilderneſs.

CHAP. II.

The prophet foretells the terrible day of the Lord: exhorts ſinners to a ſincere converſion: and comforts God's people with promiſes of future bleſſings under Chriſt.

BLOW ye the trumpet in Sion, ſound an alarm in my holy mountain, let all the inhabitants of the land tremble: becauſe the day of the Lord cometh, becauſe it is nigh at hand.

2 A day of darkneſs, and of gloomineſs, a day of clouds and whirlwinds: a numerous and ſtrong people as the morning ſpread upon the mountains: the like to it hath not been from the beginning, nor ſhall be after it even to the years of generation and generation.

3 Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleaſure before it, and behind it a deſolate wilderneſs, neither is there any one that can eſcape it.

4 The appearance of them is as the appearance of horſes, and they ſhall run like horſemen.

5 They ſhall leap like the noiſe of chariots upon the tops of mountains, like the noiſe of a flame of fire devouring the ſtubble, as a ſtrong people prepared to battle.

6 At their preſence the people ſhall be in grievous pains: all faces ſhall be made like a kettle.

7 They ſhall run like valiant men: like men of war they ſhall ſcale the wall: the men ſhall march every one on his way, and they ſhall not turn aſide from their ranks.

8 No one ſhall preſs upon his brother: they ſhall walk every one in his path: yea and they ſhall fall through the windows, and ſhall take no harm.

9 They ſhall enter into the city: they ſhall run upon the wall, they ſhall climb up the houſes, they ſhall come in at the windows as a thief.

‖ Iſai. 13. 10. Ezech. 32. 7. Infra 3. 15. Matt. 24. 29. Mark 13. 24. Luke 21. 25. 10 At their preſence the earth hath trembled, the heavens are moved: ‖ the ſun and moon are darkened, and the ſtars have withdrawn their ſhining.

‡ Jer. 30. 7. Amos 5. 18. Soph. 1. 15. 11 And the Lord hath uttered his voice before the face of his army: for his armies are exceeding great, for they are ſtrong and execute his word: ‡ for the day of the Lord is great and very terrible: and who can ſtand it?

CHAP. II. VER. 1. *The day of the Lord.* That is, the time, when he will execute juſtice upon ſinners.

VER. 2. *A numerous and ſtrong people.* The Aſſyrians, or Chaldeans. Others underſtand all this of an army of locuſts laying waſte the land.

12 Now therefore ſaith the Lord: Be converted to me with all your heart, in faſting, and in weeping, and in mourning.

13 And rend your hearts, and not your garments, and turn to the Lord your God: ‖ for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

‖ Pſal. 85. 5. John 4. 2.

14 ‡ Who knoweth but he will return, and forgive, and leave a bleſſing behind him, ſacrifice and libation to the Lord your God?

‡ John 3. 9.

15 Blow the trumpet in Sion, ‖ ſanctify a faſt, call a ſolemn aſſembly,

‖ Supra 1. 14.

16 Gather together the people, ſanctify the church, aſſemble the ancients, gather together the little ones, and them that ſuck at the breaſts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17 Between the porch and the altar the prieſts the Lord's miniſters ſhall weep, and ſhall ſay: Spare, O Lord, ſpare thy people: and give not thy inheritance to reproach, that the heathens ſhould rule over them. Why ſhould they ſay among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath ſpared his people.

19 And the Lord anſwered and ſaid to his people: Behold I will ſend you corn, and wine, and oil, and you ſhall be filled with them: and I will no more make you a reproach among the nations.

20 And I will remove far off from you the northern *enemy*: and I will drive him into a land unpaſſable, and deſert, with his face towards the eaſt ſea, and his hinder part towards the utmoſt ſea: and his ſtench ſhall aſcend, and his rottenneſs ſhall go up, becauſe he hath done proudly.

21 Fear not, O land, be glad and rejoice: for the Lord hath done great things.

22 Fear not, ye beaſts of the fields: for the beautiful places of the wilderneſs are ſprung, for the tree hath brought forth its fruit, the fig-tree, and the vine have yielded their ſtrength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: becauſe he hath given you a teacher of juſtice, and he will make the early and the latter rain to come down to you as in the beginning.

24 And the floors ſhall be filled with wheat, and the preſſes ſhall overflow with wine, and oil.

25 And I will reſtore to you the years which the locuſt, and the bruchus, and the mildew, and the palmer-worm hath eaten; my great hoſt which I ſent upon you.

26 And you ſhall eat in plenty, and ſhall be filled: and you ſhall praiſe the name of the Lord your God, who hath done wonders with you, and my people ſhall not be confounded for ever.

27 And you ſhall know that I am in the midſt of Iſrael: and I *am* the Lord your God, and there is none beſides: and my people ſhall not be confounded for ever.

28 And it ſhall come to paſs after this, ‖ that I will pour out my ſpirit upon all fleſh: and your ſons and your daughters ſhall propheſy: your old men ſhall dream dreams, and your young men ſhall ſee viſions.

‖ Iſai. 44. 3. Acts 2. 17.

29 Moreover upon my ſervants, and handmaids in thoſe days I will pour forth my ſpirit.

30 And I will ſhew wonders in heaven; and in earth, blood, and fire, and vapour of ſmoke.

31 ‖ The ſun ſhall be turned into darkneſs, and the moon into blood: before the great and dreadful day of the Lord doth come.

‖ Supra 2. 10. Matt. 24. 29. Luke 21. 25. Acts 2. 20.

32 And it ſhall come to paſs, ‡ that every one that ſhall call upon the name of the Lord, ſhall be ſaved: for in mount Sion, and in Jeruſalem ſhall be ſalvation, as the Lord hath ſaid, and in the reſidue whom the Lord ſhall call.

‡ Rom. 10. 13.

CHAP. III.

The Lord ſhall judge all nations in the valley of Joſaphat. The evils that ſhall fall upon the enemies of God's people: his bleſſing upon the church of the ſaints.

FOR behold in thoſe days, and in that time when I ſhall bring back the captivity of Juda, and Jeruſalem:

2 I will gather together all nations, and will bring them down into the valley of Joſaphat: and I will plead with them there for my people, and for my inheritance Iſrael, whom they have ſcattered among the nations, and have parted my land.

3 And they have caſt lots upon my people: and the boy they have put in the ſtews, and the girl they have ſold for wine that they might drink.

4 But what have you to do with me, O Tyre, and Sidon, and all the coaſt of the Philiſtines? will you revenge yourſelves on me? and if you revenge yourſelves on me, I will very ſoon return you a recompence upon your own head.

5 For you have taken away my ſilver, and my gold: and my deſirable, and moſt beautiful things you have carried into your temples.

VER. 20. *The northern* enemy. Some underſtand this of Holofernes and his army: others of the locuſts.

6 And the children of Juda, and the children of Jerusalem you have sold to the children of the Greeks, that you might remove them far off from their own country.

7 Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompence upon your own heads.

8 And I will sell your sons, and your daughters by the hands of the children of Juda, and they shall sell them to the Sabeans, a nation far off, for the Lord hath spoken it.

9 Proclaim ye this among the nations: prepare war, rouse up the strong: let them come, let all the men of war come up.

10 Cut your plough-shares into swords, and your spades into spears. Let the weak say: I am strong.

11 Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

12 Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.

|| Apoc. 14. 15. 13 || Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

14 Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

|| Supra 2. 10. & 31. 15 || The sun and the moon are darkened, and the stars have withdrawn their shining.

‡ Jer. 25. 30. Amos 1. 2. 16 ‡ And the Lord shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.

17 And you shall know that I am the Lord your God, dwelling in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall pass through it no more.

|| Amos 9. 13. 18 And it shall come to pass in that day, || that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.

19 Egypt shall be a desolation, and Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

20 And Judea shall be inhabited for ever, and Jerusalem to generation and generation.

21 And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

CHAP. III. VER. 18. *A fountain shall come forth of the house of the Lord, &c.* viz. The fountain of grace in the church militant, and of glory in the church triumphant: which shall water *the torrent* or valley *of thorns*, that is, the souls that before, like barren ground, brought forth nothing but *thorns*: or that were afflicted with the *thorns* of crosses and tribulations.

VER. 20. *Judea*—and *Jerusalem*. That is, the spiritual Jerusalem, viz. the church of Christ.

THE PROPHECY OF AMOS.

AMOS *propheſied in Iſrael about the ſame time as* OSEE : *and was called from following the cattle to denounce* GOD'S *judgments to the people of Iſrael, and the neighbouring nations, for their repeated crimes, in which they continued without repentance.*

CHAP. I.

The prophet threatens Damaſcus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obſtinacy in ſin.

A. M. circiter 3224. Ante C. 780. THE words of Amos, who was among the herdſmen of Thecua: which he ſaw concerning Iſrael in the days of Ozias king of Juda, and in the days of Jeroboam the ſon of Joas king of Iſrael ‖ two years † before the earthquake.

‖ Zach. 14. 5.

† A. M. 3216. Ante C. 788.

2 And he ſaid: ‡ The Lord will roar from Sion, and utter his voice from Jeruſalem: and the beautiful places of the ſhepherds have mourned, and the top of Carmel is withered.

‡ Jer. 25. 30. Joel 3. 16.

3 Thus ſaith the Lord: For three crimes of Damaſcus, and for four I will not convert it: becauſe they have threſhed Galaad with iron wains.

4 And I will ſend a fire into the houſe of Azael, and it ſhall devour the houſes of Benadad.

5 And I will break the bar of Damaſcus: and I will cut off the inhabitants from the plain of the idol, and him that holdeth the ſceptre from the houſe of pleaſure: and the people of Syria ſhall be carried away to Cyrene, ſaith the Lord.

6 Thus ſaith the Lord: For three crimes of Gaza, and for four I will not convert it: becauſe they have carried away a perfect captivity to ſhut them up in Edom.

7 And I will ſend a fire on the wall of Gaza, and it ſhall devour the houſes thereof.

8 And I will cut off the inhabitant from Azotus, and him that holdeth the ſceptre from Aſcalon: and I will turn my hand againſt Accaron, and the reſt of the Philiſtines ſhall periſh, ſaith the Lord God.

9 Thus ſaith the Lord: For three crimes of Tyre, and for four I will not convert it: becauſe they have ſhut up an entire captivity in Edom, and have not remembered the covenant of brethren.

10 And I will ſend a fire upon the wall of Tyre, and it ſhall devour the houſes thereof.

11 Thus ſaith the Lord: For three crimes of Edom, and for four I will not convert him: becauſe he hath purſued his brother with the ſword, and hath caſt off all

CHAP. I. VER. 1. *The earthquake.* Many underſtand this of a great *earthquake*, which, they ſay, was felt at the time that king Ozias attempted to offer incenſe in the temple. But the beſt chronologiſts prove that the earthquake here ſpoken of muſt have been before that time: becauſe Jeroboam the ſecond, under whom Amos propheſied, was dead long before that attempt of Ozias.

VER. 3. *For three crimes—and for four.* That is, for their many unrepented of crimes.

Ibid. *I will not convert it.* That is, I will not ſpare them, nor turn away the puniſhments I deſign to inflict upon them.

pity, and hath carried on his fury, and hath kept his wrath to the end.

12 I will ſend a fire into Theman: and it ſhall devour the houſes of Boſra.

13 Thus ſaith the Lord: For three crimes of the children of Ammon, and for four I will not convert him: becauſe he hath ript up the women with child of Galaad to enlarge his border.

14 And I will kindle a fire in the wall of Rabba: and it ſhall devour the houſes thereof with ſhouting in the day of battle, and with a whirlwind in the day of trouble.

15 And Melchom ſhall go into captivity, both he, and his princes together, ſaith the Lord.

CHAP. II.

The judgments with which God threatens Moab, Juda, and Iſrael for their ſins, and their ingratitude.

THUS ſaith the Lord: For three crimes of Moab, and for four I will not convert him: becauſe he hath burnt the bones of the king of Edom even to aſhes.

2 And I will ſend a fire into Moab, and it ſhall devour the houſes of Carioth: and Moab ſhall die with a noiſe, with the ſound of the trumpet:

3 And I will cut off the judge from the midſt thereof, and will ſlay all his princes with him, ſaith the Lord.

4 Thus ſaith the Lord: For three crimes of Juda, and for four I will not convert him: becauſe he hath caſt away the law of the Lord, and hath not kept his commandments: for their idols have cauſed them to err, after which their fathers have walked.

5 And I will ſend a fire into Juda, and it ſhall devour the houſes of Jeruſalem.

6 Thus ſaith the Lord: For three crimes of Iſrael, and for four I will not convert him: becauſe he hath ſold the juſt man for ſilver, and the poor man for a pair of ſhoes.

7 They bruiſe the heads of the poor upon the duſt of the earth, and turn aſide the way of the humble: and the ſon and his father have gone to the *ſame* young woman, to profane my holy name.

8 And they ſat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the houſe of their God.

9 ‖ Yet I caſt out the Amorrhite before their face: whoſe height was like the height of cedars, and who was ſtrong as an oak: and I deſtroyed his fruit from above, and his roots beneath. ‖ Num. 21. 24. Deut. 2. 24.

10 ‡ It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderneſs, that you might poſſeſs the land of the Amorrhite. ‡ Exod. 14. 22. Deut. 8. 24.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. Is it not ſo, O ye children of Iſrael, ſaith the Lord?

12 And you will preſent wine to the Nazarites: and command the prophets, ſaying: Propheſy not.

13 Behold, I will ſcreek under you, as a wain ſcreeketh that is laden with hay.

14 And flight ſhall periſh from the ſwift, and the valiant ſhall not poſſeſs his ſtrength, neither ſhall the ſtrong ſave his life.

15 And he that holdeth the bow ſhall not ſtand, and the ſwift of foot ſhall not eſcape, neither ſhall the rider of the horſe ſave his life.

16 And the ſtout of heart among the valiant ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

The evils that ſhall fall upon Iſrael for their ſins.

HEAR the word that the Lord hath ſpoken concerning you, O ye children of Iſrael: concerning the whole family that I brought up out of the land of Egypt, ſaying:

2 You only have I known of all the families of the earth: therefore will I viſit upon you all your iniquities.

3 Shall two walk together, except they be agreed?

4 Will a lion roar in the foreſt, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

5 Will the bird fall into the ſnare upon the earth, if there be no fowler? Shall the ſnare be taken up from the earth, before it hath taken ſomewhat?

6 Shall the trumpet ſound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done?

VER. 15. *Melchom.* The god or idol of the Ammonites, otherwiſe called Moloch, and Melech; which in Hebrew ſignifies a *king*, and Melchom *their king*.

CHAP. II. VER. 13. *I will ſcreek.* Unable to bear any longer the enormous load of your ſins, &c. The Spirit of God, as St. Jerom takes notice, accommodates himſelf to the education of the prophet, and inſpires him with compariſons taken from country affairs.

CHAP. III. VER. 2. *Viſit upon.* That is, puniſh.

VER. 6. *Evil in a city.* He ſpeaks of the *evil* of puniſhments of war, famine, peſtilence, deſolation, &c. but not of the *evil* of ſin, of which God is not the author.

7 For the Lord God doth nothing without revealing his ſecret to his ſervants the prophets.

8 The lion ſhall roar, who will not fear? The Lord God hath ſpoken, who ſhall not prophefy?

9 Publiſh it in the houſes of Azotus, and in the houſes of the land of Egypt: and ſay: Aſſemble yourſelves upon the mountains of Samaria, and behold the many follies in the midſt thereof, and them that ſuffer oppreſſion in the inner rooms thereof.

10 And they have not known to do the right thing, ſaith the Lord, ſtoring up iniquity, and robberies in their houſes.

11 Therefore thus ſaith the Lord God: The land ſhall be in tribulation, and ſhall be compaſſed about: and thy ſtrength ſhall be taken away from thee, and thy houſes ſhall be ſpoiled.

12 Thus ſaith the Lord: As if a ſhepherd ſhould get out of the lion's mouth two legs, or the tip of the ear: ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in a piece of a bed, and in the couch of Damaſcus.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord the God of hoſts:

14 That in the day when I ſhall begin to viſit the tranſgreſſions of Iſrael, I will viſit upon him, and upon the altars of Bethel: and the horns of the altars ſhall be cut off, and ſhall fall to the ground.

15 And I will ſtrike the winter-houſe with the ſummer-houſe: and the houſes of ivory ſhall periſh, and many houſes ſhall be deſtroyed, ſaith the Lord.

CHAP. IV.

The Iſraelites are reproved for their oppreſſing the poor, for their idolatry, and their incorrigibleneſs.

HEAR this word, ye fat kine that are in the mountains of Samaria: you that oppreſs the needy, and cruſh the poor: that ſay to your maſters: Bring, and we will drink.

2 The Lord God hath ſworn by his holineſs, that lo the days ſhall come upon you, when they ſhall lift you up on pikes, and what ſhall remain of you in boiling pots.

3 And you ſhall go out at the breaches one over-againſt the other, and you ſhall be caſt forth into Armon, ſaith the Lord.

4 Come ye to Bethel, and do wickedly: to Galgal, and multiply tranſgreſſions: and bring in the morning your victims, your tithes in three days.

5 And offer a ſacrifice of praiſe with leaven: and call free offerings, and proclaim it: for ſo you would do, O children of Iſrael, ſaith the Lord God.

6 Whereupon I alſo have given you dulneſs of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, ſaith the Lord.

7 I alſo have withholden the rain from you, when there were yet three months to the harveſt: and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

8 And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, ſaith the Lord.

9 ‖ I ſtruck you with a burning wind, and with mildew, the palmer-worm hath eaten up your many gardens, and your vineyards: your olive-groves, and fig-groves: yet you returned not to me, ſaith the Lord. ‖ Aggeus 2. 18.

10 I ſent death upon you in the way of Egypt, I ſlew your young men with the ſword, even to the captivity of your horſes: and † made the ſtench of your camp to come up into your noſtrils: yet you returned not to me, ſaith the Lord.

11 I deſtroyed *ſome of* you, ‖ as God deſtroyed Sodom and Gomorrha, and you were as a firebrand plucked out of the burning: yet you returned not to me, ſaith the Lord. ‖ Gen. 19. 24.

12 Therefore I will do theſe things to thee, O Iſrael: and after I ſhall have done theſe things to thee, be prepared to meet thy God, O Iſrael.

13 For behold he that formeth the mountains and createth the wind, and declareth his word to man, he that maketh the morning miſt, and walketh upon the high places of the earth: the Lord the God of hoſts is his name.

CHAP. V.

A lamentation for Iſrael: an exhortation to return to God.

HEAR ye this word, which I take up concerning you for a lamentation. The houſe of Iſrael is fallen, and it ſhall riſe no more.

CHAP. IV. VER. 1. *Fat kine.* He means the great ones that lived in plenty and wealth.

VER. 3. *Armon.* A foreign country: ſome underſtand it of Armenia.

2 The virgin of Iſrael is caſt down upon her land, there is none to raiſe her up.

3 For thus ſaith the Lord God: The city, out of which came forth a thouſand, there ſhall be left in it a hundred: and out of which there came a hundred, there ſhall be left in it ten, in the houſe of Iſrael.

4 For thus ſaith the Lord to the houſe of Iſrael: Seek ye me, and you ſhall live.

5 But ſeek not Bethel, and go not into Galgal, neither ſhall you paſs over to Berſabee: for Galgal ſhall go into captivity, and Bethel ſhall be unprofitable.

6 Seek ye the Lord, and live: leſt the houſe of Joſeph be burnt with fire, and it ſhall devour, and there ſhall be none to quench Bethel.

7 You that turn judgment into wormwood, and forſake juſtice in the land.

8 *Seek* him that maketh Arcturus, and Orion, and that turneth darkneſs into morning, and that changeth day into night: ‖ Infra 9. 6. ‖ that calleth the waters of the ſea, and poureth them out upon the face of the earth: The Lord is his name.

9 He that with a ſmile bringeth deſtruction upon the ſtrong, and waſte upon the mighty.

10 They have hated him that rebuketh in the gate: and have abhorred him that ſpeaketh perfectly.

11 Therefore becauſe you robbed the poor, and took the choice prey from him: ‖ Soph. 1. 13. ‖ you ſhall build houſes with ſquare ſtone, and ſhall not dwell in them: you ſhall plant moſt delightful vineyards, and ſhall not drink the wine of them.

12 Becauſe I know your manifold crimes, and your grievous ſins: enemies of the juſt, taking bribes, and oppreſſing the poor in the gate.

13 Therefore the prudent ſhall keep ſilence at that time, for it is in an evil time.

14 Seek ye good, and not evil, that you may live: and the Lord the God of hoſts will be with you, as you have ſaid.

‖ Pſal. 96. 10. Rom. 12. 9. 15 ‖ Hate evil, and love good, and eſtabliſh judgment in the gate: it may be the Lord the God of hoſts may have mercy on the remnant of Joſeph.

16 Therefore thus ſaith the Lord the God of hoſts the ſovereign Lord: In every ſtreet *there ſhall be* wailing: and in all places that are without, they ſhall ſay: Alas, alas! and they ſhall call the huſbandman to mourning, and ſuch as are ſkilful in lamentation to lament.

17 And in all vineyards there ſhall be wailing: becauſe I will paſs through in the midſt of thee, ſaith the Lord.

18 ‖ Wo to them that deſire the day of the Lord: to what end is it for you? the day of the Lord *is* darkneſs, and not light. ‖ Jer. 30. 7. Joel 2. 11. Soph. 1. 15.

19 As if a man ſhould flee from the face of a lion, and a bear ſhould meet him: or enter into the houſe, and lean with his hand upon the wall, and a ſerpent ſhould bite him.

20 Shall not the day of the Lord be darkneſs, and not light: and obſcurity, and no brightneſs in it?

21 ‖ I hate, and have rejected your feſtivities: and I will not receive the odour of your aſſemblies. ‖ Iſai. 1. 11. Jerem. 6. 20. Malac. 1. 12.

22 And if you offer me holocauſts, and your gifts, I will not receive them: neither will I regard the vows of your fat beaſts.

23 Take away from me the tumult of thy ſongs: and I will not hear the canticles of thy harp.

24 But judgment ſhall be revealed as water, and juſtice as a mighty torrent.

25 ‖ Did you offer victims and ſacrifices to me in the deſert for forty years, O houſe of Iſrael? ‖ Acts 7. 42.

26 But you carried a tabernacle for your Moloch, and the image of your idols, the ſtar of your god, which you made to yourſelves.

27 And I will cauſe you to go into captivity beyond Damaſcus, ſaith the Lord, the God of hoſts is his name.

CHAP. VI.

The deſolation of Iſrael for their pride and luxury.

WO to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with ſtate into the houſe of Iſrael. Luke 6. 24.

2 Paſs ye over to Chalane, and ſee, and go from thence into Emath the great: and

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CHAP. V. VER. 5. *Bethel,—Galgal,—Berſabee.* The places where they worſhipped their idols.

VER. 8. *Arcturus and Orion. Arcturus* is a bright ſtar in the north: *Orion* a beautiful conſtellation in the ſouth.

VER. 9. *With a ſmile.* That is, with all eaſe, and without making any effort.

VER. 25. *Did you offer, &c.* Except the ſacrifices that were offered at the firſt, in the dedication of the tabernacle, the Iſraelites offered no ſacrifices in the deſert.

VER. 26. *A tabernacle, &c.* All this alludes to the idolatry which they committed, when they were drawn away by the daughters of Moab to the worſhip of their gods. *Numb.* xxv.

go down into Geth of the Philiſtines, and to all the beſt kingdoms of theſe: if their border be larger than your border.

3 You that are ſeparated unto the evil day: and that approach to the throne of iniquity.

4 You that ſleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midſt of the herd.

5 You that ſing to the ſound of the pſaltery: they have thought themſelves to have inſtruments of muſic like David.

6 That drink wine in bowls, and anoint themſelves with the beſt ointments: and they are not concerned for the affliction of Joſeph.

7 Wherefore now they ſhall go captive at the head of them that go into captivity: and the faction of the luxurious ones ſhall be taken away.

‖ Jerem. 51. 14. 8 ‖ The Lord God hath ſworn by his own ſoul, ſaith the Lord the God of hoſts: I deteſt the pride of Jacob, and I hate his houſes, and I will deliver up the city with the inhabitants thereof.

9 And if there remain ten men in one houſe, they alſo ſhall die.

10 And a man's kinſman ſhall take him up, and ſhall burn him, that he may carry the bones out of the houſe: and he ſhall ſay to him that is in the inner rooms of the houſe: Is there yet any with thee?

11 And he ſhall anſwer: There is an end. And he ſhall ſay to him: Hold thy peace, and mention not the name of the Lord.

12 For behold the Lord hath commanded, and he will ſtrike the greater houſe with breaches, and the leſſer houſe with clefts.

13 Can horſes run upon the rocks, or can any one plough with buffles, for you have turned judgment into bitterneſs, and the fruit of juſtice into wormwood?

14 You that rejoice in a thing of naught: you that ſay: Have we not taken unto us horns by our own ſtrength?

15 But behold, I will raiſe up a nation againſt you, O houſe of Iſrael, ſaith the Lord the God of hoſts: and they ſhall deſtroy you from the entrance of Emath, even to the torrent of the deſert.

CHAP. VII.

The prophet ſees, in three viſions, evils coming upon Iſrael: he is accuſed of treaſon by the falſe prieſt of Bethel.

THESE things the Lord God ſhewed to me: and behold the locuſt was formed in the beginning of the ſhooting up of the latter rain, and lo *it was* the latter rain after the king's mowing.

2 And it came to paſs, that when they had made an end of eating the graſs of the land, I ſaid: O Lord God, be merciful, I beſeech thee: who ſhall raiſe up Jacob, for he is very little?

3 The Lord had pity upon this: It ſhall not be, ſaid the Lord.

4 Theſe things the Lord God ſhewed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep, and eat up a part at the ſame time.

5 And I ſaid: O Lord God, ceaſe, I beſeech thee: who ſhall raiſe up Jacob, for he is a little one?

6 The Lord had pity upon this: Yea this alſo ſhall not be, ſaid the Lord God.

7 Theſe things the Lord ſhewed to me: and behold the Lord *was* ſtanding upon a plaſtered wall, and in his hand a maſon's trowel.

8 And the Lord ſaid to me: What ſeeſt thou, Amos? And I ſaid: A maſon's trowel. And the Lord ſaid: Behold, I will lay down the trowel in the midſt of my people Iſrael: I will plaſter them over no more.

9 And the high places of the idol ſhall be thrown down, and the ſanctuaries of Iſrael ſhall be laid waſte: and I will riſe up againſt the houſe of Jeroboam with the ſword.

10 And Amaſias the prieſt of Bethel ſent to Jeroboam king of Iſrael, ſaying: Amos hath rebelled againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus ſaith Amos: Jeroboam ſhall die by the ſword, and Iſrael ſhall be carried away captive out of their own land.

12 And Amaſias ſaid to Amos: Thou ſeer, go, flee away into the land of Juda: and eat bread there, and propheſy there.

CHAP. VII. VER. 1. *The locuſt, &c.* Theſe judgments by locuſts and fire, which, by the prophet's interceſſion, were moderated, ſignify the former invaſions of the Aſſyrians under *Phul* and *Teglathphalaſar*, before the utter deſolation of Iſrael by *Salmanaſar*.

VER. 11. *Jeroboam ſhall die by the ſword.* The prophet did not ſay this; but that the Lord would *riſe up againſt the houſe of Jeroboam with the ſword*: which was verified, when Zacharias the ſon and ſucceſſor of Jeroboam was ſlain by the ſword, 4 *Kings*, xv. 10.

13 But propheſy not again any more in Bethel: becauſe it is the king's ſanctuary, and it is the houſe of the kingdom.

14 And Amos anſwered, and ſaid to Amaſias: I am not a prophet, nor am I the ſon of a prophet: but I am a herdſman plucking wild figs.

15 And the Lord took me when I followed the flock, and the Lord ſaid to me: Go, propheſy to my people Iſrael.

16 And now hear thou the word of the Lord: Thou ſayeſt: Thou ſhalt not propheſy againſt Iſrael, and thou ſhalt not drop *thy word* upon the houſe of the idol.

17 Therefore thus ſaith the Lord: Thy wife ſhall play the harlot in the city, and thy ſons, and thy daughters ſhall fall by the ſword, and thy land ſhall be meaſured by a line: and thou ſhalt die in a polluted land, and Iſrael ſhall go into captivity out of their land.

CHAP. VIII.

Under the figure of a hook, which bringeth down the fruit, the approaching deſolation of Iſrael is foreſhewed for their avarice and injuſtices.

THESE things the Lord ſhewed to me: and behold a hook to draw down the fruit.

2 And he ſaid: What ſeeſt thou, Amos? And I ſaid: A hook to draw down fruit. And the Lord ſaid to me: The end is come upon my people Iſrael: I will not again paſs by them any more.

3 And the hinges of the temple ſhall ſcreek in that day, ſaith the Lord God: many ſhall die: ſilence ſhall be caſt in every place.

4 Hear this, you that cruſh the poor, and make the needy of the land to fail,

5 Saying: when will the month be over, and we ſhall ſell our wares: and the ſabbath, and we ſhall open the corn: that we may leſſen the meaſure, and increaſe the ſickle, and may convey in deceitful balances,

6 That we may poſſeſs the needy for money, and the poor for a pair of ſhoes, and may ſell the refuſe of the corn?

7 The Lord hath ſworn againſt the pride of Jacob: Surely I will never forget all their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein: and riſe up altogether as a river, and be caſt out, and run down as the river of Egypt?

9 And it ſhall come to paſs in that day, ſaith the Lord God, that the ſun ſhall go down at mid-day, and I will make the earth dark in the day of light:

10 ‖ And I will turn your feaſts into mourning, and all your ſongs into lamentation: and I will bring up ſackcloth upon every back of yours, and baldneſs upon every head: and I will make it as the mourning of an only ſon, and the latter end thereof as a bitter day. ‖ Tobias 2. 6. 1 Mac. 1. 41.

11 Behold the days come, ſaith the Lord, and I will ſend forth a famine into the land: not a famine of bread, nor a thirſt of water, but of hearing the word of the Lord.

12 And they ſhall move from ſea to ſea, and from the north to the eaſt: they ſhall go about ſeeking the word of the Lord, and ſhall not find it.

13 In that day the fair virgins, and the young men ſhall faint for thirſt.

14 They that ſwear by the ſin of Samaria, and ſay: Thy God, O Dan, liveth: and the way of Berſabee liveth: and they ſhall fall, and ſhall riſe no more.

CHAP. IX.

The certainty of the deſolation of Iſrael: the reſtoring of the tabernacle of David, and the converſion of the Gentiles to the church; which ſhall flouriſh for ever.

I SAW the Lord ſtanding upon the altar, and he ſaid: Strike the hinges, and let the lintels be ſhook: for there is covetouſneſs in the head of them all, and I will ſlay the laſt of them with the ſword: there ſhall be no flight for them: they ſhall flee, and he that ſhall flee of them ſhall not be delivered.

2 ‖ Though they go down even to hell, thence ſhall my hand bring them out: and though they climb up to heaven, thence will I bring them down. ‖ Pſal. 138. 8.

3 And though they be hid in the top of Carmel, I will ſearch and take them away from thence: and though they hide themſelves from my eyes in the depth of the ſea, there will I command the ſerpent and he ſhall bite them.

4 And if they go into captivity before their enemies, there will I command the ſword, and it ſhall kill them ‖. And I will ſet my eyes upon them for evil, and not for good. ‖ Jerem. 44. 11.

5 And the Lord the God of hoſts, *is he*

VER. 14. *I am not a prophet.* That is, I am not a prophet by education: nor is propheſying my calling or profeſſion: but I am a herdſman, whom God was pleaſed to ſend hither to propheſy to Iſrael.

VER. 16. *The houſe of the idol.* viz. of the calf, worſhipped in Bethel.

who toucheth the earth, and it ſhall melt: and all that dwell therein ſhall mourn: and it ſhall riſe up as a river, and ſhall run down as the river of Egypt.

6 He that buildeth his aſcenſion in heaven, and hath founded his bundle upon the earth: ‖ who calleth the waters of the ſea, and poureth them out upon the face of the earth, the Lord is his name.

‖ Supra 5. 3.

7 Are not you as the children of the Ethiopians unto me, O children of Iſrael, ſaith the Lord? did not I bring up Iſrael out of the land of Egypt: ‖ and the Paleſtines out of Cappadocia, and the Syrians out of Cyrene?

‖ Deut. 2. 25. Jerem. 47. 4.

8 Behold the eyes of the Lord God *are* upon the ſinful kingdom, and I will deſtroy it from the face of the earth: but yet I will not utterly deſtroy the houſe of Jacob, ſaith the Lord.

9 For behold I will command, and I will ſift the houſe of Iſrael among all nations, as corn is ſifted in a ſieve: and there ſhall not a little ſtone fall to the ground.

10 All the ſinners of my people ſhall fall by the ſword: who ſay: The evils ſhall not approach, and ſhall not come upon us.

11 In that day ‖ I will raiſe up the tabernacle of David, that is fallen: and I will cloſe up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

‖ Acts 15. 16.

12 That they may poſſeſs the remnant of Edom, and all nations, becauſe my name is invoked upon them: ſaith the Lord that doth theſe things.

13 Behold the days come, ſaith the Lord, when the ploughman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed: and ‖ the mountains ſhall drop ſweetneſs, and every hill ſhall be tilled.

‖ Joel 3. 18.

14 And I will bring back the captivity of my people Iſrael: and they ſhall build the abandoned cities, and inhabit *them*: and they ſhall plant vineyards, and drink the wine of them: and ſhall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land, which I have given them, ſaith the Lord thy God.

CHAP. IX. VER. 6. *His aſcenſion.* That is, his high throne.

Ibid. *His bundle.* That is, his church, bound up together by the bands of one faith and communion.

VER. 7. *As the children of the Ethiopians.* That is, as black as they, by your iniquities.

VER. 13. *Shall overtake, &c.* By this is meant the great abundance of ſpiritual bleſſings; which, as it were, by a conſtant ſucceſſion ſhall enrich the church of Chriſt.

THE PROPHECY OF ABDIAS.

ABDIAS, *whoſe name is interpreted* THE SERVANT OF THE LORD, *is believed to have propheſied about the ſame time as* OSEE, JOEL, *and* AMOS: *though ſome of the Hebrews, who believe him to be the ſame with* ACHAB'S *ſteward, make him much more ancient. His prophecy is the ſhorteſt of any in number of words, but yields to none, ſays* St. JEROM, *in the ſublimity of myſteries. It contains but one Chapter.*

CHAP. I.

The deſtruction of Edom for their pride: and the wrongs they did to Jacob: the ſalvation and victory of Iſrael.

A. M. circiter 3224. Ante C. 780.

THE viſion of Abdias. Thus ſaith the Lord God to Edom: ‖ We have heard a rumour from the Lord, and he hath ſent an ambaſſador to the nations: Ariſe, and let us riſe up to battle againſt him.

‖ Jerem. 49. 14.

2 Behold I have made thee ſmall among the nations: thou art exceeding contemptible.

3 The pride of thy heart hath lifted thee up, who dwelleſt in the clefts of the rocks, and ſetteſt up thy throne on high: who ſayſt in thy heart: Who ſhall bring me down to the ground?

4 Though thou be exalted as an eagle, and

though thou ſet thy neſt among the ſtars: thence will I bring thee down, ſaith the Lord.

5 If thieves had gone in to thee, if robbers by night, how wouldſt thou have held thy peace? would they not have ſtolen till they had enough? if the grape-gatherers had come into thee, would they not have left thee at the leaſt a cluſter?

6 How have they ſearched Eſau, how have they ſought out his hidden things?

7 They have ſent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed againſt thee: they that eat with thee, ſhall lay ſnares under thee: there is no wiſdom in him.

‖ Iſai. 29. 14. 1 Cor. 1. 19.

8 ‖ Shall not I in that day, ſaith the Lord, deſtroy the wiſe out of Edom, and underſtanding out of the mount of Eſau.

9 And thy valiant men of the ſouth ſhall be afraid, that man may be cut off from the mount of Eſau.

‡ Gen. 27. 42.

10 ‡ For the ſlaughter, and for the iniquity againſt thy brother Jacob, confuſion ſhall cover thee, and thou ſhalt periſh for ever.

11 In the day when thou ſtoodeſt againſt him, when ſtrangers carried away his army captive, and foreigners entered into his gates, and caſt lots upon Jeruſalem: thou alſo waſt as one of them.

12 But thou ſhalt not look on in the day of thy brother, in the day of his leaving his country: and thou ſhalt not rejoice over the children of Juda, in the day of their deſtruction: and thou ſhalt not magnify thy mouth in the day of diſtreſs.

13 Neither ſhalt thou enter into the gate of my people in the day of their ruin: neither ſhalt thou alſo look on in his evils in the day of his calamity: and thou ſhalt not be ſent out againſt his army in the day of his deſolation.

14 Neither ſhalt thou ſtand in the croſs-ways to kill them that flee: and thou ſhalt not ſhut up them that remain of him in the day of tribulation.

15 For the day of the Lord is at hand upon all nations: as thou haſt done, ſo ſhall it be done to thee: he will turn thy reward upon thy own head.

16 For as you have drunk upon my holy mountain, ſo all nations ſhall drink continually: and they ſhall drink, and ſup up, and they ſhall be as though they were not.

17 And in mount Sion ſhall be ſalvation, and it ſhall be holy: and the houſe of Jacob ſhall poſſeſs thoſe that poſſeſſed them.

18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau ſtubble: and they ſhall be kindled in them, and ſhall devour them: and there ſhall be no remains of the houſe of Eſau, for the Lord hath ſpoken it.

19 And they that are toward the ſouth, ſhall inherit the mount of Eſau, and they that are in the plains, the Philiſtines: and they ſhall poſſeſs the country of Ephraim, and the country of Samaria: and Benjamin ſhall poſſeſs Galaad.

20 And the captivity of this hoſt of the children of Iſrael, all the places of the Chananites even to Sarepta: and the captivity of Jeruſalem that is in Boſphorus, ſhall poſſeſs the cities of the ſouth.

21 And ſaviours ſhall come up into mount Sion to judge the mount of Eſau: and the kingdom ſhall be for the Lord.

CHAP. I. VER. 12. *Thou ſhalt not look, &c.* or, *thou ſhouldſt not, &c.* It is a reprehenſion for what they had done, and at the ſame time a declaration that theſe things ſhould not paſs unpuniſhed.

Ibid. *Thou ſhalt not magnify thy mouth.* That is, thou ſhalt not ſpeak arrogantly againſt the children of Juda as inſulting them in their diſtreſs.

THE

PROPHECY OF JONAS.

JONAS *prophesied in the reign of* JEROBOAM *the second: as we learn from* 4 Kings xiv. 35. *To whom also he foretold his success in restoring all the borders of Israel. He was of* GETH-OPHER *in the tribe of* ZABULON, *and consequently of* GALILEE: *which confutes that assertion of the Pharisees,* John vii. 52. *that no prophet ever rose out of* GALILEE. *He prophesied and prefigured in his own person the death and resurrection of* CHRIST: *and was the only one among the prophets that was sent to preach to the Gentiles.*

CHAP. I.

Jonas being sent to preach in Ninive, fleeth away by sea: a tempest riseth: of which he being found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.

A. M. circiter 3197. Ante C. 807.

NOW the word of the Lord came to Jonas the son of Amathi, saying:

2 Arise, and go to Ninive the great city, and preach in it: for the wickedness thereof is come up before me.

3 And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord.

4 But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

6 And the ship-master came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish.

7 And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

8 And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

9 And he said to them: I am a Hebrew, and I fear the Lord the God of heaven, who made both the sea and the dry land.

10 And the men were greatly afraid, and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord: because he had told them.)

11 And they said to him: What shall we do to thee, that the sea may be calm to us? for the sea flowed and swelled.

12 And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

13 And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them.

14 And they cried to the Lord, and said:

CHAP. I. VER. 2. *Ninive.* The capital city of the Assyrian empire.

VER. 3. *Tharsis.* Which some take to be Tharsus of Cilicia, others to be Tartessus of Spain, others to be Carthage.

VER. 5. *A deep sleep.* This is a lively image of the insensibility of sinners, fleeing from God, and threatened on every side with his judgments: and yet sleeping as if they were secure.

We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 And they took Jonas, and cast him into the sea, and the sea ceased from raging.

16 And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

CHAP. II.

Jonas is swallowed up by a great fish; he prayeth with confidence in God; and the fish casteth him out on the dry land.

NOW the Lord prepared a great fish to swallow up Jonas: ‖ and Jonas was in the belly of the fish three days and three nights.

‖ Matt. 12. 40. & 16. 4. Luke 11. 30. 1 Cor. 15. 4.

2 And Jonas prayed to the Lord his God out of the belly of the fish.

3 And he said: ‡ I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

‡ Psal. 119. 1.

4 And thou hast cast me forth into the deep in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

5 And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

6 ‖ The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

‖ Psal. 68. 1.

7 I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord my God.

8 When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.

9 They that in vain observe vanities, forsake their own mercy.

10 But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for *my* salvation to the Lord.

11 And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

CHAP. III.

Jonas is sent again to preach in Ninive. Upon their fasting and repentance, God recalleth the sentence by which they were to be destroyed.

AND the word of the Lord came to Jonas the second time, saying:

2 Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee.

3 And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three days journey.

4 And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed.

5 ‖ And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.

‖ Matt. 12. 41. Luke 11. 32.

6 And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen, nor sheep, taste any thing: let them not feed, nor drink water.

8 And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

9 ‖ Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?

‖ Jer. 18. 11. Joel 2. 14.

10 And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

CHAP. IV.

Jonas repining to see that his prophecy is not fulfilled, is reproved by the type of the ivy.

AND Jonas was exceedingly troubled, and was angry:

2 And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country?

CHAP. II. VER. 11. *Spoke to the fish.* God's speaking to the fish, was nothing else but his will, to which all things obey.

CHAP. III. VER. 3. *Of three days journey.* By the computation of some ancient historians, Ninive was about fifty miles round: so that to go through all the chief streets and public places was three days journey.

CHAP. IV. VER. 1. *Was exceedingly troubled, &c.* His concern was lest he should pass for a false prophet; or rather, lest God's word, by this occasion, might come to be slighted and disbelieved.

therefore I went before to flee into Tharsis: || for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

|| Pf. 85. 5. Joel 2. 13.

3 And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

4 And the Lord said: Dost thou think thou hast reason to be angry?

5 Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befal the city.

6 And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

7 But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

8 And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

9 And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

10 And the Lord said. Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

11 And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons, that know not how to distinguish between their right hand and their left, and many beasts?

VER. 6. *The Lord God prepared an ivy.* Hederam. In the Hebrew it is Kikajon, which some render a *gourd:* others a *palmerist*, or *palma Christi.*

THE PROPHECY OF MICHEAS.

MICHEAS, *of* Morasti, *a little town in the tribe of* JUDA, *was cotemporary with the prophet* ISAIAS: *whom he resembles both in his spirit and his stile. He is different from the prophet* MICHEAS *mentioned in the third book of* Kings, chap. xxii. *For that* MICHEAS *lived in the days of king* ACHAB, *one hundred and fifty years before the time of* EZECHIAS, *under whom this* MICHEAS *prophesied.*

CHAP. I.

Samaria for her sins shall be destroyed by the Assyrians: they shall also invade Juda and Jerusalem.

A. M. circiter 3246. Ante C. 758. THE word of the Lord that came to Micheas the Morasthite, in the days of Joathan, Achaz, and Ezechias kings of Juda: which he saw concerning Samaria and Jerusalem.

2 || Hear all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

|| Deut. 32. 1. Isai. 1. 2.

3 † For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

† Isai. 26. 21.

4 And the mountains shall be melted under him: and the valleys shall be cleft, as wax

before the fire, and as waters that run down a ſteep place.

5 For the wickedneſs of Jacob is all this, and for the ſins of the houſe of Iſrael. What is the wickedneſs of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jeruſalem?

6 And I will make Samaria as a heap of ſtones in the field when a vineyard is planted: and I will bring down the ſtones thereof into the valley, and will lay her foundations bare.

7 And all her graven things ſhall be cut in pieces, and all her wages ſhall be burnt with fire, and I will bring to deſtruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they ſhall return.

8 Therefore will I lament, and howl: I will go ſtript and naked: I will make a wailing like the dragons, and a mourning like the oſtriches.

9 Becauſe her wound is deſperate, becauſe it is come even to Juda, it hath touched the gate of my people even to Jeruſalem.

10 Declare ye it not in Geth, weep ye not with tears: in the houſe of Duſt ſprinkle yourſelves with duſt.

11 And paſs away, O thou that dwelleſt in the Beautiful place, covered with thy ſhame: ſhe went not forth that dwelleth in the confines: the Houſe adjoining ſhall receive mourning from you, which ſtood by herſelf.

12 For ſhe is become weak unto good that dwelleth in bitterneſs: for evil is come down from the Lord into the gate of Jeruſalem.

13 A tumult of chariots hath aſtoniſhed the inhabitants of Lachis: it is the beginning of ſin to the daughter of Sion, for in thee were found the crimes of Iſrael.

14 Therefore ſhall ſhe ſend meſſengers to the inheritance of Geth: the houſes of lying to deceive the kings of Iſrael.

15 Yet will I bring an heir to thee that dwelleſt in Mareſa: even to Odollam ſhall the glory of Iſrael come.

16 Make thee bald, and be polled for thy delicate children: enlarge thy baldneſs as the eagle: for they are carried into captivity from thee.

CHAP. II.

The Iſraelites by their crying injuſtices provoke God to puniſh them. He ſhall at laſt reſtore Jacob.

WO to you that deviſe that which is unprofitable, and work evil in your beds: in the morning light they execute it, becauſe their hand is againſt God.

2 And they have coveted fields, and taken them by violence, and houſes they have forcibly taken away: and oppreſſed a man and his houſe, a man and his inheritance.

3 Therefore thus ſaith the Lord: Behold, I deviſe an evil againſt this family: from which you ſhall not withdraw your necks, and you ſhall not walk haughtily, for this is a very evil time.

4 In that day a parable ſhall be taken up upon you, and a ſong ſhall be ſung with melody by them that ſay: We are laid waſte

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CHAP. I. VER. 7. *Her wages.* That is, her donaries or preſents offered to her idols: or the hire of all her traffic and labour.

Ibidem. *Of the hire of a harlot, &c.* They were gathered together by one idolatrous city, viz. Samaria: and they ſhall be carried away to another idolatrous city, viz. Ninive.

VER. 9. *It hath touched the gate, &c.* That is, the deſtruction of Samaria ſhall be followed by the invaſion of my people of Juda, and the Aſſyrians ſhall come and lay all waſte even to the confines of Jeruſalem.

VER. 10. *Declare ye it not in Geth,* viz. Amongſt the Philiſtines, leſt they rejoice at your calamity.

Ibidem. *Weep ye not, &c.* Keep in your tears, that you may not give your enemies an occaſion of inſulting over you: but in your own houſes, or in your *houſe of duſt*, your *earthly habitation, ſprinkle yourſelves with duſt*, and put on the habit of penitents. Some take the houſe of *duſt*, (in Hebrew *Aphrah*) to be the proper name of a city.

VER. 11. *Thou that dwelleſt in the beautiful place.* viz. In *Samaria.* In the Hebrew the *beautiful place* is expreſſed by the word *Sapir*, which ſome take for a proper name of a city.

Ibidem. *She went not forth, &c.* i. e. They that dwelt in the confines came not forth, but kept themſelves within, for fear.

Ibidem. *The houſe adjoining, &c.* viz. Judea and Jeruſalem, neighbours to Samaria, and partners in her ſins, ſhall ſhare alſo in her *mourning* and calamity: though they have pretended to *ſtand by themſelves*, truſting in their ſtrength.

VER. 12. *She is become weak, &c.* Jeruſalem is become weak unto any good; becauſe ſhe dwells in the bitterneſs of ſin.

VER. 13. *It is the beginning, &c.* That is, *Lachis* was the firſt city of Juda that learnt from *Samaria* the worſhip of idols, and communicated it to *Jeruſalem.*

VER. 14. *Therefore ſhall ſhe ſend, &c.* Lachis ſhall ſend to Geth for help: but in vain: for Geth, inſtead of helping, ſhall be found to be a *houſe of lying* and *deceit* to Iſrael.

VER. 15. *An heir, &c. Mareſa* (which was the name of a city of Juda) ſignifies *inheritance:* but here God by his prophet tells the Jews, that he will bring them *an heir* to take poſſeſſion of their *inheritance:* and that *the glory of Iſrael* ſhall be obliged to give place, and to retire even to *Odollam*, a city in the extremity of their dominions. And therefore he exhorts them to penance in the following verſe.

and ſpoiled: the portion of my people is changed: how ſhall he depart from me, whereas he is returning that will divide our land?

5 Therefore thou ſhalt have none that ſhall caſt the cord of a lot in the aſſembly of the Lord.

6 Speak ye not, ſaying: It ſhall not drop upon theſe, confuſion ſhall not take them.

7 The houſe of Jacob ſaith: Is the Spirit of the Lord ſtraitened, or are theſe his thoughts? Are not my words good to him that walketh uprightly?

8 But my people, on the contrary, are riſen up as an enemy: you have taken away the cloak off from the coat: and them that paſſed harmleſs you have turned to war.

9 You have caſt out the women of my people from their houſes, in which they took delight: you have taken my praiſe for ever from their children.

10 Ariſe ye, and depart, for there is no reſt here for you. For that uncleanneſs of *the land*, it ſhall be corrupted with a grievous corruption.

11 Would God I were not a man that hath the ſpirit, and that I rather ſpoke a lie: I will let drop to thee of wine, and of drunkenneſs: and it ſhall be this people upon whom it ſhall drop.

12 I will aſſemble and gather together all of thee, O Jacob: I will bring together the remnant of Iſrael, I will put them together as a flock in the fold, *as the* ſheep in the midſt of the * ſheepcots, they ſhall make a tumult by reaſon of the multitude of men.

*i. e. Sheepfold.

13 For he ſhall go up that ſhall open the way before them: they ſhall divide, and paſs through the gate, and ſhall come in by it: and their king ſhall paſs before them, and the Lord at the head of them.

CHAP. III.

For the ſins of the rich oppreſſing the poor, of falſe prophets flattering for lucre, and of judges perverting juſtice, Jeruſalem and the temple ſhall be deſtroyed.

AND I ſaid: Hear, O ye princes of Jacob, and ye chiefs of the houſe of Iſrael: Is it not your part to know judgment,

2 You that hate good, and love evil: that violently pluck off their ſkins from them, and their fleſh from their bones?

3 Who have eaten the fleſh of my people, and have flayed their ſkin from off them: and have broken, and chopped their bones as for the kettle, and as fleſh in the midſt of the pot.

4 Then ſhall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.

5 Thus ſaith the Lord concerning the prophets that make my people err: that bite with their teeth, and preach peace: and if a man give not ſomething into their mouth, they prepare war againſt him.

6 Therefore night ſhall be to you inſtead of viſion, and darkneſs to you inſtead of divination: and the ſun ſhall go down upon the prophets, and the day ſhall be darkened over them.

7 And they ſhall be confounded that ſee viſions, and the diviners ſhall be confounded: and they ſhall all cover their faces, becauſe there is no anſwer of God.

8 But yet I am filled with the ſtrength of the ſpirit of the Lord, with judgment, and power: to declare unto Jacob his wickedneſs, and to Iſrael his ſin.

9 Hear this, ye princes of the houſe of Jacob, and ye judges of the houſe of Iſrael: you that abhor judgment, and pervert all that is right.

10 You that build up Sion with blood, and Jeruſalem with iniquity.

11 || Her princes have judged for bribes, || Ezech 22. 27. Soph. 3. 3.

CHAP. II. VER. 4. *How ſhall he depart, &c.* How do you pretend to ſay that the Aſſyrian is departing; when indeed he is coming to divide our lands amongſt his ſubjects?

VER. 5. *Thou ſhalt have none, &c.* Thou ſhalt have no longer any lot or inheritance in the land of the people of the Lord.

VER. 6. *It ſhall not drop, &c.* That is, the prophecy ſhall not come upon theſe. Such were the ſentiments of the people that were unwilling to believe the threats of the prophets.

VER. 8. *You have taken away, &c.* You have even ſtripped people of their neceſſary garments: and have treated ſuch as were innocently paſſing on the way, as if they were at war with you.

VER. 9. *You have caſt out, &c.* either by depriving them of their houſes: or, by your crimes, giving occaſion to their being carried away captives, and their children, by that means, never learning to praiſe the Lord.

VER. 11. *Would God, &c.* The prophet could have wiſhed, out of his love to his people, that he might be deceived in denouncing to them theſe evils that were to fall upon them: but by conforming himſelf to the will of God, he declares to them, that he is ſent to propheſy, literally to *let drop* upon them, the wine of God's indignation, with which they ſhould be made drunk; that is, ſtupified and caſt down.

and her prieſts have taught for hire, and her prophets divined for money: and they leaned upon the Lord, ſaying: Is not the Lord in the midſt of us? no evil ſhall come upon us.

12 Therefore, becauſe of you, ‖ Sion ſhall be ploughed as a field, and Jeruſalem ‖ Jerem. 26. 18. ſhall be as a heap of ſtones, and the mountain of the temple as the high places of the foreſts.

CHAP. IV.

The glory of the church of Chriſt, by the converſion of the Gentiles. The Jews ſhall be carried captives to Babylon, and be delivered again.

Iſai. 2. 2. AND it ſhall come to paſs in the laſt days, that the mountain of the houſe of the Lord ſhall be prepared in the top of mountains, and high above the hills: and people ſhall flow to it.

2 And many nations ſhall come in haſte, and ſay: Come, let us go up to the mountain of the Lord, and to the houſe of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth out of Sion, and the word of the Lord out of Jeruſalem.

3 And he ſhall judge among many people, and rebuke ſtrong nations afar off: and they ſhall beat their ſwords into ploughſhares, and their ſpears into ſpades: nation ſhall not take ſword againſt nation: neither ſhall they learn war any more.

4 And every man ſhall ſit under his vine, and under his fig-tree, and there ſhall be none to make them afraid: for the mouth of the Lord of hoſts hath ſpoken.

5 For all people will walk every one in the name of his god: but we will walk in the name of the Lord our God for ever and ever.

6 In that day, ſaith the Lord, I will gather up her that halteth: and her that I had caſt out, I will gather up: and her whom I had afflicted.

‖ Soph. 3. 19. 7 ‖ And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: ‡ and the Lord will reign over them in mount Sion, from this time now and for ever.

‡ Dan. 7. 14. Luc. 1. 32.

8 And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee ſhall it come: yea the firſt power ſhall come, the kingdom to the daughter of Jeruſalem.

9 Now, why art thou drawn together with grief? Haſt thou no king in thee, or is thy counſellor periſhed, becauſe ſorrow hath taken thee as a woman in labour?

10 Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now ſhalt thou go out of the city, and ſhalt dwell in the country, and ſhalt come even to Babylon, there thou ſhalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

11 And now many nations are gathered together againſt thee, and they ſay: Let her be ſtoned: and let our eye look upon Sion.

12 But they have not known the thoughts of the Lord, and have not underſtood his counſel: becauſe he hath gathered them together as the hay of the floor.

13 Ariſe, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make braſs: and thou ſhalt beat in pieces many peoples, and ſhalt immolate the ſpoils of them to the Lord, and their ſtrength to the Lord of the whole earth.

CHAP. V.

The birth of Chriſt in Bethlehem: his reign and ſpiritual conqueſts.

NOW ſhalt thou be laid waſte, O daughter of the robber: they have laid ſiege againſt us, with a rod ſhall they ſtrike the cheek of the judge of Iſrael.

2 ‖ AND THOU, BETHLEHEM Ephrata, art a little one among the thouſands of Juda: out of thee ſhall he come forth unto me that is to be the ruler in Iſrael: and his going forth *is* from the beginning, from the days of eternity. ‖ Matt. 2. 6. John 7. 42.

3 Therefore will he give them up even till the time wherein ſhe that travaileth ſhall bring forth: and the remnant of his brethren ſhall be converted to the children of Iſrael.

4 And he ſhall ſtand, and feed in the ſtrength of the Lord, in the height of the name of the Lord his God: and they ſhall be converted, for now ſhall he be magnified even to the ends of the earth.

CHAP. IV. VER. 3. *Neither ſhall they learn, &c.* The law of Chriſt is a law of peace; and all his true ſubjects, as much as lies in them, love and keep peace with all the world.

CHAP. V. VER. 1. *Daughter of the robber.* Some underſtand this of Babylon; which *robbed* and pillaged the temple of God: others underſtand it of Jeruſalem; by reaſon of the many rapines and oppreſſions committed there.

VER. 2. *His going forth, &c.* That is, he who *as man* ſhall be born in thee, *as God* was born of his Father from all eternity.

5 And this man ſhall be *our* peace, when the Aſſyrian ſhall come into our land, and when he ſhall ſet his foot in our houſes: and we ſhall raiſe againſt him ſeven ſhepherds, and eight principal men.

6 And they ſhall feed the land of Aſſyria with the ſword, and the land of Nemrod with the ſpears thereof: and he ſhall deliver us from the Aſſyrian when he ſhall come into our land, and when he ſhall tread in our borders.

7 And the remnant of Jacob ſhall be in the midſt of many peoples as a dew from the Lord, and as drops upon the graſs, which waiteth not for man, nor tarrieth for the children of men.

8 And the remnant of Jacob ſhall be among the Gentiles in the midſt of many peoples as a lion among the beaſts of the foreſts, and as a young lion among the flocks of ſheep: who when he ſhall go through, and tread down, and take, there is none to deliver.

9 Thy hand ſhall be lifted up over thy enemies, and all thy enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the Lord, that I will take away thy horſes out of the midſt of thee, and will deſtroy thy chariots.

11 And I will deſtroy the cities of thy land, and will throw down all thy ſtrong holds, and I will take away ſorceries out of thy hand, and there ſhall be no divinations in thee.

12 And I will deſtroy thy graven things, and thy ſtatues out of the midſt of thee: and thou ſhalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midſt of thee: and will cruſh thy cities.

14 And I will execute vengeance in wrath and in indignation among all the nations that have not given ear.

CHAP. VI.

God expoſtulates with the Jews for their ingratitude and ſins: for which they ſhall be puniſhed.

HEAR ye what the Lord ſaith: Ariſe, contend thou in judgment againſt the mountains, and let the hills hear thy voice.

2 Let the mountains hear the judgment of the Lord, and the ſtrong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead againſt Iſrael.

3 || O my people, what have I done to thee, or in what have I moleſted thee? anſwer thou me. || Jerem. 2. 4.

4 For I brought thee up out of the land of Egypt, and delivered thee out of the houſe of ſlaves: and I ſent before thy face Moſes, and Aaron, and Mary?

5 || O my people, remember, I pray thee, what Balach the king of Moab purpoſed: and what Balaam the ſon of Beor anſwered him, from Setim to Galgal, that thou mighteſt know the juſtices of the Lord. || Num. 22. 23.

6 What ſhall I offer to the Lord that is worthy? wherewith ſhall I kneel before the high God? ſhall I offer holocauſts unto him, and calves of a year old?

7 May the Lord be appeaſed with thouſands of rams, or with many thouſands of fat he-goats? ſhall I give my firſt-born for my wickedneſs, the fruit of my body for the ſin of my ſoul?

8 I will ſhew thee, O man, what is good, and what the Lord requireth of thee: || Verily to do judgment, and to love mercy, and to walk ſolicitous with thy God. || Zach. 7. 9. Matt. 23. 23. Deut. 6. 2. & 26. 16.

9 The voice of the Lord crieth to the city,

VER. 5. *The Aſſyrian.* That is, the perſecutors of the church: who are here called Aſſyrians by the prophet; becauſe the Aſſyrians were at that time the chief enemies and perſecutors of the people of God.

Ibidem. *Seven ſhepherds, &c.* viz. The paſtors of God's church, and the defenders of the faith. The number *ſeven* in ſcripture is taken to ſignify many; and when *eight* is joined with it, we are to underſtand that the number will be very great.

VER. 6. *They ſhall feed, &c.* They ſhall make ſpiritual conqueſts in the lands of their perſecutors, with the *ſword of the ſpirit, which is the word of God*, Eph. vi. 17.

VER. 7. *The remnant of Jacob*, viz. The apoſtles, and the firſt preachers of the Jewiſh nation: whoſe doctrine, like dew, ſhall make the plants of the converted Gentiles grow up, without waiting for any man to cultivate them by human learning.

VER. 8. *As a lion, &c.* This denotes the fortitude of theſe firſt preachers: and their ſucceſs in their ſpiritual enterprizes.

VER. 10. *I will take away thy horſes, &c.* Some underſtand this, and all that follows to the end of the chapter, as addreſſed to the enemies of the church. But it may as well be underſtood of the converts to the church; who ſhould no longer put their truſt in any of theſe things.

CHAP. VI. VER. 1. *The mountains, &c.* That is, the great ones, the princes of the people.

VER. 5. *From Setim to Galgal.* He puts them in mind of the favour he did them, in not ſuffering them to be quite deſtroyed by the evil purpoſe of Balach, and the wicked counſel of Balaam: and then gives them a hint of the wonders he wrought, in order to bring them into the land of Promiſe, by ſtopping the courſe of the Jordan, in their march from Setim to Galgal.

VER. 6. *What ſhall I offer, &c.* This is ſpoken in the perſon of the people, deſiring to be informed what they are to do to pleaſe God.

and salvation shall be to them that fear thy name: hear, O ye tribes, and who shall approve it?

10 As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

11 Shall I justify wicked balances, and the deceitful weights of the bag?

12 By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

13 And I therefore began to strike thee with desolation for thy sins.

14 Thou shalt eat, but shalt not be filled: and thy humiliation *shall be* in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

‖ Deut. 28. 38. Aggeus 1. 6. 15 ‖ Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with the oil: and the new wine, but shalt not drink the wine.

16 For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according to their wills, that I should make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

CHAP. VII.

The prophet laments, that notwithstanding all his preaching, the generality are still corrupt in their manners: therefore their desolation is at hand: but they shall be restored again and prosper; and all mankind shall be redeemed by Christ.

WO is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the first ripe figs.

2 The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.

3 The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered the desire of his soul, and they have troubled it.

4 He that is best among them, is as a brier: and he that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.

5 Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

‖ Mat. 10. 21. 6 ‖ For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: ‡ and a man's enemies are they of his own household.

‡ Mat. 10. 36. 7 But I will look towards the Lord, I will wait for God my Saviour: my God will hear me.

8 Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light.

9 I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause and execute judgment for me: he will bring me forth into the light, I shall behold his justice.

10 And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

11 The day *shall come*, that thy walls may be built up: in that day shall the law be far removed.

12 In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

13 And the land shall be made desolate because of the inhabitants thereof, and for the fruit of their devices.

14 Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Galaad according to the days of old.

15 According to the days of thy coming out of the land of Egypt I will shew him wonders.

16 The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the Lord our God, and shall fear thee.

VER. 10. *Full of wrath, &c.* That is, highly provoking in the sight of God.

VER. 16. *The statutes of Amri, &c.* The wicked ways of Amri and Achab, idolatrous kings.

CHAP. VII. VER. 10. *She shall be covered, &c.* viz. Babylon my enemy.

VER. 11. *The law,* viz. of thy enemies, who have tyrannized over thee.

VER. 13. *The land, &c.* viz. of Babylon.

|| Jerem. 10. 6. Acts 10. 43.

18 || Who is a God like to thee, who takeſt away iniquity, and paſſeſt by the ſin of the remnant of thy inheritance? he will ſend his fury in no more, becauſe he delighteth in mercy.

19 He will turn again, and have mercy on us: he will put away our iniquities: and he will caſt all our ſins into the bottom of the ſea.

20 Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou haſt ſworn to our fathers from the days of old.

THE

PROPHECY OF NAHUM.

NAHUM, *whoſe name ſignifies* A COMFORTER, *was a native of* Elceſe, *or* Elceſai, *ſuppoſed to be a little town in Galilee. He propheſied, after the ten tribes were carried into captivity, and foretold the utter deſtruction of Ninive by the Babylonians and Medes; which happened in the reign of* JOSIAS.

CHAP. I.

The majeſty of God, his goodneſs to his people, and ſeverity to his enemies.

A. M. circiter 3264. Ante C. 740.

THE burden of Ninive. The book of the viſion of Nahum the Elceſite.

2 The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adverſaries, and he is angry with his enemies.

3 The Lord is patient, and great in power, and will not cleanſe and acquit *the guilty*. The Lord's ways *are* in a tempeſt, and a whirlwind, and clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and dryeth it up: and bringeth all the rivers to be a deſert. Baſan languiſheth and Carmel: and the flower of Libanus fadeth away.

5 The mountains tremble at him, and the hills are made deſolate: and the earth hath quaked at his preſence, and the world, and all that dwell therein.

6 Who can ſtand before the face of his indignation? and who ſhall reſiſt in the fierceneſs of his anger? his indignation is poured out like fire: and the rocks are melted by him.

7 The Lord is good, and giveth ſtrength in the day of trouble: and knoweth them that hope in him ||.

|| 2 Tim. 11. 9.

8 But with a flood that paſſeth by, he will make an utter end of the place thereof: and darkneſs ſhall purſue his enemies.

9 What do ye deviſe againſt the Lord? he will make an utter end: there ſhall not riſe a double affliction.

10 For as thorns embrace one other: ſo while they are feaſting and drinking together, they ſhall be conſumed as ſtubble that is fully dry.

11 Out of thee ſhall come forth one that imagineth evil againſt the Lord, contriving treachery in his mind.

12 Thus ſaith the Lord: Though they were perfect: and many of them ſo, yet

CHAP. I. VER. 8. *Of the place thereof*, viz. of Ninive.

VER. 11. *Shall come forth one, &c.* Some underſtand this of Sennacherib. But as his attempt againſt the people ſeems to have been prior to the prophecy of Nahum, we may better underſtand it of Holofernes.

VER. 12. *Though they were perfect, &c.* That is, however ſtrong or numerous their forces may be, they ſhall be cut off; and their prince or leader ſhall paſs away and diſappear.

thus ſhall they be cut off, and he ſhall paſs: I have afflicted thee, and I will afflict thee no more.

13 And now I will break in pieces his rod with which he ſtruck thy back, and I will burſt thy bonds aſunder.

14 And the Lord will give a commandment concerning thee, that no more of thy name ſhall be ſown: I will deſtroy the graven, and molten thing out of the houſe of thy God, I will make *it* thy grave, for thou art diſgraced.

15 ‖ Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy feſtivals, and pay thy vows: for Belial ſhall no more paſs through thee again, he is utterly cut off.

‖ Iſai. 52. 7. Rom. 10. 15.

CHAP. II.

God ſends his armies againſt Ninive to deſtroy it.

HE is come up that ſhall deſtroy before thy face, that ſhall keep the ſiege: watch the way, fortify thy loins, ſtrengthen thy power exceedingly.

2 For the Lord hath rendered the pride of Jacob, as the pride of Iſrael: becauſe the ſpoilers have laid them waſte, and have marred their vine-branches.

3 The ſhield of his mighty men is like fire, the men of the army are clad in ſcarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are ſtupified.

4 They are in confuſion in the ways, the chariots juſtle one againſt another in the ſtreets: their looks are like torches, like lightning running to and fro.

5 He will muſter up his valiant men, they ſhall ſtumble in their march: they ſhall quickly get upon the walls thereof: and a covering ſhall be prepared.

6 The gates of the rivers are opened, and the temple is thrown down to the ground.

7 And the ſoldier is led away captive: and her bond-women were led away mourning as doves, murmuring in their hearts.

8 And as for Ninive, her waters are like a great pool: but the men flee away. *They cry:* Stand, ſtand, but there is none that will return back.

9 Take ye the ſpoil of the ſilver, take the ſpoil of the gold: for there is no end of the riches of all the precious furniture.

10 She is deſtroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins loſe their ſtrength: and the faces of them all *are* as the blackneſs of a kettle.

11 Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

12 The lion caught enough for his whelps, and killed for his lioneſſes: and he filled his holes with prey, and his den with rapine.

13 Behold I *come* againſt thee, ſaith the Lord of hoſts, and I will burn thy chariots even to ſmoke, and the ſword ſhall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy meſſengers ſhall be heard no more ‖.

‖ Micheas 7. 11.

CHAP. III.

The miſerable deſtruction of Ninive.

WO to thee, O city of blood, all full of lies and violence: rapine ſhall not depart from thee. Ezech. 24. 9. Habac. 2. 12.

2 The noiſe of the whip, and the noiſe of the rattling of the wheels, and of the neighing horſe, and of the running chariot, and of the horſemen coming up:

3 And of the ſhining ſword, and of the glittering ſpear, and of a multitude ſlain, and of a grievous deſtruction: and there is no end of carcaſes, and they ſhall fall down on their *dead* bodies.

4 Becauſe of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made uſe of witchcraft, that ſold nations through her fornications, and families through her witchcrafts.

5 Behold I *come* againſt thee, ſaith the Lord of hoſts: ‖ and I will diſcover thy ſhame to thy face, and will ſhew thy nakedneſs to the nations, and thy ſhame to kingdoms. ‖ Iſai. 47. 3.

6 And I will caſt abominations upon thee, and will diſgrace thee, and will make an example of thee.

7 And it ſhall come to paſs that every

VER. 14. *Will give a commandment.* That is, a decree, *concerning thee*, O king of Ninive, thy ſeed ſhall fail, &c.

VER. 15. *Belial.* the wicked one, viz. the Aſſyrian.

CHAP. II. VER. 2. *Hath rendered the pride of Jacob, &c.* He hath puniſhed Jacob for his pride; and therefore Ninive muſt not expect to eſcape. Or elſe, *rendering the pride of Jacob* means rewarding, that is, puniſhing Ninive for the pride they exerciſed againſt Jacob.

VER. 3. *Of his mighty men, &c.* He ſpeaks of the Chaldeans and Medes ſent to deſtroy Ninive.

Ibid. *Stupified, conſopiti.* That is, they drive on furiouſly like men intoxicated with wine.

VER. 5. *Stumble in their march.* By running haſtily on.

one that ſhall ſee thee, ſhall flee from thee, and ſhall ſay: Ninive is laid waſte: who ſhall bemoan thee? whence ſhall I ſeek a comforter for thee?

8 Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the ſea is its riches: the waters are its walls.

9 Ethiopia and Egypt *were* the ſtrength thereof, and there is no end: Africa and the Libyans were thy helpers.

10 Yet ſhe alſo was removed and carried into captivity: her young children were daſhed in pieces at the top of every ſtreet, and they caſt lots upon her nobles, and all her great men were bound in fetters.

11 Therefore thou alſo ſhalt be made drunk, and ſhalt be deſpiſed: and thou ſhalt ſeek help from the enemy.

12 All thy ſtrong-holds ſhall be like fig-trees with their green figs: if they be ſhaken, they ſhall fall into the mouth of the eater.

13 Behold thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open to thy enemies, the fire ſhall devour thy bars.

14 Draw thee water for the ſiege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

15 There ſhall the fire devour thee: thou ſhalt periſh by the ſword, it ſhall devour thee like the bruchus: aſſemble together like the bruchus, make thyſelf many like the locuſt.

16 Thou haſt multiplied thy merchandiſes above the ſtars of heaven: the bruchus hath ſpread himſelf and flew away.

17 Thy guards are like the locuſts: and thy little ones like the locuſts of locuſts which ſwarm on the hedges in the day of cold: the ſun aroſe, and they flew away, and their place was not known where they were.

18 Thy ſhepherds have ſlumbered, O king of Aſſyria, thy princes ſhall be buried: thy people are hid in the mountains, and there is none to gather them together.

19 Thy deſtruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedneſs paſſed continually?

CHAP. III. VER. 8. *Populous Alexandria. No-Ammon.* A populous city of Egypt deſtroyed by the Chaldeans, and afterwards rebuilt by Alexander, and called Alexandria. Others ſuppoſe *No-Ammon* to be the ſame as *Dioſpolis*.

VER. 17. *The locuſts of locuſts.* The young locuſts.

THE PROPHECY OF HABACUC.

HABACUC *was a native of* Bezocher, *and propheſied in* JUDA, *ſome time before the invaſion of the* CHALDEANS, *which he foretold. He lived to ſee this prophecy fulfilled, and for many years after, according to the general opinion, which ſuppoſes him to be the ſame that was brought by the* ANGEL *to* DANIEL *in* BABYLON, Dan. xvi.

CHAP. I.

The prophet complains of the wickedneſs of the people; God reveals to him the vengeance he is going to take of them by the Chaldeans.

A. M. circiter 3404. Ante C. 600. THE burden that Habacuc the prophet ſaw.

2 How long, O Lord, ſhall I cry, and thou wilt not hear? ſhall I cry out to thee ſuffering violence, and thou wilt not ſave?

3 Why haſt thou ſhewn me iniquity and grievance, to ſee rapine and injuſtice before me? and there is a judgment, but oppoſition is more powerful.

4 Therefore the law is torn in pieces,

CHAP. I. VER. *Burden.* Such prophecies more eſpecially are called *burdens*, as threaten grievous evils and puniſhments.

and judgment cometh not to the end: because the wicked prevaileth against the just, therefore wrong judgment goeth forth.

5 ‖ Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told. ‖ Acts 13. 34.

6 For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

7 They are dreadful, and terrible: from themselves shall their judgment, and their burden proceed.

8 Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

9 They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

10 And *their prince* shall triumph over kings, and princes shall be his laughing-stock: and he shall laugh at every stronghold, and shall cast up a mount, and shall take it.

11 Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

12 Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast appointed him for judgment: and made him strong for correction.

13 Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?

14 And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.

15 He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

16 Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

17 For this cause therefore he spreadeth his net, and will not spare continually to slay the nations.

CHAP. II.

The prophet is admonished to wait with faith. The enemies of God's people shall assuredly be punished.

I WILL stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

2 And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

3 For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

4 Behold, he that is unbelieving, his soul shall not be right in himself: ‖ but the just shall live in his faith. ‖ John 3. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

5 And as wine deceiveth him that drinketh *it*: so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

6 Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said: Wo to him that heapeth together that which is not his own? how long also doth he load himself with thick clay?

7 Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

8 Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of mens blood, and for the iniquity of the land, of the city, and of all that dwell therein.

9 Wo to him that gathereth together an evil covetousness to his house, that his nest

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VER. 11. *Then shall his spirit, &c.* viz. the spirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonosor, recorded *Dan.* iv. and to the speedy fall of the Chaldean empire.

CHAP. II. VER. 1. *Will stand, &c.* Waiting to see what the Lord will answer to my complaint, viz. that the Chaldeans, who are worse than the Jews, and who attribute all their success to their own strength, or to their idols, should nevertheless prevail over the people of the Lord. The Lord's answer is, that the prophet must wait with patience and faith: That all should be set right in due time; and the enemies of God and his people punished according to their deserts.

VER. 5. *As wine deceiveth, &c.* viz. by affording only a short passing pleasure; followed by the evils and disgrace that are the usual consequences of drunkenness: so shall it be with the proud enemies of the people of God; whose success affordeth them only a momentary pleasure, followed by innumerable and everlasting evils.

VER. 6. *Thick clay.* Ill-gotten goods, that, like mire, both burden and defile the soul.

may be on high, and thinketh he may be delivered out of the hand of evil.

10 Thou haſt deviſed confuſion to thy houſe, thou haſt cut off many people, and thy ſoul hath ſinned.

11 For the ſtone ſhall cry out of the wall: and the timber that is between the joints of the building, ſhall anſwer.

|| Ezec. 24. 9. Nahum 3. 1. 12 || Wo to him that buildeth a town with blood, and prepareth a city by iniquity.

13 Are not theſe things from the Lord of hoſts? for the people ſhall labour in a great fire: and the nations in vain, and they ſhall faint.

14 For the earth ſhall be filled, that men may know the glory of the Lord, as waters covering the ſea.

15 Wo to him that giveth drink to his friend, and preſenteth his gall, and maketh him drunk, that he may behold his nakedneſs.

16 Thou art filled with ſhame inſtead of glory: drink thou alſo, and fall faſt aſleep: the cup of the right hand of the Lord ſhall compaſs thee, and ſhameful vomiting *ſhall be* on thy glory.

17 For the iniquity of Libanus ſhall cover thee, and the ravaging of beaſts ſhall terrify them becauſe of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

18 What doth the graven thing avail, becauſe the maker thereof hath graven it, a molten, and a falſe image? becauſe the forger thereof hath truſted in a thing of his own forging, to make dumb idols.

19 Wo to him that ſaith to wood: Awake: to the dumb ſtone: Ariſe: can it teach? Behold, it is laid over with gold, and ſilver: and there is no ſpirit in the bowels thereof.

|| Pſal. 10. 5. 20 || But the Lord is in his holy temple: let all the earth keep ſilence before him.

CHAP. III.

1 A PRAYER OF HABACUC THE PROPHET FOR IGNORANCES.

2 O LORD, I have heard thy hearing, and was afraid.

O Lord, thy work, in the midſt of the years bring it to life:

In the midſt of the years thou ſhalt make it known: when thou art angry, thou wilt remember mercy.

3 God will come from the South, and the holy one from mount Pharan:

His glory covered the heavens, and the earth is full of his praiſe.

4 His brightneſs ſhall be as the light: horns *are* in his hands:

There is his ſtrength hid: 5 Death ſhall go before his face.

And the Devil ſhall go forth before his feet.

6 He ſtood and meaſured the earth.

He beheld, and melted the nations: and the ancient mountains were cruſhed to pieces.

The hills of the world were bowed down by the journies of his eternity.

7 I ſaw the tents of Ethiopia for *their* iniquity, the curtains of the land of Madian ſhall be troubled.

VER. 13. *Are not theſe things, &c.* That is, ſhall not theſe puniſhments that are here recorded, come from the Lord upon him that is guilty of ſuch crimes.

Ibid. *The people ſhall labour, &c.* viz. the enemies of God's people.

VER. 17. *The iniquity of Libanus.* That is, the iniquity committed by the Chaldeans againſt the temple of God, ſignified here by the name of Libanus.

CHAP. III. VER. 1. *For ignorances.* That is, for the ſins of his people. In the Hebrew it is *Sigionoth:* which ſome take to ſignify a muſical inſtrument, or tune; with which this ſublime prayer and canticle was to be ſung.

VER. 2. *Thy hearing, &c.* That is, thy oracles, the great and wonderful things thou haſt revealed to me: and I was ſtruck with a reverential fear and awe.

Ibid. *Thy work.* The great work of the redemption of man, which thou wilt *bring to life* and light *in the midſt of the years*, when our calamities and miſeries ſhall be at their height.

VER. 3. *God will come from the South, &c.* God himſelf will come to give us his law, and to conduct us into the true land of promiſe: as heretofore he came from the South (in the Hebrew *Theman*) and from mount *Pharan* to give his law to his people in the deſert. See *Deuteronomy* xxxiii. 2.

VER. 4. *Horns, &c.* That is, ſtrength and power, which by a Hebrew phraſe are called *horns*. Or *beams of light*, which come forth from his hands. Or it may allude to the croſs, in the *horns* of which the *hands* of Chriſt were faſtened, where his *ſtrength was hidden*, by which he overcame the world, and drove out *death* and *the devil*.

VER. 5. *Death ſhall go before his face, &c.* Both death and the devil ſhall be the executioners of his juſtice againſt his enemies: as they were heretofore againſt the Egyptians and Chananites.

VER. 6. *He beheld, &c.* One look of his eye is enough to melt all the nations, and to reduce them to nothing. For all heaven and earth diſappear, when they come before his light. *Apocalypſe* xx. 11.

Ibid. *The ancient mountains, &c.* By the *mountains* and *hills* are ſignified the great ones of the world, that perſecute the church, whoſe power was quickly cruſhed by the Almighty.

VER. 7. *Ethiopia*, the land of the *Blacks*, and *Madian*, are here taken for the enemies of God and his people; who ſhall periſh for their iniquity.

8 Waſt thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the ſea?

Who wilt ride upon thy horſes: and thy chariots are ſalvation.

9 Thou wilt ſurely take up thy bow: *according* to the oaths which thou haſt ſpoken to the tribes.

Thou wilt divide the rivers of the earth.

10 The mountains ſaw thee, and were grieved: the great body of waters paſſed away.

The deep put forth its voice: the deep lifted up its hands.

11 The ſun and the moon ſtood ſtill in their habitation, in the light of thy arrows, they ſhall go in the brightneſs of thy glittering ſpear.

12 In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt aſtoniſh the nations.

13 Thou wenteſt forth for the ſalvation of thy people: for ſalvation with thy Chriſt.

Thou ſtruckeſt the head of the houſe of the wicked: thou haſt laid bare his foundation even to the neck.

14 Thou haſt curſed his ſceptres, the head of his warriors, them that came out as a whirlwind to ſcatter me.

Their joy *was* like that of him that devoureth the poor man in ſecret.

15 Thou madeſt a way in the ſea for thy horſes, in the mud of many waters.

16 I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenneſs enter into my bones, and ſwarm under me.

That I may reſt in the day of tribulation: that I may go up to our people that are girded.

17 For the fig-tree ſhall not bloſſom: and there ſhall be no ſpring in the vines. The labour of the olive-tree ſhall fail: and the fields ſhall yield no food: the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls.

18 But I will rejoice in the Lord: and I will joy in God my Jeſus.

19 The Lord God is my ſtrength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places ſinging pſalms.

VER. 8. *With the rivers, &c.* He alludes to the wonders wrought heretofore by the Lord in favour of his people Iſrael, when the waters of *the rivers*, viz. of Arnon and Jordan, and of *the* Red *ſea*, retired before their face: when he came, as it were, with *his horſes* and *chariots* to *ſave* them: when he took up *his bow* for their defence, in conſequence of *the oath* he had made to their *tribes*: when the mountains trembled, and the *deep* ſtood with its waves raiſed up in a heap, as with *hands lifted up* to heaven: when the *ſun and moon ſtood ſtill* at his command, &c. to comply with his anger, not againſt the rivers and ſea, but againſt the enemies of his people. How much more will he do in favour of his Son; and againſt the enemies of his church?

VER. 13. *The head of the houſe of the wicked.* Such was Pharao heretofore: ſuch ſhall Antichriſt be hereafter.

VER. 15. *Thou madeſt a way in the ſea, &c.* to deliver thy people from the Egyptian bondage: and thou ſhalt work the like wonders, in the ſpiritual way, to reſcue the children of thy church from their enemies.

VER. 16. *I have heard, &c.* viz. the evils that are now coming upon the Iſraelites for their ſins; and that ſhall come hereafter upon all impenitent ſinners: and the foreſight that I have of theſe miſeries makes me willing to die, that I may be at *reſt*, before this general *tribulation* comes, in which all good things ſhall be withdrawn from the wicked.

Ibid. *That I may go up to our people, &c.* That I may join the happy company in the boſom of Abraham, that are *girded*, that is, prepared for their journey, by which they ſhall attend their Lord, when he ſhall aſcend into heaven. To which *high* and happy *place*, *my Jeſus*, that is, my Saviour, the great *conqueror* of death and hell, ſhall one day conduct me *rejoicing* and *ſinging pſalms* of praiſe. ver. 18. and 19.

THE

PROPHECY OF SOPHONIAS.

SOPHONIAS, *whose name, saith St. Jerom, signifies* the watchman of the Lord, *or* the hidden of the Lord, *propheſied in the beginning of the reign of Joſias. He was a native of Sarabatha, and of the tribe of Simeon, according to the more general opinion. He propheſied the puniſhments of the Jews, for their idolatry and other crimes; alſo the puniſhments that were to come on divers nations; the coming of Chriſt, the converſion of the Gentiles, the blindneſs of the Jews, and their converſion towards the end of the world.*

CHAP. I.

For divers enormous ſins, the kingdom of Juda is threatened with ſevere judgment.

A. M. circiter 3404. Ante C. 600. THE word of the Lord that came to Sophonias the ſon of Chuſi, the ſon of Godolias, the ſon of Amarias, the ſon of Ezecias, in the days of Joſias the ſon of Amon king of Juda.

2 Gathering, I will gather together all things from off the face of the land, ſaith the Lord:

3 I will gather man, and beaſt, I will gather the birds of the air, and the fiſhes of the ſea: and the ungodly ſhall meet with ruin: and I will deſtroy men from off the face of the land, ſaith the Lord.

4 And I will ſtretch out my hand upon Juda, and upon all the inhabitants of Jeruſalem: and I will deſtroy out of this place the remnant of Baal, and the names of the wardens of the temples with the prieſts:

5 And them that worſhip the hoſt of heaven upon the tops of houſes, and them that adore, and ſwear by the Lord, and ſwear by Melchom.

6 And them that turn away from following after the Lord, and that have not ſought the Lord, nor ſearched after him.

7 Be ſilent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath ſanctified his gueſts.

8 And it ſhall come to paſs in the day of the victim of the Lord, that I will viſit upon the princes, and upon the king's ſons, and upon all ſuch as are cloathed with ſtrange apparel:

9 And I will viſit in that day upon every one that entereth arrogantly over the threſhold: them that fill the houſe of the Lord their God with iniquity and deceit.

10 And there ſhall be in that day, ſaith the Lord, the noiſe of a cry from the fiſh-gate, and a howling from the Second, and a great deſtruction from the hills.

11 Howl, ye inhabitants of the Morter. All the people of Chanaan is huſh, all are cut off that were wrapped up in ſilver.

12 And it ſhall come to paſs at that time, that I will ſearch Jeruſalem with lamps, and will viſit upon the men that are ſettled on their lees: that ſay in their hearts: The Lord will not do good, nor will he do evil.

13 And their ſtrength ſhall become a booty, and their houſes as a deſert: || and they ſhall build houſes, and ſhall not dwell in them: and they ſhall plant vineyards, and ſhall not drink the wine of them. || Amos 5. 11.

CHAP. I. VER. 2. *Gathering I will gather, &c.* That is, I will aſſuredly take away, and wholly conſume, either by captivity, or death, both men and beaſts out of this land.

VER. 4. *The wardens, &c.* viz. of the temples of the idols. *Ædituos*, in Hebrew, the *Chemarims*, that is, ſuch as kindle the fires, or burn incenſe.

VER. 5 *Melchom.* The idol of the Ammonites.

VER. 10. *The Second.* A part of the city ſo called.

VER. 11. *The Morter. Makteſh.* A valley in or near Jeruſalem.

Ibid. *The people of Chanaan.* So he calls the Jews, from their following the wicked ways of the Chananites.

VER. 12. *Settled on their lees.* That is, the wealthy, and ſuch as live at their eaſe, reſting upon their riches, like wine upon the lees.

14 The great day of the Lord is near, it is near and exceeding ſwift: the voice of the day of the Lord is bitter, the mighty man ſhall there meet with tribulation.

‖ Jer. 30. 7. Joel 2. 11. Amos 5. 18.

15 ‖ That day *is* a day of wrath, a day of tribulation and diſtreſs, a day of calamity and miſery, a day of darkneſs and obſcurity, a day of clouds and whirlwinds,

16 A day of the trumpet and alarm againſt the fenced cities, and againſt the high bulwarks.

17 And I will diſtreſs men, and they ſhall walk like blind men, becauſe they have ſinned againſt the Lord: and their blood ſhall be poured out as earth, and their bodies as dung.

‖ Ezec. 7. 19.

18 ‖ Neither ſhall their ſilver, and their gold be able to deliver them in the day of the wrath of the Lord: † all the land ſhall be devoured by the fire of his jealouſy, for he ſhall make even a ſpeedy deſtruction of all them that dwell in the land.

† Infra 3. 8.

CHAP. II.

An exhortation to repentance. The judgment of the Philiſtines, of the Moabites and the Ammonites; of the Ethiopians, and the Aſſyrians.

ASSEMBLE yourſelves together, be gathered together, O nation not worthy to be loved:

2 Before the decree bring forth the day as duſt paſſing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

3 Seek the Lord all ye meek of the earth, you that have wrought his judgment: ſeek the juſt, ſeek the meek: if by any means you may be hid in the day of the Lord's indignation.

4 For Gaza ſhall be deſtroyed, and Aſcalon ſhall be a deſert, they ſhall caſt out Azotus at noon-day, and Accaron ſhall be rooted up.

5 Wo to you that inhabit the ſea coaſt, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philiſtines, and I will deſtroy thee, ſo that there ſhall not be an inhabitant.

6 And the ſea coaſt ſhall be the reſting-place of ſhepherds, and folds for cattle:

7 And it ſhall be the portion of him that ſhall remain of the houſe of Juda, there they ſhall feed: in the houſes of Aſcalon they ſhall reſt in the evening: becauſe the Lord their God will viſit them, and bring back their captivity.

8 I have heard the reproach of Moab, and the blaſphemies of the children of Ammon, with which they reproached my people, and have magnified themſelves upon their borders.

9 Therefore as I live, ſaith the Lord of hoſts the God of Iſrael, Moab ſhall be as Sodom, and the children of Ammon as Gomorrha, the dryneſs of thorns, and heaps of ſalt, and a deſert even for ever: the remnant of my people ſhall make a ſpoil of them, and the reſidue of my nation ſhall poſſeſs them.

10 This ſhall befal them for their pride: becauſe they have blaſphemed, and have been magnified againſt the people of the Lord of hoſts.

11 The Lord ſhall be terrible upon them, and ſhall conſume all the gods of the earth: and they ſhall adore him every man from his own place, all the iſlands of the Gentiles.

12 You Ethiopians alſo ſhall be ſlain with my ſword.

13 And he will ſtretch out his hand upon the north, and will deſtroy Aſſyria: and he will make the beautiful city a wilderneſs, and as a place not paſſable, and as a deſert.

‖ Iſai. 34. 11.

14 ‖ And flocks ſhall lie down in the midſt thereof, all the beaſts of the nations: and the bittern, and the urchin ſhall lodge in the threſhold thereof: the voice of the ſinging *bird* in the window, the raven on the upper poſt, for I will conſume her ſtrength.

15 This is the glorious city that dwelt in ſecurity: that ſaid in her heart: I am, and there is none beſide me: how is ſhe become a deſert, a place for beaſts to lie down in? every one that paſſeth by her, ſhall hiſs, and wag his hand.

CHAP. III.

A wo to Jeruſalem for her ſins. A prophecy of the converſion of the Gentiles, and of the poor of Iſrael: God ſhall be with them. The Jews ſhall be converted at laſt.

WO to the provoking, and redeemed city, the dove.

2 She hath not hearkened to the voice, neither hath ſhe received diſcipline: ſhe

CHAP. II. VER. 13. *The beautiful city*, viz. Ninive, which was deſtroyed ſoon after this, viz. in the ſixteenth year of the reign of Joſias.

hath not truſted in the Lord, ſhe drew not near to her God.

‖ Ezec. 22. 27. Micheas 3 11.

3 ‖ Her princes *are* in the midſt of her as roaring lions: her judges *are* evening wolves, they left nothing for the morning.

4 Her prophets *are* ſenſeleſs, men without faith: her prieſts have polluted the ſanctuary, they have acted unjuſtly againſt the law.

5 The juſt Lord *is* in the midſt thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it ſhall not be hid: but the wicked man hath not known ſhame.

6 I have deſtroyed the nations, and their towers are beaten down: I have made their ways deſert, ſo that there is none that paſſeth by: their cities are deſolate, there is not a man remaining, nor any inhabitant.

7 I ſaid: Surely thou wilt fear me, thou wilt receive correction: and her dwelling ſhall not periſh, for all things wherein I have viſited her: but they roſe early and corrupted all their thoughts.

8 Wherefore expect me, ſaith the Lord, in the day of my reſurrection that is to come, for my judgment *is* to aſſemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: ‖ for with the fire of my jealouſy ſhall all the earth be devoured.

‖ Supra 1. 18.

9 Becauſe then I will reſtore to the people a choſen lip, that all may call upon the name of the Lord, and may ſerve him with one ſhoulder.

10 From beyond the rivers of Ethiopia, ſhall my ſuppliants the children of my diſperſed people bring me an offering.

11 In that day thou ſhalt not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee thy proud boaſters, and thou ſhalt no more be lifted up becauſe of my holy mountain.

12 And I will leave in the midſt of thee a poor and needy people: and they ſhall hope in the name of the Lord.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies, nor ſhall a deceitful tongue be found in their mouth: for they ſhall feed, and ſhall lie down, and there ſhall be none to make them afraid.

14 Give praiſe, O daughter of Sion: ſhout, O Iſrael: be glad, and rejoice with all thy heart, O daughter of Jeruſalem.

15 The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Iſrael the Lord *is* in the midſt of thee, thou ſhalt fear evil no more.

16 In that day it ſhall be ſaid to Jeruſalem: Fear not: to Sion: Let not thy hands be weakened.

17 The Lord thy God in the midſt of thee *is* mighty, he will ſave: he will rejoice over thee with gladneſs, he will be ſilent in his love, he will be joyful over thee in praiſe.

18 The triflers that were departed from the law, I will gather together, becauſe they were of thee: that thou mayeſt no more ſuffer reproach for them.

19 Behold I will cut off all that have afflicted thee at that time: and I will ſave her that halteth, and will gather her that was caſt out: and I will get them praiſe, and a name, in all the land where they had been put to confuſion.

20 At that time, when I will bring you: and at the time that I will gather you: for I will give you a name, and praiſe among all the people of the earth, when I ſhall have brought back your captivity before your eyes, ſaith the Lord.

THE

PROPHECY OF AGGEUS.

AGGEUS, *was one of thoſe that returned from the captivity of Babylon, in the firſt year of the reign of king Cyrus. He was ſent by the Lord in the ſecond year of the reign of king Darius, the ſon of Hyſtaſpes to exhort Zorobabel the prince of Juda, and Jeſus the high prieſt, to the building of the temple; which they had begun, but left off again through the oppoſition of the Samaritans. In conſequence of this exhortation they proceeded in the building and finiſhed the temple. And the prophet was commiſſioned by the Lord to aſſure them that this ſecond temple ſhould be more glorious than the former, becauſe the Meſſiah ſhould honour it with his preſence: ſignifying withal how much the church of the new teſtament ſhould excel that of the old teſtament.*

CHAP. I.

The people are reproved for neglecting to build the temple. They are encouraged to ſet about the work.

1 Eſdr. 5. 1. * A. M. 3485. Ante C. 519. IN the ſecond year of Darius * the king, in the ſixth month, in the firſt day of the month, the word of the Lord came by the hand of Aggeus the prophet, to Zorobabel the ſon of Salathiel, governor of Juda, and to Jeſus the ſon of Joſedec the high prieſt, ſaying:

2 Thus ſaith the Lord of hoſts, ſaying: This people ſaith: The time is not yet come for building the houſe of the Lord.

3 And the word of the Lord came by the hand of Aggeus the prophet, ſaying:

4 Is it time for you to dwell in cieled houſes, and this houſe lie deſolate?

5 And now thus ſaith the Lord of hoſts: Set your hearts to conſider your ways.

† Deut. 28. 38. Micheas 6. 15. 6 ‖ You have ſowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have cloathed yourſelves, but have not been warmed: and he that hath earned wages, put them into a bag with holes.

7 Thus ſaith the Lord of hoſts: Set your hearts upon your ways:

8 Go up to the mountain, bring timber, and build the houſe: and it ſhall be acceptable to me, and I ſhall be glorified, ſaith the Lord.

9 You have looked for more, and behold it became leſs, and you brought it home, and I blowed it away: why ſaith the Lord of hoſts? becauſe my houſe is deſolate, and you make haſte every man to his own houſe.

10 Therefore the heavens over you were ſtayed from giving dew, and the earth was hindered from yielding her fruits:

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beaſts, and upon all the labour of the hands.

12 Then Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec the high prieſt, and all the remnant of the people hearkened to the voice of the Lord their God, and to the words of Aggeus the prophet, as the Lord their God ſent him to them: and the people feared before the Lord.

13 And Aggeus the meſſenger of the Lord, *as* one of the meſſengers of the Lord, ſpoke, ſaying to the people: I am with you, ſaith the Lord.

14 And the Lord ſtirred up the ſpirit of Zorobabel the ſon of Salathiel governor of Juda, and the ſpirit of Jeſus the ſon of Joſedec the high prieſt, and the ſpirit of all the reſt of the people: and they went in, and did the work in the houſe of the Lord of hoſts their God.

CHAP. II.

Chriſt by his coming ſhall make the latter temple more glorious than the former. The bleſſing of God ſhall reward their labour in building. God's promiſe to Zorobabel.

A. M. 3485. Ante C. 519. IN the four and twentieth day of the month, in the ſixth month, in the ſecond year of Darius the king *they began.*

2 *And* in the ſeventh month, the word of the Lord came by the hand of Aggeus the prophet, ſaying:

3 Speak to Zorobabel the ſon of Salathiel the governor of Juda, and to Jeſus the ſon of Joſedec the high prieſt, and to the reſt of the people, ſaying:

4 Who is left among you, that ſaw this houſe in its firſt glory? and how do you ſee it now? is it not *in compariſon to that* as nothing in your eyes?

5 Yet now take courage, O Zorobabel, ſaith the Lord, and take courage, O Jeſus the ſon of Joſedec the high prieſt, and take courage, all ye people of the land, ſaith the Lord of hoſts: and perform (for I am with you, ſaith the Lord of hoſts)

6 The word that I covenanted with you when you came out of the land of Egypt: and my ſpirit ſhall be in the midſt of you: fear not.

‖ Heb. 12. 26. 7 For thus ſaith the Lord of hoſts: ‖ Yet one little while, and I will move the heaven, and the earth, and the ſea, and the dry land.

8 And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this houſe with glory: ſaith the Lord of hoſts.

9 The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts.

10 Great ſhall be the glory of this laſt houſe more than of the firſt, ſaith the Lord of hoſts: and in this place I will give peace, ſaith the Lord of hoſts.

11 In the four and twentieth day of the ninth month, in the ſecond year of Darius the king, the word of the Lord came to Aggeus the prophet, ſaying:

12 Thus ſaith the Lord of hoſts: Aſk the prieſts the law, ſaying:

13 If a man carry ſanctified fleſh in the ſkirt of his garment, and touch with his ſkirt, bread, or pottage, or wine, or oil, or any meat: ſhall it be ſanctified? And the prieſts anſwered, and ſaid: No.

14 And Aggeus ſaid: If one that is unclean by occaſion of a ſoul touch any of all theſe things, ſhall it be defiled? And the prieſts anſwered, and ſaid: It ſhall be defiled.

15 And Aggeus anſwered, and ſaid: So *is* this people, and ſo *is* this nation before my face, ſaith the Lord, and ſo *is* all the work of their hands: and all that they have offered there, ſhall be defiled.

16 And now conſider in your hearts, from this day and upward, before there was a ſtone laid upon a ſtone in the temple of the Lord.

17 When you went to a heap of twenty buſhels, and they became ten: and you went into the preſs, to preſs out fifty veſſels, and they became twenty.

18 ‖ I ſtruck you with a blaſting wind, and all the works of your hand with the mildew and with hail, yet there was none among you that returned to me, ſaith the Lord. ‖ Amos 4. 9.

19 Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, *and* lay it up in your hearts.

20 Is the ſeed as yet ſprung up? or hath the vine, and the fig-tree, and the pomegranate, and the olive-tree as yet flouriſhed? from this day I will bleſs *you.*

21 And the word of the Lord came a ſecond time to Aggeus in the four and twentieth day of the month, ſaying:

22 Speak to Zorobabel the governor of Juda, ſaying: I will move both heaven and earth.

23 And I will overthrow the throne of kingdoms, and will deſtroy the ſtrength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horſes and their riders

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CHAP. II. VER. 14. *By occaſion of a ſoul.* That is, by having touched the dead: in which caſe according to the preſcription of the law, *Numb.* xix. 13, 22, a perſon not only became unclean himſelf, but made every thing that he touched unclean. The prophet applies all this to the people, whoſe ſouls remained unclean by neglecting the temple of God; and therefore were not ſanctified by the fleſh they offered in ſacrifice: but rather defiled their ſacrifices by approaching to them in the ſtate of uncleanneſs.

shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, I will take thee, ‖ O Zorobabel the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

‖ Eccli. 49. 13.

VER. 24. *O Zorobabel.* This promise principally relates to Christ, who was of the race of Zorobabel.

THE PROPHECY OF ZACHARIAS.

ZACHARIAS *began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and promises of blessings, partly relating to the synagogue, and partly to the church of Christ.*

CHAP. I.

The prophet exhorts the people to return to God, and declares his visions, by which he puts them in hopes of better times.

A. M. 3485. Ante C. 519. IN the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

2 The Lord hath been exceeding angry with your fathers.

3 And thou shalt say to them: Thus saith the Lord of hosts: ‖ Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

‖ Isai. 21. 12. & 31. 6. & 45. 22. Jer. 3. 12. Ezec. 18. 30. & 20. 7. & 33. 11. Osee 14. 2. Joel 2. 12. Malach. 3. 7.

4 Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear, neither did they hearken to me, saith the Lord.

5 Your fathers, where are they? and the prophets, shall they live always?

6 But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, *so* he hath done to us.

7 In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees, that were in the bottom: and behind him were horses red, speckled, and white.

9 And I said: What are these, my Lord? and the Angel that spoke in me, said to me: I will shew thee what these are:

10 And the man that stood among the myrtle-trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

11 And they answered the Angel of the Lord, that stood among the myrtle-trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

12 And the Angel of the the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year.

CHAP. I. VER. 8. *A man.* An Angel in the shape of a man. It was probably St. Michael the guardian Angel of the church of God.

VER. 10. *These are they, &c.* The guardian Angels of provinces and nations.

VER. 12. *The seventieth year,* viz. From the beginning of the siege of Jerusalem, in the ninth year of king Sedecias, to the second year of the king Darius. These seventy years of the desolation of Jerusalem and the cities of Juda, are different from the seventy years of captivity foretold by Jeremias; which began in the fourth year of Joakim, and ended in the first year of king Cyrus.

13 And the Lord anſwered the Angel, that ſpoke in me, good words, comfortable words.

14 And the Angel that ſpoke in me, ſaid to me: Cry thou, ſaying: Thus ſaith the Lord of hoſts: ‖ I am zealous for Jeruſalem, and Sion with a great zeal.

‖ Infra 8. 2.

15 And I am angry with a great anger with the wealthy nations: For I was angry a little, but they helped forward the evil.

16 Therefore thus ſaith the Lord: I will return to Jeruſalem in mercies: my houſe ſhall be built in it, ſaith the Lord of hoſts: and the building line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying: Thus ſaith the Lord of hoſts: My cities ſhall yet flow with good things: and the Lord will yet comfort Sion, and he will yet chooſe Jeruſalem.

18 And I lifted up my eyes, and ſaw: and behold four horns.

19 And I ſaid to the angel that ſpoke to me: What are theſe? And he ſaid to me: Theſe are the horns that have ſcattered Juda, and Iſrael, and Jeruſalem.

20 And the Lord ſhewed me four ſmiths.

21 And I ſaid: What come theſe to do? and he ſpoke, ſaying: Theſe are the horns which have ſcattered Juda every man apart, and none of them lifted up his head: and theſe are come to fray them, to caſt down the horns of the nations, that have lifted up the horn upon the land of Juda to ſcatter it.

CHAP. II.

Under the name of Jeruſalem, he propheſieth the progreſs of the church of Chriſt, by the converſion of ſome Jews and many Gentiles.

AND I lifted up my eyes, and ſaw, and behold a man, with a meaſuring line in his hand.

2 And I ſaid: Whither goeſt thou? and he ſaid to me: To meaſure Jeruſalem, and to ſee how great is the breadth thereof, and how great the length thereof.

3 And behold the angel that ſpoke in me went forth, and another angel went out to meet him.

4 And he ſaid to him: Run, ſpeak to this young man, ſaying: Jeruſalem ſhall be inhabited without walls, by reaſon of the multitude of men, and of the beaſts in the midſt thereof.

5 And I will be to it, ſaith the Lord, a wall of fire round about: and I will be in glory in the midſt thereof.

6 O, O flee ye out of the land of the north, ſaith the Lord, for I have ſcattered you into the four winds of heaven, ſaith the Lord.

7 O Sion, flee thou that dwelleſt with the daughter of Babylon:

8 For thus ſaith the Lord of hoſts: After the glory he hath ſent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

9 For behold I lift up my hand upon them, and they ſhall be a prey to thoſe that ſerved them: and you ſhall know that the Lord of hoſts ſent me.

10 Sing praiſe, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midſt of thee: ſaith the Lord.

11 And many nations ſhall be joined to the Lord in that day, and they ſhall be my people, and I will dwell in the midſt of thee: and thou ſhalt know that the Lord of hoſts hath ſent me to thee.

12 And the Lord ſhall poſſeſs Juda his portion in the ſanctified land: and he ſhall yet chooſe Jeruſalem.

13 Let all fleſh be ſilent at the preſence of the Lord: for he is riſen up out of his holy habitation.

CHAP. III.

In a viſion ſatan appeareth accuſing the high-prieſt. He is cleanſed from his ſins. Chriſt is promiſed, and great fruit from his paſſion.

AND the Lord ſhewed me Jeſus the high prieſt ſtanding before the Angel of the Lord: and ſatan ſtood on his right hand, to be his adverſary.

2 And the Lord ſaid to ſatan: The Lord rebuke thee, O ſatan: and the Lord that choſe Jeruſalem rebuke thee: Is not this a brand pluckt out of the fire?

3 And Jeſus was clothed with filthy garments: and he ſtood before the face of the Angel.

4 Who anſwered, and ſaid to them that ſtood before him, ſaying: Take away the

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VER. 18, 20. *Four horns,—four ſmiths.* The four horns repreſent the empires, or kingdoms, that perſecute and oppreſs the people of God: the *four ſmiths* or *carpenters* (for *faber* may ſignify either) repreſent thoſe whom God makes his inſtruments in bringing to nothing the power of perſecutors.

CHAP. II. VER. 4. *Jeruſalem ſhall be inhabited without walls.* This muſt be underſtood of the ſpiritual Jeruſalem, the church of Chriſt.

CHAP. III. VER. 1. *Jeſus*, alias, Joſue the ſon of Joſedec the high prieſt of that time.

VER. 3. *With filthy garments.* Negligences and ſins.

filthy garments from him. And he ſaid to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

5 And he ſaid: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments: and the Angel of the Lord ſtood.

6 And the Angel of the Lord proteſted to Jeſus, ſaying:

7 Thus ſaith the Lord of hoſts: If thou wilt walk in my ways, and keep my charge, thou alſo ſhalt judge my houſe, and ſhalt keep my courts, and I will give thee ſome of them that are now preſent here to walk *with thee.*

8 Hear, O Jeſus thou high prieſt, thou and thy friends that dwell before thee, for they are portending men: for behold ‖ I WILL BRING MY SERVANT THE ORIENT.

‖ Luke 1. 78.

9 For behold the ſtone that I have laid before Jeſus: upon one ſtone there are ſeven eyes: behold I will grave the graving thereof, ſaith the Lord of hoſts: and I will take away the iniquity of that land in one day.

10 In that day, ſaith the Lord of hoſts, every man ſhall call his friend under the vine and under the fig-tree.

CHAP. IV.

The viſion of the golden candleſtick and ſeven lamps, and of the two olive-trees. Zorobabel ſhall finiſh the building of the temple.

AND the Angel that ſpoke in me came again: and he waked me, as a man that is wakened out of his ſleep.

2 And he ſaid to me: What ſeeſt thou? And I ſaid: I have looked, and behold a candleſtick all of gold, and its lamp upon the top of it: and the ſeven lights thereof upon it: and ſeven funnels for the lights that were upon the top thereof.

3 And two olive-trees over it: one upon the right ſide of the lamp, and the other upon the left ſide thereof.

4 And I anſwered, and ſaid to the Angel that ſpoke in me, ſaying: What are theſe things, my lord?

5 And the Angel that ſpoke in me anſwered, and ſaid to me: Knoweſt thou not what theſe things are? And I ſaid: No, my lord.

6 And he anſwered, and ſpoke to me, ſaying: This is the word of the Lord to Zorobabel, ſaying: Not with an army, nor by might: but by my ſpirit, ſaith the Lord of hoſts.

7 Who art thou, O great mountain, before Zorobabel? thou ſhalt become a plain: and he ſhall bring out the chief ſtone, and ſhall give equal grace to the grace thereof:

8 And the word of the Lord came to me, ſaying:

9 The hands of Zorobabel have laid the foundations of this houſe, and his hands ſhall finiſh it: and you ſhall know that the Lord of hoſts hath ſent me to you.

10 For who hath deſpiſed little days? and they ſhall rejoice, and ſhall ſee the tin plummet in the hand of Zorobabel. Theſe are the ſeven eyes of the Lord, that run to and fro through the whole earth.

11 And I anſwered, and ſaid to him: What are theſe two olive-trees upon the right ſide of the candleſtick, and upon the left ſide thereof?

12 And I anſwered again, and ſaid to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

13 And he ſpoke to me, ſaying: Knoweſt

VER. 7. *I will give thee, &c.* Angels to attend and aſſiſt thee.

VER. 8. *Portending men.* That is, men, who by words and actions are to foreſhew wonders that are to come

Ibid. *My ſervant the Orient.* Chriſt, who according to his humanity is the ſervant of God, is called *the Orient*, from his riſing like the ſun in the eaſt to enlighten the world.

VER. 9. *The ſtone.* Another emblem of Chriſt, the rock, foundation, and corner-ſtone of his church.

Ibid. *Seven eyes.* The manifold providence of Chriſt over his church, or the ſeven gifts of the Spirit of God.

Ibid. *One day*, viz. The day of the paſſion of Chriſt, the ſource of all our good: when this precious ſtone ſhall be graved that is cut and pierced, with whips, thorns, nails, and ſpear.

CHAP. IV. VER. 2. *A candleſtick, &c.* The temple of God that was then in building; and in a more ſublime ſenſe, the church of Chriſt.

VER. 6. *To Zorobabel.* This viſion was in favour of Zorobabel: to aſſure him of ſucceſs in the building of the temple, which he had begun, ſignified by the candleſtick; the lamp of which, without any other induſtry, was ſupplied with oil, dropping from the two olive trees, and diſtributed by the ſeven funnels or pipes, to maintain the ſeven lights.

VER. 7. *Great mountain.* So he calls the oppoſition made by the enemies of God's people: which nevertheleſs, without any army or might on their ſide, was quaſhed by divine providence.

Ibid. *Shall give equal grace, &c.* Shall add grace to grace, or beauty to beauty.

VER. 10. *Little days.* That is, theſe ſmall and feeble beginnings of the temple of God.

Ibid. *The tin plummet.* Literally, *the ſtone of tin.* He means the builder's plummet, which Zorobabel ſhall hold in his hand for the finiſhing the building.

Ibid. *The ſeven eyes.* The providence of God, that overſees and orders all things.

thou not what these are? And I said: No, my lord.

14 And he said: These are two sons of oil who stand before the Lord of the whole earth.

CHAP. V.

The vision of the flying volume, and of the woman in the vessel.

AND I turned and lifted up my eyes: and I saw, and behold a volume flying:

2 And he said to me: What seest thou? And I said: I see a volume flying: the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 And he said to me: This is the curse, that goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that sweareth in like manner shall be judged by it.

4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 And the Angel went forth that spoke in me: and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

6 And I said, What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

7 And behold a talent of lead was carried, and behold a woman sitting in the midst of the vessel.

8 And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

9 And I lifted up my eyes and looked: and behold there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

10 And I said to the Angel that spoke in me: Whither do these carry the vessel?

11 And he said to me: That a house may built for it in the land of Sennaar, and that it may be established, and set there upon its own basis.

CHAP. VI.

The vision of the four chariots. Crowns are ordered for Jesus the high priest, as a type of Christ.

AND I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains *were* mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses.

3 And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

4 And I answered, and said to the Angel that spoke in me: What are these, my lord?

5 And the Angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

6 That, in which were the black horses, went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land of the south.

7 And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go walk throughout the earth: and they walked throughout the earth.

8 And he called me, and spoke to me saying: Behold they that go forth into the land of the north, have quieted my spirit in the land of the north.

9 And the word of the Lord came to me, saying:

10 Take of them of the captivity, of Holdai, and of Tobias, and of Idaias;

VER. 14. *Two sons of oil.* That is, the two anointed ones of the Lord: viz. Jesus the high priest, and Zorobabel the prince.

CHAP. V. VER. 1. *A volume.* That is, a parchment, according to the form of the ancient books, which from being rolled up, were called *volumes*.

VER. 6. *This is their eye.* This is what they fix their *eye* upon: or this is a resemblance and figure of them, viz. of sinners.

VER. 11. *The land of Sennaar.* Where *Babel* or Babylon was built, *Gen.* xi. where note that *Babylon* in holy writ is often taken for the city of the devil; that is, for the whole congregation of the wicked: as *Jerusalem* is taken for the city and people of God.

CHAP. VI. VER. 1. *Four chariots.* The four great empires of the Chaldeans, Persians, Grecians, and Romans. Or perhaps by the fourth chariot are represented the kings of Egypt and of Asia, the descendants of Ptolemeus and Seleucus.

VER. 6. *The land of the north.* So *Babylon* is called; because it lay to the north in respect of Jerusalem. The black horses, that is, the Medes and Persians; and after them Alexander and his Greeks, signified by the white horses, went thither because they conquered Babylon, executed upon it the judgments of God, which is signified ver. 8. by the expression of *quieting his spirit.*

Ibid. *The land of the south.* Egypt, which lay to the south of Jerusalem, and was occupied first by Ptolemeus, and then by the Romans.

thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

11 And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec the high priest.

12 And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: BEHOLD A MAN THE ORIENT IS HIS NAME: and under him shall he spring up, and shall build a temple to the Lord. ‖ Luke 1. 78.

13 Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

15 And they that are far off, shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing you will hear the voice of the Lord your God.

CHAP. VII.

The people enquire concerning fasting: they are admonished to fast from sin.

A. M. 3487. AND it came to pass in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.

2 When Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:

3 To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify myself as I have now done for many years?

4 And the word of the Lord of hosts came to me, saying:

5 Speak to all the people of the land, and to the priests, saying: ‖ When you fasted, and mourned in the fifth and the seventh monthfor these seventy years: did you keep a fast unto me? ‖ Isai. 58. 5.

6 And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

7 Are not these the words, which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?

8 And the word of the Lord came to Zacharias, saying:

9 Thus saith the Lord of hosts, saying: ‖ Judge ye true judgment, and shew ye mercy, and compassion every man to his brother. ‖ Mich. 6. 8. Matt. 23. 23.

10 ‡ And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother. ‡ Exod. 22. 22. Isai. 1. 23. Jer. 5. 28.

11 But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

12 And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts.

13 And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.

14 And I dispersed them throughout all kingdoms, which they know not: and the land was left desolate behind them, so that no man passed through or returned: and they changed the delightful land into a wilderness.

CHAP. VIII.

Joyful promises to Jerusalem: fully verified in the church of Christ.

AND the word of the Lord of hosts came *to me*, saying:

2 Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy, and with a great indignation have I been jealous for her.

3 Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the City of Truth, and the Mountain of the Lord of hosts, the sanctified Mountain.

4 Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem: and every man with his staff in his hand through multitude of days.

VER. 13. *Between them both.* That is, he shall unite in himself the two offices or dignities of king and priest.

CHAP. VII. VER. 3. *The fifth month.* They fasted on the tenth day of the fifth month; because on that day the temple was burnt. Therefore they enquire whether they are to continue that fast, after the temple is rebuilt. See this query answered in the 19th verse of the following chapter.

5 And the ſtreets of the city ſhall be full of boys, and girls playing in the ſtreets thereof.

6 Thus ſaith the Lord of hoſts: If it ſeem hard in the eyes of the remnant of this people in thoſe days: ſhall it be hard in my eyes, ſaith the Lord of hoſts?

7 Thus ſaith the Lord of hoſts: Behold I will ſave my people from the land of the eaſt, and from the land of the going down of the ſun.

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem: and they ſhall be my people, and I will be their God in truth and in juſtice.

9 Thus ſaith the Lord of hoſts: Let your hands be ſtrengthened, you that hear in theſe days theſe words by the mouth of the prophets, in the day, that the houſe of the Lord of hoſts was founded, that the temple might be built.

10 For before thoſe days there was no hire for men, neither was there hire for beaſts, neither was there peace to him that came in, nor to him that went out becauſe of the tribulation: and I let all men go every one againſt his neighbour.

11 But now I will not deal with the remnant of this people according to the former days, ſaith the Lord of hoſts.

12 But there ſhall be the ſeed of peace: the vine ſhall yield her fruit, and the earth ſhall give her increaſe, and the heavens ſhall give their dew: and I will cauſe the remnant of this people to poſſeſs all theſe things.

13 And it ſhall come to paſs, that as you were a curſe among the Gentiles, O houſe of Juda, and houſe of Iſrael: ſo will I ſave you, and you ſhall be a bleſſing: fear not, let your hands be ſtrengthened.

14 For thus ſaith the Lord of hoſts: As I purpoſed to afflict you, when your fathers had provoked me to wrath, ſaith the Lord,

15 And I had no mercy: ſo turning again I have thought in theſe days to do good to the houſe of Juda, and Jeruſalem: fear not.

16 Theſe then are the things, which you ſhall do: ‖ Speak ye truth every one to his neighbour: judge ye truth and judgment of peace in your gates. ‖ Eph. 4. 25.

17 And let none of you imagine evil in your hearts againſt his friend: and love not a falſe oath: for all theſe are the things that I hate, ſaith the Lord.

18 And the word of the Lord of hoſts came to me, ſaying:

19 Thus ſaith the Lord of hoſts: The faſt of the fourth month, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth ſhall be to the houſe of Juda, joy, and gladneſs, and great ſolemnities; only love ye truth and peace.

20 Thus ſaith the Lord of hoſts, until people come, and dwell in many cities,

21 And the inhabitants go one to another, ſaying: Let us go, and entreat the face of the Lord, and let us ſeek the Lord of hoſts: I alſo will go.

22 And many peoples, and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to entreat the face of the Lord.

23 Thus ſaith the Lord of hoſts: In thoſe days, wherein ten men of all languages of the Gentiles ſhall take hold, and ſhall hold faſt the ſkirt of one that is a Jew, ſaying: We will go with you: for we have heard that God is with you.

CHAP. IX.

God will defend his church, and bring over even her enemies to the faith. The meek coming of Chriſt, to bring peace, to deliver the captives by his blood, and to give us all good things.

THE burden of the word of the Lord in the land of Hadrach, and of Damaſcus the reſt thereof: for the eye of man, and of all the tribes of Iſrael is the Lord's.

2 Emath alſo in the borders thereof, and Tyre, and Sidon: for they have taken to themſelves to be exceeding wiſe.

3 And Tyre hath built herſelf a ſtrong hold, and heaped together ſilver as earth, and gold as the mire of the ſtreets.

4 Behold the Lord ſhall poſſeſs her, and ſhall ſtrike her ſtrength in the ſea, and ſhe ſhall be devoured with fire.

5 Aſcalon ſhall ſee, and ſhall fear, and Gaza, and ſhall be very ſorrowful: and Accaron, becauſe her hope is confounded: and

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CHAP. VIII. VER. 19. *The faſt of the fourth month, &c.* They faſted, on the ninth day of the *fourth* month, becauſe on that day Nabuchodonoſor took Jeruſalem, *Jeremias* lii. 6. On the tenth day of the *fifth* month; becauſe on that day the temple was burnt, *Jerem.* lii. 12. On the third day of the *ſeventh* month, for the murder of Godolias, *Jerem.* xli. 2. And on the tenth day of the *tenth* month, becauſe on that day the Chaldeans began to beſiege Jeruſalem, 4 *Kings* xxv. 1. All theſe faſts, if they will be obedient for the future, ſhall be changed, as is here promiſed, into joyful ſolemnities.

VER. 23. *Ten men, &c.* Many of the Gentiles became proſelytes to the Jewiſh religion before Chriſt; but many more were converted to Chriſt by the apoſtles and other preachers of the Jewiſh nation.

CHAP. IX. VER. 1. *Hadrach.* Syria.

the king ſhall periſh from Gaza, and Aſcalon ſhall not be inhabited.

6 And the divider ſhall ſit in Azotus, and I will deſtroy the pride of the Philiſtines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: and even he ſhall be left to our God, and he ſhall be as a governor in Juda, and Accaron as a Jebuſite.

8 And I will encompaſs my houſe with them that ſerve me in war, going and returning, and the oppreſſor ſhall no more paſs through them: for now I have ſeen with my eyes.

9 ‖ Rejoice greatly, O daughter of Sion, ſhout for joy, O daughter of Jeruſalem: BEHOLD THY KING will come to thee, the juſt and ſaviour: he is poor, and riding upon an aſs, and upon a colt the foal of an aſs. ‖ Iſaia. 62. 11. Matt. 21. 5.

10 And I will deſtroy the chariot out of Ephraim, and the horſe out of Jeruſalem, and the bow for war ſhall be broken: and he ſhall ſpeak peace to the Gentiles, and his power ſhall be from ſea to ſea, and from the rivers even to the end of the earth.

11 Thou alſo by the blood of thy teſtament haſt ſent forth thy priſoners out of the pit, wherein is no water.

12 Return to the ſtrong hold, ye priſoners of hope, I will render thee double as I declare to-day.

13 Becauſe I have bent Juda for me as a bow, I have filled Ephraim: and I will raiſe up thy ſons, O Sion, above thy ſons, O Greece, and I will make thee as the ſword of the mighty.

14 And the Lord God ſhall be ſeen over them, and his dart ſhall go forth as lightning: and the Lord God will ſound the trumpet, and go in the whirlwind of the ſouth.

15 The Lord of hoſts will protect them: and they ſhall devour, and ſubdue with the ſtones of the ſling: and drinking they ſhall be inebriated as it were with wine, and they ſhall be filled as bowls, and as the horns of the altar.

16 And the Lord their God will ſave them in that day, as the flock of his people: for holy ſtones ſhall be lifted up over his land.

17 For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine ſpringing forth virgins?

CHAP. X.

God is to be ſought to, and not idols. The victories of his church, which ſhall ariſe originally from the Jewiſh nation.

ASK ye of the Lord rain in the latter ſeaſon, and the Lord will make ſnows, and will give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken what was unprofitable, and the diviners have ſeen a lie, and the dreamers have ſpoke vanity: they comforted in vain: therefore they were led away as a flock: they ſhall be afflicted, becauſe they have no ſhepherd.

3 My wrath is kindled againſt the ſhepherds, and I will viſit upon the buck-goats: for the Lord of hoſts hath viſited his flock, the houſe of Juda, and hath made them as the horſe of his glory in the battle.

4 Out of him ſhall come forth the corner, out of him the pin, out of him the bow of battle, out of him every exactor together.

5 And they ſhall be as mighty men, treading under foot the mire of the ways in battle: and they ſhall fight, becauſe the Lord is with them: and the riders of horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Juda, and ſave the houſe of Joſeph: and I will bring them back again, becauſe I will have mercy on them: and they ſhall be as they were when I had caſt them off, for I am the Lord their God, and will hear them.

7 And they ſhall be as the valiant men of Ephraim, and their heart ſhall rejoice as through wine: and their children ſhall ſee, and ſhall rejoice, and their heart ſhall be joyful in the Lord.

8 I will whiſtle for them, and I will gather them together, becauſe I have redeemed them: and I will multiply them as they were multiplied before.

And I will ſow them among peoples: and from afar they ſhall remember me: and

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VER. 7. *His blood.* It is ſpoken of the Philiſtines, and particularly of Azotus, (where the temple of Dagon was) and contains a prophecy of the converſion of that people from their bloody ſacrifices and abominations to the worſhip of the true God.

VER. 8. *That ſerve me in war*, viz. The Machabees.

VER. 13. *Thy ſons, O Sion, &c.* viz. The apoſtles, who, in the ſpiritual way, conquered the Greeks, and ſubdued them to Chriſt.

VER. 16. *Holy ſtones.* The apoſtles, who ſhall be as pillars and monuments in the church.

VER. 17. *The corn, &c.* His moſt excellent gift is the bleſſed Euchariſt, called here *the corn*, that is, the bread *of the elect*, and the *wine ſpringing forth virgins*; that is, *maketh virgins* to bud, or ſpring forth, as it were, like flowers among thorns; becauſe it has a wonderful efficacy to give and preſerve purity.

they shall live with their children, and shall return.

10 And I will bring them back out of the land of Egypt, and will gather them from among the Assyrians: and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

11 And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, ‖ and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.

‖ Apoc. 16. 12. Isai. 11. 15.

12 I will strengthen them in the Lord, and they shall walk in his name: saith the Lord.

CHAP. XI.

The destruction of Jerusalem and the temple. God's dealings with the Jews, and their reprobation.

OPEN thy gates, O Libanus, and let fire devour thy cedars.

2 Howl, thou fir-tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

3 The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

4 Thus saith the Lord my God: Feed the flock of the slaughter,

5 Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

6 And I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, every one into his neighbour's hand, and into the hand of his king: and they shall destroy the land, and I will not deliver it out of their hand.

7 And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord: and I fed the flock.

8 And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

9 And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

10 And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

11 And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord.

12 And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. ‖ And they weighed for my wages thirty pieces of silver. ‖ Matt. 27. 9.

13 And the Lord said to me: Cast it to the statuary, a handsome price, that I was priced at by them. And I took the thirty pieces of silver: and I cast them into the house of the Lord to the statuary.

14 And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

15 And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

16 For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

17 O shepherd, and idol, that forsaketh the flock: the sword upon his arm, and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.

CHAP. XI. VER. 1. *O Libanus.* So Jerusalem, and more particularly the temple, is called by the prophets, from its height, and from its being built of the cedars of Libanus.

Ibid. *Thy cedars.* Thy princes and chief men.

VER. 6. *Every one into his neighbour's hand, &c.* This alludes to the last siege of Jerusalem; in which the different factions of the Jews destroyed one another; and they that remained fell into the hands of their king, that is of the Roman emperor, of whom they had said, St. *John* xiv. 15. *We have no king but Cesar.*

VER. 7. *Two rods.* Or shepherds staves, meaning the different ways of God's dealing with his people; the one by sweet means, called the rod of *Beauty*: the other by bands and punishments, called the *Cord*. And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reprobate sense, as the Jews were.

VER. 8. *Three shepherds in one month.* That is, in a very short time. By these *three shepherds* probably are meant the latter princes and high priests of the Jews, whose reign was short.

VER. 13. *The statuary.* The Hebrew word signifies also *a potter*.

VER. 15. *A foolish shepherd.* This was to represent the foolish, that is, the wicked princes and priests that should rule the people, before their utter desolation.

CHAP. XII.

God shall protect his church against her persecutors. The mourning of Jerusalem.

THE burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him:

2 Behold I will make Jerusalem a lintel of surfeiting to all the people round about: and Juda also shall be in the siege against Jerusalem.

3 And it shall come to pass in that day, that I will make Jerusalem a burdensome stone to all people: all that shall lift it up shall be rent and torn: and all the kingdoms of the earth shall be gathered together against her.

4 In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness: and I will open my eyes upon the house of Juda, and will strike every horse of the nations with blindness.

5 And the governors of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God.

6 In that day I will make the governors of Juda like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left: and Jerusalem shall be inhabited again in her own place in Jerusalem.

7 And the Lord shall save the tabernacles of Juda, as in the beginning; that the house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Juda.

8 In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David: and the house of David, as that of God, as an Angel of the Lord in their sight.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: ‖ and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the first-born. ‖ John 19. 37.

11 In that day there shall be a great lamentation in Jerusalem, ‖ like the lamentation of Adadremmon in the plain of Mageddon. ‖ 2 Par. 35. 22.

12 And the land shall mourn: families and families apart: the families of the house of David apart, and their women apart:

13 The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart, and their women apart.

14 All the rest of the families, families and families apart, and their women apart.

CHAP. XIII.

The fountain of Christ. Idols and false prophets shall be extirpated. Christ shall suffer: his people shall be tried by fire.

IN that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

2 ‖ And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth. ‖ Ezec. 30. 13.

3 And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of the Lord. And his father, and his mother, his parents shall trust him through, when he shall prophesy.

4 And it shall come to pass in that day, that the prophets shall be confounded, every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

5 But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth.

6 And they shall say to him: What are these wounds in the midst of thy hands?

CHAP. XII. VER. 2. *A lintel of surfeiting.* That is, a door into which they shall seek to enter, to glut themselves with blood: but they shall stumble, and fall like men stupified with wine. It seems to allude to the times of Antiochus, and to the victories of the Machabees.

VER. 11. *Adadremmon.* A place near Mageddon, where the good king Josias was slain, and much lamented by his people.

And he ſhall ſay: With theſe I was wounded in the houſe of them that loved me.

7 Awake, O ſword, againſt my ſhepherd, and againſt the man that cleaveth to me, ſaith the Lord of hoſts: ‖ ſtrike the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn my hand to the little ones.

‖ Mat. 26. 31. Mark 14. 27.

8 And there ſhall be in all the earth, ſaith the Lord, two parts in it ſhall be ſcattered, and ſhall periſh: but the third part ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined: and I will try them as gold is tried. They ſhall call on my name, and I will hear them. I will ſay: Thou art my people: and they ſhall ſay: The Lord is my God.

CHAP. XIV.

After the perſecutions of the church ſhall follow great proſperity. Perſecutors ſhall be puniſhed: ſo ſhall all that will not ſerve God in his church.

BEHOLD the days of the Lord ſhall come, and thy ſpoils ſhall be divided in the midſt of thee.

2 And I will gather all nations to Jeruſalem to battle, and the city ſhall be taken, and the houſes ſhall be rifled, and the women ſhall be defiled: and half of the city ſhall go forth into captivity, and the reſt of the people ſhall not be taken away out of the city.

3 Then the Lord ſhall go forth, and ſhall fight againſt thoſe nations, as when he fought in the day of battle.

4 And his feet ſhall ſtand in that day upon the mount of Olives, which is over-againſt Jeruſalem toward the eaſt: and the mount of Olives ſhall be divided in the midſt thereof to the eaſt, and to the weſt with a very great opening, and half of the mountain ſhall be ſeparated to the north, and half thereof to the the ſouth.

5 And you ſhall flee to the valley of thoſe mountains, for the valley of the mountains ſhall be joined even to the next and you ſhall flee ‖ as you fled from the face of the earthquake in the days of Ozias king of Juda: and the Lord my God ſhall come, and all the ſaints with him.

‖ Amos 1. 1.

6 And it ſhall come to paſs in that day, that there ſhall be no light, but cold and froſt.

7 And there ſhall be one day, which is known to the Lord, not day nor night: and in the time of the evening there ſhall be light,

8 And it ſhall come to paſs in that day, that living waters ſhall go out from Jeruſalem: half of them to the eaſt ſea, and half of them to the laſt ſea: they ſhall be in ſummer and in winter.

9 And the Lord ſhall be king over all the earth: in that day there ſhall be one Lord, and his name ſhall be one.

10 And all the land ſhall return even to the deſert, from the hill to Remmon to the ſouth of Jeruſalem: and ſhe ſhall be exalted, and ſhall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's wine-preſſes.

11 And people ſhall dwell in it, and there ſhall be no more an anathema: but Jeruſalem ſhall ſit ſecure.

12 And this ſhall be the plague, wherewith the Lord ſhall ſtrike all nations that have fought againſt Jeruſalem: the fleſh of every one ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 In that day there ſhall be a great tumult from the Lord among them: and a man ſhall take the hand of his neighbour, and his hand ſhall be claſped upon his neighbour's hand.

14 And even Juda ſhall fight againſt Jeruſalem: and the riches of all nations round about ſhall be gathered together, gold, and ſilver, and garments in great abundance.

CHAP. XIV. VER. 2. *I will gather, &c.* This ſeems to be a prophecy of what was done by Antiochus.

VER. 6, *No light*, viz. In that diſmal time of perſecution of Antiochus, when it was *neither day, nor night:* (ver. 7.) becauſe they neither had the comfortable light of the day, nor the repoſe of the night.

VER. 7. *In the time of the evening there ſhall be light.* An unexpected light ſhall ariſe by the means of the Machabees, when things ſhall ſeem to be at the worſt.

VER. 8. *Living waters*, viz. The goſpel of Chriſt.

VER. 10. *All the Land ſhall return, &c.* This, in ſome meaſure, was verified by the means of the Machabees: but is rather to be taken in a ſpiritual ſenſe, as relating to the propagation of the church and kingdom of Chriſt, the true Jeruſalem, which alone ſhall never fall under the anathema of deſtruction, or God's curſe.

VER. 12. *The fleſh of every one ſhall conſume, &c.* Such judgments as theſe have often fallen upon the perſecutors of God's church, as appears by many inſtances in hiſtory.

VER. 14. *Even Juda, &c.* The carnal Jews, and other falſe brothers, ſhall join in perſecuting the church.

15 And the deſtruction of the horſe, and of the mule, and of the camel, and of the aſs, and of all the beaſts, that ſhall be in thoſe tents, ſhall be like this deſtruction.

16 And all they that ſhall be left of all nations that came againſt Jeruſalem, ſhall go up from year to year, to adore the King, the Lord of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall come to paſs, that he that ſhall not go up of the families of the land to Jeruſalem, to adore the King, the Lord of hoſts, there ſhall be no rain upon them.

18 And if the family of Egypt go not up, nor come: neither ſhall it be upon them, but there ſhall be deſtruction, wherewith the Lord will ſtrike all nations that will not go up to keep the feaſt of tabernacles.

19 This ſhall be the ſin of Egypt, and this the ſin of all nations, that will not go up to keep the feaſt of tabernacles.

20 In that day that which is upon the bridle of the horſe ſhall be holy to the Lord: and the cauldrons in the houſe of the Lord ſhall be as the phials before the altar.

21 And every cauldron in Jeruſalem and Juda ſhall be ſanctified to the Lord of hoſts: and all that ſacrifice, ſhall come, and take of them, and ſhall ſeeth in them: and the merchant ſhall be no more in the houſe of the Lord of hoſts in that day.

VER. 15. *Shall be like this deſtruction.* That is, the beaſts ſhall be deſtroyed as well as the men: the common ſoldiers as well as their leaders.

VER. 16. *They that ſhall be left, &c.* That is, many of them that perſecuted the church ſhall be converted to its faith and communion.

Ibid. *To keep the feaſt of tabernacles.* This feaſt was kept by the Jews in memory of their ſojourning forty years in the deſert, in their way to the land of promiſe. And in the ſpiritual ſenſe is duly kept by all ſuch chriſtians as in their earthly pilgrimage are continually advancing towards their true home, the heavenly Jeruſalem; by the help of the ſacraments and ſacrifice of the church. And they that neglect this muſt not look for the kind ſhowers of divine grace, to give fruitfulneſs to their ſouls.

VER. 20. *That which is upon the bridle, &c.* The golden ornaments of the bridles, &c. ſhall be turned into offerings in the houſe of God. And there ſhall be an abundance of cauldrons and phials for the ſacrifices of the temple: by which is meant, under a figure, the great reſort there ſhall be to the temple, that is, to the church of Chriſt, and her ſacrifice.

VER. 21. *The merchant ſhall be no more, &c.* Or, as ſome render it, *The Chananite ſhall be no more, &c.* that is, the profane and unbelievers ſhall have no title to be in the houſe of the Lord. Or there ſhall be no occaſion for buyers or ſellers of oxen, or ſheep, or doves, in the houſe of God, ſuch as Jeſus Chriſt caſt out of the temple.

THE PROPHECY OF MALACHIAS.

MALACHIAS, *whose name signifies* the Angel of the Lord, *was cotemporary with* NEHEMIAS, *and by some is believed to have been the same person with* ESDRAS. *He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretels the coming of Christ; the reprobation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice.*

CHAP. I.

God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.

A. M. circiter 3604. Ante C. 400.

THE burden of the word of the Lord to Israel by the hand of Malachias.

2 I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and ‖ I have loved Jacob,

‖ Rom. 9. 13.

3 But have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

4 But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see: and you shall say: The Lord be magnified upon the border of Israel.

6 The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear: saith the Lord of hosts?

7 To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar: and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

8 If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

9 And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces, saith the Lord of hosts.

10 Who is there among you, that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

‖ Psal. 112. 3.

11 ‖ For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

12 And you have profaned it in that you say: The table of the Lord is defiled: and

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CHAP. I. VER. 2. *I have loved Jacob, &c.* I have preferred his posterity, to make them my chosen people, and to load them with my blessings, without any merit on their part, and though they have been always ungrateful; whilst I have rejected Esau, and executed severe judgments upon his posterity. Not that God punished Esau, or his posterity, beyond their deserts: but that by his free election and grace he loved Jacob, and favoured his posterity, above their deserts. See the annotations upon: *Rom.* ix.

VER. 11. *A clean oblation*, viz. The precious body and blood of Christ in the eucharistic sacrifice.

that which is laid thereupon, is contemptible, with the fire that devoureth it.

13 And you have said: Behold of *our* labour, and you puffed it away, saith the Lord of hosts, and you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

14 Cursed is the deceitful man, that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

CHAP. II.

The priests are sharply reproved for neglecting their covenant. The evil of marrying with idolaters; and too easily putting away their wives.

AND now, O ye priests, this commandment is to you.

2 ‖ If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings, yea I will curse them: because you have not laid it to heart. ‖ Lev. 26. 14. Deut. 28. 15.

3 Behold, I will cast the shoulder to you, and I will scatter upon your face the dung of your solemnities, and it shall take you away with it.

4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts.

8 But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law.

10 ‖ Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers? ‖ Mat. 23. 9. Eph. 4. 6.

11 Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that hath done this, both the master, and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts.

13 And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.

14 And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.

15 Did not one make *her*, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth.

16 When thou shalt hate her, put her away, saith the Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts, keep your spirit, and despise not.

17 You have wearied the Lord with your words: and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

CHAP. III.

Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.

BEHOLD I send my Angel, and he shall prepare the way before my face. And Mat. 11. 10. Mark 1. 2. Luke 1. 17. & 7. 27.

VER. 13. *Behold of* our *labour*, &c. You pretended *labour* and weariness, when you brought your offering; and so made it of no value, by offering it with an evil mind. Moreover what you offered was both defective in itself, and gotten by rapine and extortion.

CHAP. II. VER. 3. *I will cast the shoulder to you.* I will cast away the *shoulder*, which in the law was appointed to be your portion, and fling it at you in my anger: and will reject both you and your festivals like dung.

VER. 7. *The Angel*, viz. The minister and messenger.

VER. 13. *With tears*, viz. By occasion of your wives, whom you have put away: and who came to weep and lament before the altar.

VER. 16. *Iniquity shall cover his garment*, viz. Of every man that putteth away his wife without just cause: notwithstanding that God permitted it in the law, to prevent the evil of murder.

CHAP. III. VER. 1. *My Angel*, viz. John the Baptist, the messenger of God, and fore-runner of Christ.

presently the Lord whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts:

2 And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fullers herb:

3 And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

4 And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

5 And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

6 For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

7 For from the days of your fathers you have departed from my ordinances, and have not kept *them*: ‖ Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

‖ Zach. 1. 2.

8 Shall a man afflict God, for you afflict me? And you have said: Wherein do we afflict thee? In tythes and in first fruits.

9 And you are cursed with want, and you afflict me even the whole nation of you.

10 Bring all the tythes into the storehouse, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance,

11 And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

12 And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

‖ John 21. 14.

13 ‖ Your words hath been unsufferable to me, saith the Lord.

14 And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

15 Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved.

16 Then they that feared the Lord spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

17 And they shall be my special possession, saith the Lord of hosts, in the day that I do *judgment*: and I will spare them, as a man spareth his son that serveth him.

18 And you shall return, and shall see the difference between the just and the wicked: and between him that serveth God, and him that serveth him not.

CHAP. IV.

The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.

FOR behold the day shall come kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

2 ‖ But unto you that fear my name the Sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

‖ Luke 1. 78.

3 And you shall tread down the wicked, when they shall be ashes under the sole of your feet in the day, that I do *this*, saith the Lord of hosts.

4 ‖ Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.

‖ Exod. 20. Deut. 4. 5. & 6.

5 † Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord.

† Mat. 17. 10. Mark 9. 10 Luke 1. 17.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

CHAP. IV. VER. 6. *He shall turn the heart, &c.* By bringing over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz. the patriarchs and prophets; whose heart for many ages have been turned away from them, because of their refusing to believe in Christ.

Ibid. *With anathema.* In the Hebrew, *Cherem*, that is, with *utter destruction.*

THE

FIRST BOOK OF MACHABEES.

These books are so called, because they contain the history of the people of God under the command of Judas Machabeus *and his brethren: and he, as some will have it, was surnamed* Machabeus, *from carrying in his ensigns, or standards, those words of* Exodus xv. 11. Who is like to thee among the strong, O Lord: *in which the initial letters in the Hebrew are, M. C. B. E. I. It is not known who was the author of these books. But as to their authority: though they are not received by the Jews, saith S. Augustine,* L. xviii. City of God, c. 36. *they are received by the Church: who, in settling her canon of the scriptures, chose rather to be directed by the tradition she had received from the apostles of Christ, than by that of the Scribes and Pharisees. And as the Church has declared these two Books canonical, even in two General Councils, viz. Florence and Trent; there can be no doubt of their authenticity.*

CHAP. I.

The reign of Alexander and his successors: Antiochus rifles and profanes the temple of God: and persecutes unto death all that will not forsake the law of God, and the religion of their fathers.

A. M. 3668. Ante C. 336. NOW it came to pass, after that Alexander the *son of* Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes:

2 He fought many battles, and took the strong-holds of all, and slew the kings of the earth:

3 And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very strong army: and his heart was exalted and lifted up:

5 And he subdued countries of nations, and princes: and they became tributaries to him.

6 And after these things, he fell down upon his bed, and knew that he should die.

7 And he called his servants the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.* * A. M. 3681. Ante C. 323.

9 And his servants made themselves kings every one in his place:

10 And they all put crowns upon themselves after his death, and their sons after them many years, and evils were multiplied in the earth.

11 And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty seventh year* of the kingdom of the Greeks. * A. M. 3829. Ante C. 175.

CHAP. I. VER. 7. *Divided his kingdom, &c.* This is otherwise by Q. Curtius; though he acknowledges that divers were of that opinion, and that it had been delivered by some authors, L. x. But here we find from the sacred text, that he was in error.

VER. 11. *Antiochus the illustrious. Epiphanes,* the younger son of *Antiochus* the great, who usurped the kingdom, to the prejudice of his nephew *Demetrius,* son of his elder brother *Seleucus Philopator.*

Ibid. *Of the kingdom of the Greeks.* Counting, not from the beginning of the reign of Alexander, but from the first year of *Seleucus Nicator.*

12 In thoſe days there went out of Iſrael wicked men, and they perſuaded many, ſaying: Let us go, and make a covenant with the Heathens that are round about us: for ſince we departed from them, many evils have befallen us.

13 And the word ſeemed good in their eyes.

14 And ſome of the people determined to do this, and went to the king: and he gave them licence to do after the ordinances of the Heathens.

15 And they built a place of exerciſe in Jeruſalem, according to the laws of the nations:

*i. e. uncircumciſed.

16 And they made themſelves prepuces,* and departed from the holy covenant, and joined themſelves to the Heathens and were ſold to do evil.

* A. M. 3834. Ante C. 170.

17 * And the kingdom was eſtabliſhed before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude, with chariots and elephants, and horſemen, and a great number of ſhips:

19 And he made war againſt Ptolemee king of Egypt, but Ptolemee was afraid at his preſence, and fled, and many were wounded unto death.

20 And he took the ſtrong cities in the land of Egypt: and he took the ſpoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt

* A. M. 3834.

in the hundred and forty third year, * he returned and went up againſt Iſrael.

22 And he went up to Jeruſalem with a great multitude.

23 And he proudly entered into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof, and the table of propoſition, and the pouring veſſels, and the vials, and the little morters of gold, and the vail, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

24 And he took the ſilver and gold, and the precious veſſels: and he took the hidden treaſures which he found: and when he had taken all away he departed into his own country.

25 And he made a great ſlaughter of men, and ſpoke very proudly.

26 And there was great mourning in Iſrael, and in every place where they were:

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that ſat in the marriage bed, mourned:

29 And the land was moved for the inhabitants thereof, and all the houſe of Jacob, was covered with confuſion.

30 And after two full years * the king ſent the chief collector of *his* tributes to the cities of Juda, and he came to Jeruſalem with a great multitude.

* A. M. 3836. Ante C. 168.

31 And he ſpoke to them peaceable words in deceit: and they believed him.

32 And he fell upon the city ſuddenly, and ſtruck it with a great ſlaughter, and deſtroyed much people in Iſrael.

33 And he took the ſpoils of the city, and burnt it with fire, and threw down the houſes thereof and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they poſſeſſed.

35 And they built the city of David with a great and ſtrong wall, and with ſtrong towers, and made it a fortreſs for them:

36 And they placed there a ſinful nation, wicked men, and they fortified themſelves therein: and they ſtored up armour, and victuals, and gathered together the ſpoils of Jeruſalem;

37 And laid them up there: and they became a great ſnare.

38 And this was a place to lie in wait againſt the ſanctuary, and an evil devil in Iſrael.

39 And they ſhed innocent blood round about the ſanctuary and defiled the holy place.

40 And the inhabitants of Jeruſalem fled away by reaſon of them, and the city was made the habitation of ſtrangers, and ſhe became a ſtranger to her own ſeed, and her children forſook her.

41 Her ſanctuary was deſolate like a wilderneſs, ‖ her feſtival days were turned into mourning, her ſabbaths into reproach, her honours were brought to nothing.

‖ Tobias 2. 6. Amos 8. 10.

42 Her diſhonour was increaſed according to her glory, and her excellency was turned into mourning.

VER. 30. *The chief collector, &c.* Apollonius.
VER. 35. *The city of David.* That is, the caſtle of Sion.
VER. 38. *An evil devil,* That is, an adverſary watching conſtantly to do harm, as the evil ſpirit is always watching and ſeeking whom he could devour.

† A. M. 3837. Ante C. 167.

43 † And king Antiochus wrote to all his kingdom, that all the people ſhould be one: and every one ſhould leave his own law.

44 And all nations conſented according to the word of king Antiochus.

45 And many of Iſrael conſented to his ſervice, and they ſacrificed to idols, and profaned the ſabbath.

46 And the king ſent letters by the hands of meſſengers to Jeruſalem, and to all the cities of Juda: that they ſhould follow the law of the nations of the earth,

47 And ſhould forbid holocauſts and ſacrifices, and atonements to be made in the temple of God,

48 And ſhould prohibit the ſabbath, and the feſtival days, to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Iſrael.

50 And he commanded altars to be built, and temples, and idols, and ſwine's fleſh to be immolated, and unclean beaſts,

51 And that they ſhould leave their children uncircumciſed, and let their ſouls be defiled with all uncleanneſſes, and abominations, to the end that the ſhould forget the law, and ſhould change all the juſtifications of God.

52 And that whoſoever would not do according to the word of king Antiochus, ſhould be put to death.

53 According to all theſe words he wrote to his whole kingdom: and he appointed rulers over the people that ſhould force them to do theſe things.

54 And they commanded the cities of Juda to ſacrifice.

55 Then many of the people were gathered to them that had forſaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Iſrael into lurking holes, and into the ſecret places of fugitives.

* A. M. 3838.

57 On the fifteenth day of the month Calleu, in the hundred and forty fifth year, * king Antiochus ſet up the abominable idol of deſolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

58 And they burnt incenſe, and ſacrificed at the doors of the houſes and in the ſtreets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the teſtament of the Lord were found, and whoſoever obſerved the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Iſrael, that were f- in the cities month after month.

62 And on the five and twentieth day of the month they ſacrificed upon the altar of the idol that was over-againſt the altar *of God*.

‖ 2 Mac. 6. 10.

63 ‖ Now the women that circumciſed their children, were ſlain according to the commandment of king Antiochus,

64 And they hanged the children about their necks in all their houſes: and thoſe that had circumciſed them, they put to death.

65 And many of the people of Iſrael determined with themſelves, that they would not eat unclean things: and they choſe rather to die, than to be defiled with unclean meats:

66 And they would not break the holy law of God, and they were put to death:

67 And there was very great wrath upon the people.

CHAP. II.

The zeal and ſucceſs of Mathathias. His exhortation to his ſons at his death.

A. M. 3837.

IN thoſe days aroſe Mathathias the ſon of John, the ſon of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and he abode in the mountain of Modin.

2 And he had five ſons: John who was ſurnamed Gaddis:

3 And Simon, who was ſurnamed Thaſi:

4 And Judas, who was called Machabeus:

5 And Eleazar, who was ſurnamed Abaron: and Jonathan, who was ſurnamed Apphus.

6 Theſe ſaw the evils that were done in the people of Juda, and in Jeruſalem.

7 And Mathathias ſaid: Wo is me, wherefore was I born to ſee the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 The holy places are come into the hands of ſtrangers: her temple is become as a man without honour.

9 The veſſels of her glory are carried away captive: her old men are murdered in the ſtreets, and her young men are fallen by the ſword of the enemies.

10 What nation hath not inherited her kingdom, and gotten of her ſpoils?

VER. 57. *The abominable idol, &c.* viz. the ſtatue of *Jupiter Olympius*.

11 All her ornaments are taken away. She that was free is made a ſlave.

12 And behold our ſanctuary, and our beauty, and our glory is laid waſte, and the Gentiles have defiled them.

13 To what end then ſhould we live any longer?

14 And Mathathias and his ſons rent their garments, and they covered themſelves with hair-cloth, and made great lamentation.

15 And they that were ſent from king Antiochus came thither, to compel them that were fled into the city of Modin, to ſacrifice, and to burn incenſe, and to depart from the law of God.

16 And many of the people of Iſrael conſented and came to them: but Mathathias and his ſons ſtood firm.

17 And they that were ſent from Antiochus anſwering, ſaid to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with ſons, and brethren.

18 Therefore come thou firſt, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jeruſalem: and thou, and thy ſons ſhall be in the number of the king's friends, and enriched with gold, and ſilver, and many preſents.

19 Then Mathathias anſwered, and ſaid with a loud voice: Although all nations obey king Antiochus, ſo as to depart every man from the ſervice of the law of his fathers, and conſent to his commandments:

20 I and my ſons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forſake the law, and the juſtices of God:

22 We will not hearken to the words of king Antiochus, neither will we ſacrifice, and tranſgreſs the commandments of our law, to go another way.

23 Now as he left off ſpeaking theſe words, there came a certain Jew in the ſight of all to ſacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

24 And Mathathias ſaw, and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he ſlew him upon the altar:

25 Moreover the man whom king Antiochus had ſent, who compelled them to ſacrifice, he ſlew at the ſame time, and pulled down the altar,

26 And ſhewed zeal for the law, ‖ as Phinees did by Zamri the ſon of Salomi. ‖ Num. 25. 13.

27 And Mathathias cried out in the city with a loud voice, ſaying: Every one that hath zeal for the law, and maintaineth the teſtament, let him follow me.

28 So he, and his ſons fled into the mountains, and left all that they had in the city.

29 Then many that ſought after judgment, and juſtice, went down into the deſert:

30 And they abode there, they and their children, and their wives, and their cattle: becauſe afflictions increaſed upon them.

31 And it was told to the king's men, and to the army that was in Jeruſalem in the city of David, that certain men who had broken the king's commandment, were gone away into the ſecret places in the wilderneſs, and that many were gone after them.

32 And forthwith they went out towards them, and made war againſt them on the ſabbath-day,

33 And they ſaid to them: Do you ſtill reſiſt? come forth, and do according to the edict of king Antiochus, and you ſhall live.

34 And they ſaid: We will not come forth, neither will we obey the king's edict, to profane the ſabbath-day.

35 And they made haſte to give them battle.

36 But they anſwered them not, neither did they caſt a ſtone at them, nor ſtopped up the ſecret places,

37 Saying: Let us all die in our innocency: and heaven and earth ſhall be witneſſes for us, that you put us to death wrongfully.

38 So they gave them battle on the ſabbath: and they were ſlain with their wives, and their children, and their cattle, to the number of a thouſand perſons.

39 And Mathathias and his friends heard of it, and they mourned for them exceedingly.

40 And every man ſaid to his neighbour: If we ſhall all do as our brethren have done, and not fight againſt the heathens for our lives, and our juſtifications: they will now quickly root us out of the earth.

41 And they determined in that day, ſaying: Whoſoever ſhall come up againſt us to fight on the ſabbath-day, we will fight againſt him: and we will not all die, as our brethren that were ſlain in the ſecret places.

42 Then was aſſembled to them the congregation of the Aſſideans, the ſtouteſt

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CHAP. II. VER. 42. *The Aſſideans.* A ſet of men that led a religious life; and were zealous for the law and worſhip of God.

of Iſrael, every one that had a good will for the law.

43 And all they that fled from the evils, joined themſelves to them, and were a ſupport to them.

44 And they gathered an army, and ſlew the ſinners in their wrath, and the wicked men in their indignation: and the reſt fled to the nations for ſafety.

45 And Mathathias and his friends went round about, and they threw down the altars:

46 And they circumciſed all the children whom they found in the confines of Iſrael that were uncircumciſed: and they did valiantly.

47 And they purſued after the children of pride, and the work proſpered in their hands:

48 And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the ſinner.

49 Now the days drew near that Mathathias ſhould die, and he ſaid to his ſons: Now hath pride and chaſtiſement gotten ſtrength, and the time of deſtruction, and the wrath of indignation:

50 Now therefore, O my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 And call to remembrance the works of the fathers, which they have done in their generations: and you ſhall receive great glory, and an everlaſting name.

‖ Gen. 22. 2. 52 ‖ Was not Abraham found faithful in temptation, and it was reputed to him unto juſtice?

‡ Gen 41. 40. 53 ‡ Joſeph in the time of his diſtreſs kept the commandment, and he was made lord of Egypt.

‖ Num. 25. 13. Eccli. 45. 28. 54 ‖ Phinees our father, by being fervent in the zeal of God, received the covenant of an everlaſting prieſthood.

‡ Joſue 1. 2. 55 ‡ Jeſus whilſt he fulfilled the word, was made ruler in Iſrael.

‖ Num. 14. 6. Joſue 14. 14. 56 ‖ Caleb for bearing witneſs before the congregation, received an inheritance.

‡ 2 Kings 2. 4. 57 ‡ David by his mercy obtained the throne of an everlaſting kingdom.

‖ 4 Kings 2. 11. 58 ‖ Elias while he is full of zeal for the law, was taken up into heaven.

‡ Dan. 3. 50. 59 ‡ Ananias and Azarias and Miſael by believing, were delivered out of the flame.

‖ Dan. 6. 22. 60 ‖ Daniel in his innocency was delivered out of the mouth of the lions.

61 And thus conſider through all generations: that none that truſt in him, fail in ſtrength.

62 And fear not the words of a ſinful man, for his glory is dung, and worms:

63 To-day he is lifted up, and to-morrow he ſhall not be found, becauſe he is returned into his earth, and his thought is come to nothing.

64 You therefore, my ſons, take courage, and behave manfully in the law: for by it you ſhall be glorious.

65 And behold, I know that your brother Simon is a man of counſel: give ear to him always, and he ſhall be a father to you.

66 And Judas Machabeus who is valiant and ſtrong from his youth up, let him be the leader of your army, and he ſhall manage the war of the people.

67 And you ſhall take to you all that obſerve the law: and revenge ye the wrong of your people.

68 Render to the Gentiles their reward, and take heed to the precepts of the law.

69 And he bleſſed them, and was joined to his fathers.

70 And he died in the hundred and forty ſixth * year: and he was buried by his ſons in the ſepulchres of his fathers in Modin, and all Iſrael mourned for him with great mourning. A. M. 3838.

CHAP. III.

Judas Machabeus ſucceeds his father, and overthrows Apollonius and Seron. A great army is ſent againſt him out of Syria. He prepares his people for battle by faſting and prayer.

THEN his ſon Judas, called Machabeus, roſe up in his ſtead.

2 And all his brethren helped him, and all they that had joined themſelves to his father, and they fought with cheerfulneſs the battle of Iſrael.

3 And he got his people great honour, and put on a breaſt-plate as a giant, and girt his warlike armour about him in battles, and protected the camp with his ſword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he purſued the wicked and ſought them out, and them that troubled his people he burnt with fire:

6 And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and ſalvation proſpered in his hand.

VER. 48. *They yielded not the horn, &c.* That is, they ſuffered not the power of Antiochus, that man of ſin, to aboliſh the law and religion of God.

VER. 55. *Jeſus.* That is, Joſue.

7 And he grieved many kings, and made Jacob glad with his works, and his memory is bleſſed for ever.

8 And he went through the cities of Juda, and deſtroyed the wicked out of them, and turned away wrath from Iſrael.

9 And he was renowned even to the utmoſt part of the earth, and he gathered them that were periſhing.

A. M. 3838. 10 And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war againſt Iſrael.

11 And Judas underſtood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down ſlain, and the reſt fled away.

12 And he took their ſpoils, and Judas took the ſword of Apollonius, and fought with it all his life-time.

13 And Seron captain of the army of Syria heard that Judas had aſſembled a company of the faithful, and a congregation with him,

14 And he ſaid: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and thoſe that are with him, that have deſpiſed the edict of the king.

15 And he made himſelf ready: and the hoſt of the wicked went up with him, ſtrong ſuccours, to be revenged of the children of Iſrael.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a ſmall company.

17 But when they ſaw the army coming to meet them, they ſaid to Judas: How ſhall we, being few, be able to fight againſt ſo great a multitude and ſo ſtrong, and we are ready to faint with faſting to-day?

18 And Judas ſaid: It is an eaſy matter for many to be ſhut up in the hands of a few: and there is no difference in the ſight of the God of heaven to deliver with a great multitude, or with a ſmall company:

19 For the ſucceſs of war is not in the multitude of the army, but ſtrength cometh from heaven.

20 They come againſt us with an inſolent multitude, and with pride, to deſtroy us, and our wives, and our children, and to take our ſpoils.

21 But we will fight for our lives, and our laws:

22 And the Lord himſelf will overthrow them before our face: but as for you, fear them not.

23 And as ſoon as he had made an end of ſpeaking, he ruſhed ſuddenly upon them: and Seron, and his hoſt were overthrown before him:

24 And he purſued him by the deſcent of Bethoron even to the plain, and there fell of them eight hundred men, and the reſt fled into the land of the Philiſtines.

25 And the fear of Judas and of his brethren, and the dread *of them* fell upon all the nations round about them.

26 And his fame came to the king, and all nations told of the battles of Judas.

A. M. 3839. Ante C. 165. 27 Now when king Antiochus heard theſe words, he was angry in his mind: and he ſent, and gathered the forces of all his kingdom, an exceeding ſtrong army.

28 And he opened his treaſury, and gave out pay to the army for a year: and he commanded them, that they ſhould be ready for all things.

29 And he perceived that the money of his treaſures failed, and that the tributes of the country were ſmall becauſe of the diſſenſion, and the evil that he had brought upon the land, that he might take away the laws of old times:

30 And he feared that he ſhould not have as formerly enough, for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

31 And he was greatly perplexed in mind, and purpoſed to go into Perſia, and to take tributes of the countries, and to gather much money.

32 And he left Lyſias, a nobleman of the blood royal, to overſee the affairs of the kingdom from the river Euphrates even to the river of Egypt:

33 And to bring up his ſon Antiochus, till he came again.

34 And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jeruſalem:

35 And that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away the memory of them from that place:

36 And that he ſhould ſettle ſtrangers to dwell in all their coaſts, and divide their land by lot.

A. M. 3839. 37 So the king took the half of the army that remained, and went forth from Antioch the chief city of his kingdom, in the hundred and forty ſeventh year: and he paſſed over the river Euphrates, and went through the higher countries.

38 Then Lyſias choſe Ptolemee the ſon

of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he ſent with them forty thouſand men, and ſeven thouſand horſemen: to go into the land of Juda, and to deſtroy it according to the king's orders.

40 So they went forth with all their power, and came, and pitched near Emmaus in the plain country.

41 And the merchants of the countries heard the fame of them: and they took ſilver and gold in abundance, and ſervants: and they came into the camp, to buy the children of Iſrael for ſlaves: and there were joined to them the forces of Syria, and of the land of the ſtrangers.

42 And Judas and his brethren ſaw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to deſtroy the people and utterly aboliſh them.

43 And they ſaid every man to his neighbour: Let us raiſe up the low condition of our people, and let us fight for our people, and our ſanctuary.

44 And the aſſembly was gathered that they might be ready for battle: and that they might pray, and aſk mercy and compaſſion.

45 Now Jeruſalem was not inhabited, but was like a deſert: there was none of her children that went in or out: and the ſanctuary was trodden down: and the children of ſtrangers were in the caſtle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceaſed there.

46 And they aſſembled together, and came to Maſpha over-againſt Jeruſalem: for in Maſpha was a place of prayer heretofore in Iſrael.

47 And they faſted that day, and put on haircloth, and put aſhes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles ſearched for the likeneſs of their idols:

49 And they brought the prieſtly ornaments, and the firſt-fruits and tithes, and ſtirred up the Nazarites that had fulfilled their days:

50 And they cried with a loud voice toward heaven, ſaying: What ſhall we do with theſe, and whither ſhall we carry them?

51 For thy holies are trodden down, and are profaned, and thy prieſts are in mourning, and are brought low.

52 And behold the nations are come together againſt us to deſtroy us: thou knoweſt what they intend againſt us.

53 How ſhall we be able to ſtand before their face, unleſs thou, O God, help us?

54 Then they ſounded with trumpets, and cried out with a loud voice.

55 And after this Judas appointed captains over the people, over thouſands, and over hundreds, and over fifties, and over tens.

56 || And he ſaid to them that were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, that they ſhould return every man to his houſe, according to the law. || Deut. 20. 5. & 6. Judges 7. 3.

57 So they removed the camp, and pitched on the ſouth ſide of Emmaus.

58 And Judas ſaid: Gird yourſelves, and be valiant men, and be ready againſt the morning, that you may fight with theſe nations that are aſſembled againſt us to deſtroy us and our ſanctuary.

59 For it is better for us to die in battle, than to ſee the evils of our nation, and of the holies:

60 Neverthleſs as it ſhall be the will *of God* in heaven ſo be it done.

CHAP. IV.

Judas routs the king's army. Gorgias flies before him. Lyſias comes againſt him with a great army, but is defeated. Judas cleanſes the temple, ſets up a new altar, and fortifies the ſanctuary.

THEN Gorgias took five thouſand men, and a thouſand of the beſt horſemen: and they removed out of the camp by night. A. M. 3839. Ante C. 165.

2 That they might come upon the camp of the Jews, and ſtrike them ſuddenly: and the men that were of the caſtle were their guides.

3 And Judas heard of it, and roſe up, he and the valiant men, to attack the king's forces that were in Emmaus.

4 For as yet the army was diſperſed from the camp.

5 And Gorgias came by night into the camp of Judas, and found no man, and he ſought them in the mountains: for he ſaid: Theſe men flee from us.

6 And when it was day, Judas ſhewed himſelf in the plain with three thouſand

CHAP. IV. VER. 4. *The army was diſperſed.* That is, in different diviſions, not all together encamped.

men only, who neither had armour nor swords:

7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

‖ Exod. 14. 9. 9 ‖ Remember in what manner our fathers were saved in the Red sea, when Pharao pursued them with a great army.

10 And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

11 And all nations shall know that there is one that redeemeth and delivereth Israel.

12 And the strangers lifted up their eyes, and saw them coming against them.

13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

16 And Judas returned again with his army that followed him,

17 And he said to the people: Be not greedy of the spoils: for there is war before us,

18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared looking forth from the mountain.

20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 And returning home they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

25 So Israel had a great deliverance that day.

26 And such of the strangers as escaped, went and told Lysias all that had happened.

27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year * following Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them. * A. M. 3839.

29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

30 And they saw that the army was strong, and he prayed, and said: Blessed art thou, O Saviour of Israel, ‖ who didst break the violence of the mighty by the hand of thy servant David, ‡ and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul, and of his armour-bearer. ‖ 1 Kings 17. 50. ‡ 1 Kings 14. 13.

31 Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen.

32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

33 Cast them down with the sword of them that love thee: and let all that know thy name, praise thee with hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them.

37 And all the army assembled together, and they went up into mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down*. * A. M. 3840.

39 And they rent their garments, and

VER. 6. *Who neither had armour nor swords*, such as they wished for.

made great lamentation, and put ashes on their heads:

40 And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

42 And he chose priests without blemish, whose will was set upon the law of God:

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it, so they threw it down.

46 And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones according to the law, and built a new altar according to the former:

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts.

49 And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple.

50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

51 And they set the loaves upon the table, and hung up the vails, and finished all the works that they had begun to make.

52 And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty eighth year: *

* A. M. 3840.

53 And they offered sacrifice according to the law upon the new altar of holocausts which they had made.

54 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

57 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 || And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness. || John 10. 22.

60 They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down as they did before.

61 And he placed a garrison there, to keep it; and he fortified it to secure Bethsura, that the people might have a defence against Idumea.

CHAP. V.

Judas and his brethren attack the enemies of their country, and deliver them that were distressed. Josephus and Azarias attempting contrary to order to fight against their enemies are defeated.

NOW it came to pass, when the nations round about heard that the altar, and the sanctuary were built up as before, that they were exceeding angry.

2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites round about, and he made a great slaughter of them.

4 And he remembered the malice of the children of Bean: who were a snare and a stumbling-block to the people, by lying in wait for them in the way.

5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:

* A. M. 3841. Ante C. 163.

8 * And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Datheman.

10 And they sent letters to Judas, and his brethren, saying: The heathens that are round about are gathered together against us, to destroy us:

11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

12 Now therefore come, and deliver us out of their hands, for many of us are slain.

13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

17 And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan will go into the country of Galaad.

18 And he left Joseph the son of Zacharias, and Azarias captains of the people with the remnant of the army in Judea to keep it:

19 And he commanded them, saying: Take ye the charge of this people: but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them,

23 And he took with him those that were in Galilee and in Arbatis with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus, and Jonathan his brother passed over the Jordan, and went three days journey through the desert. A. M. 3841.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

26 And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim: all these strong and great cities.

27 Yea and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

28 Then Judas and his army suddenly turned their march into the desert to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he said to his host: Fight ye today for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they made a great slaughter of them: and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over-against Raphon beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

39 And they have hired the Arabians to

help them, and they have pitched their tents beyond the torrent, ready to come to fight againſt thee. And Judas went to meet them.

40 And Timotheus ſaid to the captains of his army: When Judas and his army come near the torrent of water, if he paſs over unto us firſt, we ſhall not be able to withſtand him: for he will certainly prevail over us.

41 But if he be afraid to paſs over, and camp on the other ſide of the river, we will paſs over to them, and ſhall prevail againſt him.

42 Now when Judas came near the torrent of water, he ſet the ſcribes of the people by the torrent, and commanded them ſaying: Suffer no man to ſtay behind: but let all come to the battle.

43 And he paſſed over to them firſt, and all the people after him, and all the heathens were diſcomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was ſubdued, and could not ſtand againſt the face of Judas.

45 And Judas gathered together all the Iſraelites that were in the land of Galaad, from the leaſt even to the greateſt, and their wives, and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city ſituate in the way, ſtrongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midſt of it.

47 And they that were in the city, ſhut themſelves in, and ſtopped up the gates with ſtones: and Judas ſent to them with peaceable words,

48 Saying: Let us paſs through your land, to go into our own country: and no man ſhall hurt you: we will only paſs through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they ſhould make an aſſault every man in the place where he was.

50 And the men of the army drew near, and he aſſaulted that city all the day, and all the night, and the city was delivered into his hands:

51 And they ſlew every male with the edge of the ſword, and he raſed the city, and took the ſpoils thereof, and paſſeth through all the city over them that were ſlain.

52 Then they paſſed over the Jordan to the great plain that is over againſt Bethſan.

53 And Judas gathered together the hindmoſt, and he exhorted the people all the way through, till they came into the land of Juda.

54 And they went up to mount Sion with joy and gladneſs, and offered holocauſts, becauſe not one of them was ſlain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, A. M. 3841. Ante C. 163.

56 Joſeph the ſon of Zacharias, and Azarias captain of the ſoldiers, heard of the good ſucceſs, and the battles that were fought,

57 And he ſaid: Let us alſo get us a name, and let us go fight againſt the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joſeph and Azarias were put to flight, and were purſued unto the borders of Judea: and there fell, on that day, of the people of Iſrael about two thouſand men, and there was a great overthrow of the people:

61 Becauſe they did not hearken to Judas, and his brethren, thinking that they ſhould do manfully.

62 But they were not of the ſeed of thoſe men by whom ſalvation was brought to Iſrael.

63 And the men of Juda were magnified exceedingly in the ſight of all Iſrael, and of all the nations where their name was heard.

64 And people aſſembled to them, with joyful acclamations.

65 Then Judas, and his brethren went forth, and attacked the children of Eſau, in the land toward the ſouth, and he took Chebron, and her towns: and he burnt the walls thereof and the towers all round it. A. M. 3841.

66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day ſome prieſts fell in battle, while deſiring to do manfully they went out unadviſedly to fight.

68 And Judas turned to Azotus into the land of the ſtrangers, and he threw down their altars, and he burnt the ſtatues of their gods with fire: and he took the ſpoils of the cities, and returned into the land of Juda.

CHAP. VI.

The fruitleſs repentance and death of Antiochus. His ſon comes againſt Judas with a formidable army. He beſieges Sion: but at laſt makes peace with the Jews.

A. M. 3840. Ante C. 164. NOW king Antiochus was going through the higher countries, and he heard that the city of Elymais in Perſia was greatly renowned, and abounding in ſilver and gold,

2 And that there was in it a temple exceeding rich: and coverings of gold, and breaſt-plates, and ſhields, which king Alexander ſon of Philip the Macedonian that reigned firſt in Greece, had left there.

3 So he came, and ſought to take the city, and to pillage it: but he was not able, becauſe the deſign was known to them that were in the city.

4 And they roſe up againſt him in battle, and he fled away from thence, and departed with great ſadneſs, and returned towards Babylonia.

5 And whilſt he was in Perſia, there came one that told him, how the armies that were in the land of Juda were put to flight:

6 And that Lyſias went with a very great power, and was put to flight before the face of the Jews, and that they were grown ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten out of the camps which they had deſtroyed:

7 And that they had thrown down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and Bethſura alſo his city.

8 And it came to paſs when the king heard theſe words, that he was ſtruck with fear, and exceedingly moved: and he laid himſelf down upon his bed, and fell ſick for grief, becauſe it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more upon him, and he made account that he ſhould die.

10 And he called for all his friends and ſaid to them: Sleep is gone from my eyes, and I am fallen away, and my heart is caſt down for anxiety:

11 And I ſaid in my heart: Into what tribulation am I come, and into what floods of ſorrow, wherein now I am: I that was pleaſant and beloved in my power!

12 But now I remember the evils that I did in Jeruſalem, from whence alſo I took away all the ſpoils of gold, and of ſilver that were in it, and I ſent to deſtroy the inhabitants of Juda without cauſe.

13 I know therefore that for this cauſe theſe evils have found me: and behold I periſh with great grief in a ſtrange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he ſhould go to Antiochus his ſon, and ſhould bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine*. * A. M. 3841.

17 And Lyſias underſtood that the king was dead, and he ſet up Antiochus his ſon to reign, whom he had brought up young: and he called his name Eupator.

18 Now they that were in the caſtle, had ſhut up the Iſraelites round about the holy places: and they were continually ſeeking their hurt, and to ſtrengthen the Gentiles.

19 And Judas purpoſed to deſtroy them: and he called together all the people, to beſiege them.

20 And they came together, and beſieged them in the year one hundred and fifty, and they made battering ſlings, and engines. A. M. 3841.

21 And ſome of the beſieged got out: and ſome wicked men of Iſrael joined themſelves unto them,

22 And they went to the king, and ſaid: How long doſt thou delay to execute judgment, and to revenge our brethren?

23 We determined to ſerve thy father, and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have ſlain as many of us as they could find, and have ſpoiled our inheritances.

25 Neither have they put forth their hand againſt us only, but alſo againſt all our borders.

26 And behold they have approached this day to the caſtle of Jeruſalem to take it, and they have fortified the ſtrong-hold of Bethſura:

27 And unleſs thou ſpeedily prevent them, they will do greater things than theſe, and thou ſhalt not be able to ſubdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horſemen.

29 There came alſo to him from other realms, and from the iſlands of the ſea hired troops.

30 And the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and thirty two elephants, trained to battle.

31 And they went through Idumea, and approached to Bethſura, and fought many days, and they made engines: but they ſallied forth and burnt them with fire, and fought manfully.

32 And Judas departed from the caſtle, and removed the camp to Bethzacharam, over-againſt the king's camp.

33 And the king roſe before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themſelves ready for the battle, and they ſounded the trumpets:

34 And they ſhewed the elephants the blood of grapes, and mulberries, to provoke them to fight.

35 And they diſtributed the beaſts by the legions: and there ſtood by every elephant a thouſand men in coats of mail, and with helmets of braſs on their heads: and five hundred horſemen ſet in order were choſen for every beaſt.

36 Theſe before the time whereſoever the beaſt was, they were there: and whitherſoever it went, they went, and they departed not from it.

37 And upon the beaſt, there were ſtrong wooden towers which covered every one of them: and engines upon them, and upon every one thirty two valiant men, who fought from above: and an Indian to rule the beaſt.

38 And the reſt of the horſemen he placed on this ſide and on that ſide at the two wings, with trumpets to ſtir up the army, and to haſten them forward that ſtood thick together in the legions thereof.

39 Now when the ſun ſhone upon the ſhields of gold, and of braſs, the mountains glittered therewith, and they ſhone like lamps of fire.

40 And part of the king's army was diſtinguiſhed by the high mountains, and the other part by the low places: and they marched on warily and orderly.

41 And all the inhabitants of the land were moved at the noiſe of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and ſtrong.

42 And Judas and his army drew near for battle: and there fell of the king's army ſix hundred men.

43 And Eleazar the ſon of Saura ſaw one of the beaſts harneſſed with the king's harneſs: and it was higher than the other beaſts; and it ſeemed to him that the king was on it:

44 And he expoſed himſelf to deliver his people, and to get himſelf an everlaſting name.

45 And he ran up to it boldly in the midſt of the legion, killing on the right hand, and on the left, and they fell by him on this ſide and that ſide.

46 And he went between the feet of the elephant, and put himſelf under it: and ſlew it, and it fell to the ground upon him, and he died there.

47 Then they ſeeing the ſtrength of the king and the fierceneſs of his army, turned away from them.

48 But the king's army went up againſt them to Jeruſalem: and the king's army pitched their tents againſt Judea and mount Sion.

49 And he made peace with them that were in Bethſura: and they came forth out of the city, becauſe they had no victuals, being ſhut up there, for it was the year of reſt to the land.

50 And the king took Bethſura: and he placed there a garriſon to keep it. * A. M. 3841.

51 And he turned his army againſt the ſanctuary for many days: and he ſet up there battering ſlings, and engines and inſtruments to caſt fire, and engines to caſt ſtones and javelins, and pieces to ſhoot arrows, and ſlings.

52 And they alſo made engines againſt their engines, and they fought for many days.

53 But there were no victuals in the city, becauſe it was the ſeventh year: and ſuch as had ſtaid in Judea of them that came from among the nations, had eaten the reſidue of all that which had been ſtored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were diſperſed every man to his own place.

55 ‖ Now Lyſias heard that Philip, whom king Antiochus while he lived had appointed to bring up his ſon Antiochus, and to reign, to be king, ‖ Supra ver. 15.

56 Was returned from Perſia, and Media, with the army that went with him, and that he ſought to take upon him the affairs of the kingdom:

57 Wherefore he made haſte to go, and

CHAP. VI. VER. 31. *But they ſallied forth.* That is, the citizens of Bethſura ſallied forth and burnt *them*, that is, burnt the *engines* of the beſiegers.

VER. 36. *Theſe before the time.* That is, theſe were ready for every occaſion.

say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

58 Now therefore let us come to an agreement with these men, and make peace with them, and with all their nation.

59 And let us covenant with them, that they may live according to their own laws as before. For, because of our despising their laws, they have been provoked, and have done all these things.

60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

61 And the king and the princes swore to them: and they came out of the strong-hold.

62 Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haste and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

CHAP. VII.

Demetrius is made king, and sends Bacchides and Alcimus the priest into Judea, and after them Nicanor, who is slain by Judas with all his army.

A. M. 3842. Ante C. 162. IN the hundred and fifty first year Demetrius the son of Seleucus departed from the city of Rome, and came up with few men into a city of the sea coast, and reigned there.

2 And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high-priest.

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

7 Now therefore send some man whom thou trustest, and let him go, and see all the havock he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havock that Judas had made: and the wicked Alcimus he made high-priest, and commanded him to take revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Juda: and they sent messengers, and spoke to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words: for they saw that they were come with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes to require things that are just:

13 And first the Assideans that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.

16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

17 ‖ The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them. ‖ Psal. 78. 1. 2. & 3.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king:

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of

Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

25 And Alcimus saw that Judas, and they that were with him prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

‖ 2 Mac. 15. 1. 26 ‖ And the king sent Nicanor one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

A. M. 3843. 27 And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.

29 And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

31 And Nicanor knew that his counsel was discovered: and he went out to fight against Judas near Capharsalama.

32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king.

34 But he mocked and despised them, and abused them: and he spoke proudly,

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping they said:

37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

41 ‖ O Lord, when they that were sent by king Sennacherib blasphemed thee, an Angel went out, and slew of them a hundred and eighty five thousand: ‖ 4 Kings 19. 35. Tobias 1. 21. Eccli. 48. 24. Isai. 37. 36.

42 Even so destroy this army in our sight to-day, and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness. 2 Mac. 8. 19.

43 And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled:

45 And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a booty, and they cut off Nicanor's head and his right hand, which he had proudly stretched out, and they brought it, and hung it up over-against Jerusalem.

48 And the people rejoiced exceedingly, and they spent that day with great joy.

49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.

50 And the land of Juda was quiet for a short time.

CHAP. VIII.

Judas hears of the great character of the Romans: He makes a league with them.

NOW Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

2 And they heard of their battles, and their noble acts, which they had done in Galatia, * how they had conquered them, and brought them under tribute: * A. M. 3816. Ante C. 188.

3 And how great things they had done in the land of Spain, and that they had brought

CHAP. VIII. VER. 2. *They heard, &c.* What is here set down of the History and character of the ancient Romans, is not an assertion, or affirmation of the sacred writer: but only a relation of what Judas had heard of them.

under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

5 And that they had defeated in battle Philip and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

6 And how Antiochus the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them *:

* A. M. 3815. Ante C. 189.

7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

8 And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them, they gave to king Eumenes.

9 And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof,

10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives, and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they had made themselves a senate-house, and consulted daily three hundred and twenty men, that sat in counsel always for the people, that they might do the things that were right:

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy, nor jealousy amongst them.

17 So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them:

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate-house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writng that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace, and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews by sea, and by land for ever: and far be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them:

VER. 5. *Ceteans.* That is, the Macedonians.

VER. 8. *Eumenes.* King of Pergamus.

VER. 16. *To one man.* There were two consuls: but one only ruled at one time, each in his day.

Ibid. *No envy, &c.* So Judas had heard: and it was so far true, with regard to the ancient Romans: that as yet no envy or jealousy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, &c.

28 And there ſhall not be given to them that come to their aid, either wheat, or arms, or money, or ſhips, as it hath ſeemed good to the Romans: and they ſhall obſerve their orders without deceit.

29 According to theſe articles did the Romans covenant with the people of the Jews.

30 And if after this one party or the other ſhall have a mind to add to theſe *articles*, or take away any thing, they may do it at their pleaſure: and whatſoever they ſhall add, or take away, ſhall be ratified.

31 Moreover concerning the evils that Demetrius the king hath done againſt them, we have written to him, ſaying: Why haſt thou made thy yoke heavy upon our friends, and allies the Jews?

32 If therefore they come again to us complaining of thee, we will do them juſtice, and will make war againſt thee by ſea and land.

CHAP. IX.

Bacchides is ſent again into Judea: Judas fights againſt him with 800 *men and is ſlain. Jonathan ſucceeds him, and revenges the murder of his brother John. He fights againſt Bacchides. Alcimus dies miſerably. Bacchides beſieges Bethbeſſen. He is forced to raiſe the ſiege and leave the country.*

A. M. 3843. Ante C. 161. IN the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he ſent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Maſaloth, which is in Arbella: and they made themſelves maſters of it, and ſlew many people.

3 In the firſt month of the hundred and fifty ſecond year they brought the army to Jeruſalem:

4 And they aroſe, and went to Berea with twenty thouſand men, and two thouſand horſemen.

5 Now Judas had pitched his tents in Laiſa, and three thouſand choſen men with him:

6 And they ſaw the multitude of the army that they were many, and they were ſeized with great fear: and many withdrew themſelves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas ſaw that his army ſlipt away, and the battle preſſed upon him, and his heart was caſt down: becauſe he had not time to gather them together, and he was diſcouraged.

8 Then he ſaid to them that remained: Let us ariſe, and go againſt our enemies, if we may be able to fight againſt them.

9 But they diſſuaded him, ſaying: We ſhall not be able; but let us ſave our lives now, and return to our brethren, and then we will fight againſt them: for we are but few.

10 Then Judas ſaid: God forbid we ſhould do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not ſtain our glory.

11 And the army removed out of the camp, and they ſtood over-againſt them: and the horſemen were divided into two troops, and the ſlingers, and the archers went before the army, and they that were in the front *were* all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two ſides, and they ſounded the trumpets:

13 And they alſo that were on Judas's ſide, even they alſo cried out, and the earth ſhook at the noiſe of the armies: and the battle was fought from morning even unto the evening.

14 And Judas perceived that the ſtronger part of the army of Bacchides was on the right ſide, and all the ſtout of heart came together with him:

15 And the right wing was diſcomfited by them, and he purſued them even to the mount Azotus.

16 And they that were in the left wing ſaw that the right wing was diſcomfited, and they followed after Judas, and them that were with him, at their back:

17 And the battle was hard fought, and there fell many wounded of the one ſide and of the other.

18 And Judas was ſlain, and the reſt fled away.

19 And Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of their fathers in the city of Modin.

20 And all the people of Iſrael bewailed him with great lamentation, and they mourned for him many days,

21 And ſaid: How is the mighty man fallen, that ſaved the people of Iſrael!

22 But the reſt of the words of the wars of Judas, and of the noble acts that he did, and of his greatneſs, are not written: for they were very many.

23 And it came to paſs, after the death

of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

24 In those days there was a very great famine, and they and all their country yielded to Bacchides.

25 And Bacchides chose the wicked men, and made them lords of the country:

26 And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

27 And there was great tribulation in Israel, the like whereof was not since the time that there was no prophet seen in Israel.

28 And all the friends of Judas came together, and said to Jonathan:

29 Since thy brother Judas died, there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

30 Now therefore we have chosen thee this day to be our prince, and captain in his stead, to fight our battles.

31 So Jonathan took upon him the government at that time, and rose up in the place of Judas his brother.

32 And Bacchides had knowledge of it, and sought to kill him.

33 And Jonathan, and Simon his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar.

34 And Bacchides understood it, and he came himself, with all his army over the Jordan on the sabbath-day.

35 And Jonathan sent his brother a captain of the people, to desire the Nabutheans his friends, that they would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this it was told Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan with great pomp.

38 And they remembered the blood of John their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath-day even to the bank of the Jordan with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

46 ‖ Now therefore cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle. ‖ 2 Par. 13. 14.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him leapt into the Jordan, and swam over the Jordan to them:

49 And there fell of Bacchides's side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them, that they might wage war against Israel:

52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner *court* of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy. A. M. 3844. Ante C. 160.

55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy,

so that he could no more speak a word, nor give order concerning his house.

56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

A. M. 3846. Ante C. 158. 58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now therefore let us bring Bacchides hither, and he shall take them all in one night.

59 So they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and he slew them.

62 And Jonathan, and Simon, and they that were with him retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

64 And he came, and camped above Bethbessen, and fought against it many days, and made engines.

65 But Jonathan left his brother Simon in the city, and went forth into the country, and came with a number of men,

66 And struck Odares, and his brethren, and the children of Phaseron in their tents, and he began to slay, and to increase in forces.

67 But Simon and they that were with him, sallied out of the city, and burnt the engines,

68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprize was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

72 And he restored to him the prisoners which he before had taken, out of the land of Juda: and he returned and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

CHAP. X.

Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

A. M. 3851. Ante C. 153. NOW in the hundred and sixtieth year Alexander the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan with peaceable words, to magnify him.

4 For he said: Let us first make a peace with him, before he make one with Alexander against us.

5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

9 And the hostages were delivered to Jonathan, and he restored them to their parents.

10 And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

12 Then the strangers that were in the strong-holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethsura there remained some of them, that had forsaken the law, and the

commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promiſes that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he, and his brethren had done, and the labours that they had endured.

16 And he ſaid: Shall we find ſuch another man? now therefore we will make him our friend and our confederate.

17 So he wrote a letter, and ſent it to him according to theſe words, ſaying:

18 KING Alexander to his brother Jonathan greeting.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now therefore we make thee this day high prieſt of thy nation, and that thou be called the king's friend (and he ſent him a purple robe, and a crown of gold) and that thou be of one mind with us in our affairs, and keep friendſhip with us.

21 Then Jonathan put on the holy veſtment in the ſeventh month, in the year one hundred and threeſcore, at the feaſt-day of the tabernacles: and he gathered together an army, and made a great number of arms.

22 And Demetrius heard theſe words, and was exceeding ſorry, and ſaid:

23 What is this that we have done, that Alexander hath prevented us to gain the friendſhip of the Jews to ſtrengthen himſelf?

24 I alſo will write to them words of requeſt, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them in theſe words: KING Demetrius to the nation of the Jews greeting.

26 Whereas you have kept covenant with us, and have continued in our friendſhip, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue ſtill to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews from tributes, and I releaſe you from the cuſtoms of ſalt, and remit the crowns, and the thirds of the ſeed:

30 And the half of the fruit of trees, which is my ſhare, I leave to you from this day forward, ſo that it ſhall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth and for ever:

31 And let Jeruſalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itſelf.

32 I yield up alſo the power of the caſtle that is in Jeruſalem, and I give it to the high prieſt, to place therein ſuch men as he ſhall chooſe, to keep it.

33 And every ſoul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I ſet at liberty freely, that all be diſcharged from tributes even of their cattle.

34 And I will that all the feaſts, and the ſabbaths, and the new moons, and the days appointed, and three days before the ſolemn day, and three days after the ſolemn day be all *days* of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man ſhall have power to do any thing againſt them, or to moleſt any of them, in any cauſe.

36 And let there be enrolled in the king's army to the number of thirty thouſand of the Jews: and allowance ſhall be made them as is due to all the king's forces, and certain of them ſhall be appointed to be in the fortreſſes of the great king:

37 And ſome of them ſhall be ſet over the affairs of the kingdom, that are of truſt, and let the governors be taken from among themſelves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high prieſt:

39 Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jeruſalem, for the neceſſary charges of the holy things.

40 And I give every year fifteen thouſand ſickles of ſilver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they ſhall give it to the works of the houſe.

42 Moreover the five thouſand ſickles of ſilver which they received from the account of the holy places, every year, ſhall alſo belong to the prieſts that execute the miniſtry.

43 And whoſoever ſhall flee into the temple that is in Jeruſalem, and in all the borders thereof, being indebted to the king for any matter, let them be ſet at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan, and the people heard these words, ‖ they gave no credit to them, nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

‖ Supra 7. 32.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

A. M. 3854. Ante C. 150.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptolemee king of Egypt with words to this effect, saying:

52 FORASMUCH as I am returned into my kingdom, and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius, and possessed our country,

53 And have joined battle with him, and both he, and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now therefore let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son-in-law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolomee answered, saying: HAPPY is the day wherein thou didst return to the land of thy fathers, and satteſt in the throne of their kingdom.

56 And now I will do to thee as thou hast written: but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

57 So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais in the hundred and sixty second

A. M. 3854. year.*

58 And king Alexander met him, and he gave him his daughter Cleopatra: and he celebrated her marriage at Ptolemais, with great glory after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and partaker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 In the year one hundred and sixty five Demetrius the son of Demetrius came from Crete into the land of his fathers. A. M. 3856. Ante C. 148.

68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan the high priest,

70 Saying: Thou alone standest against us, and I am laughed at, and reproached, because thou shewest thy power against us in the mountains.

71 Now therefore if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

CHAP. X. VER. 51. *Ptolemee.* Surnamed Philometor.

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

82 Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered about the plain, fled into Azotus, and went into Bethdagon their idol's temple, there to save themselves.

84 But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire.

85 So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

86 And Jonathan removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass: when Alexander the king heard these words, that he honoured Jonathan yet more.

89 And he sent him a buckle of gold, as the custom is to be given to such as are of the royal blood. And he gave him Accaron and all the borders thereof in possession.

CHAP. XI.

Ptolemee invades the kingdom of Alexander: the latter is slain: and the former dies soon after. Demetrius honours Jonathan, and is rescued by the Jews from his own subjects in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.

AND the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom. A. M. 3858. Ante C. 146

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father-in-law.

3 Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter: for he hath sought to kill me.

11 And he slandered him, because he coveted his kingdom,

12 And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

14 Now king Alexander was in Cilicia

at that time: because they that were in those places had rebelled.

A. M. 3859 Ante C. 145. 15 And when Alexander heard of it, he came to give him battle: and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

17 And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

18 And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

A. M. 3859. 19 And Demetrius reigned in the hundred and sixty seventh year.

20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste and speak to him.

23 But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger.

24 And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight.

25 And certain wicked men of his nation made complaints against him.

26 And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

27 And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote letters to Jonathan of all these things to this effect.

30 KING Demetrius to his brother Jonathan, and to the nation of the Jews, greeting.

31 We send you here a copy of the letter, which we have written to Lasthenes our parent concerning you, that you might know it.

32 KING Demetrius to Lasthenes his parent, greeting.

33 We have determined to do good to the nation of the Jews who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

34 We have ratified therefore unto them all the borders of Judea, and the three cities, *Apherema*, Lyda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the salt-pans also, and the crowns that were presented to us.

36 We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

37 Now therefore see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

A. M. 3860. Ante C. 144. 38 And king Demetrius seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

39 Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel the Arabian, who brought up Antiochus the son of Alexander:

40 And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong-holds: because they fought against Israel.

42 And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour

CHAP. XI. VER. 34. *Apherema* is only found in the Greek version.

thee, and thy nation, when opportunity ſhall ſerve.

43 Now therefore thou ſhalt do well if thou ſend me men to help me: for all my army is gone from me.

44 And Jonathan ſent him three thouſand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city aſſembled themſelves together, to the number of a hundred and twenty thouſand men, and would have killed the king.

46 And the king fled into the palace: and they of the city kept the paſſages of the city, and began to fight.

47 And the king called the Jews to his aſſiſtance: and they came to him all at once, and they all diſperſed themſelves through the city.

48 And they ſlew in that day a hundred thouſand men, and they ſet fire to the city, and got many ſpoils that day, and delivered the king.

49 And they that were of the city ſaw that the Jews had got the city as they would: and they were diſcouraged in their mind, and cried to the king, making ſupplication, and ſaying:

50 Grant us peace, and let the Jews ceaſe from aſſaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the ſight of the king, and in the ſight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jeruſalem with many ſpoils.

52 So king Demetrius ſat in the throne of his kingdom: and the land was quiet before him.

53 And he falſified all whatſoever he had ſaid, and alienated himſelf from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus the young boy, who was made king, and put on the diadem.

55 And there aſſembled unto him all the bands which Demetrius had ſent away, and they fought againſt Demetrius, who turned his back and fled.

56 And Tryphon took the elephants, and made himſelf maſter of Antioch.

57 And young Antiochus wrote to Jonathan, ſaying: I confirm thee in the high prieſthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he ſent him veſſels of gold for his ſervice, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother Simon governor from the borders of Tyre even to the confines of Egypt.

60 Then Jonathan went forth and paſſed through the cities beyond the river: and all the forces of Syria gathered themſelves to him to help him, and he came to Aſcalon, and they met him honourably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza, ſhut him out: and he beſieged it, and burnt all the ſuburbs round about, and took the ſpoils.

62 And the men of Gaza made ſupplication to Jonathan, and he gave them the right hand: and he took their ſons for hoſtages, and ſent them to Jeruſalem: and he went through the country as far as Damaſcus.

63 And Jonathan heard that the generals of Demetrius were come treacherouſly to Cades, which is in Galilee, with a great army, purpoſing to remove him from the affairs of the kingdom:

64 And he went againſt them: but left his brother Simon in the country.

65 And Simon encamped againſt Bethſura, and aſſaulted it many days, and ſhut them up.

66 And they deſired him to make peace, and he granted it them: and he caſt them out from thence, and took the city, and placed a garriſon in it.

67 And Jonathan, and his army encamped by the water of Geneſar, and before it was light they were ready in the plain of Aſor.

68 And behold the army of the ſtrangers met him in the plain, and they laid an ambuſh for him in the mountains: but he went out againſt them.

69 And they that lay in ambuſh roſe out of their places, and joined battle.

70 And all that were on Jonathan's ſide fled, and none was left of them, but Mathathias the ſon of Abſalom, and Judas the ſon of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and caſt earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his part that fled ſaw *this*, and they turned again to him, and they all with him purſued *the enemies* even to Cades to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thouſand men: and Jonathan returned to Jeruſalem.

CHAP. XII.

Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived and made prisoner by Tryphon.

A. M. 3860. AND Jonathan saw that the time served him, and he chose certain men and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places according to the same form.

3 And they went to Rome, and entered into the senate-house, and said: Jonathan the high priest, and the nation of the Jews have sent us to renew the amity, and alliance as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 JONATHAN the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

* A. M. 3817. Ante C. 187. 7 There were letters sent long ago * to Onias the high priest from Arius who reigned then among you, to signify that you are our brethren, as the copy here underwritten, doth specify.

8 And Onias received the ambassador with honour: and received the letters, wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things, having for our comfort the holy books that are in our hands,

10 Chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

11 We therefore at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet, and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every side, and the kings that are round about us, have fought against us.

14 But we would not be troublesome to you, nor to the rest of our allies and friends in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 ARIUS king of the Spartans to Onias the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you, That our cattle, and our possessions, are yours: and yours, ours. We therefore have commanded that these things should be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set centinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.

29 But Jonathan and they that were with him, knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Ara-

bians that are called Zabadeans: and he defeated them, and took the ſpoils of them.

32 And he went forward, and came to Damaſcus, and paſſed through all that country.

33 Simon alſo went forth, and came as far as Aſcalon, and the neighbouring fortreſſes, and he turned aſide to Joppe, and took poſſeſſion of it.

34 (For he heard that they deſigned to deliver the hold to them that took part with Demetrius) and he put a garriſon there to keep it.

A. M. 3860. 35 And Jonathan came back, and called together the ancients of the people, and he took a reſolution with them to build fortreſſes in Judea,

36 And to build up walls in Jeruſalem, and raiſe a mount between the caſtle and the city, to ſeparate it from the city, that ſo it might have no communication, and that they might neither buy nor ſell.

37 And they came together to build up the city: for the wall that was upon the brook towards the eaſt was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada in Sephela, and fortified it, and ſet up gates and bars.

A. M. 3861. 39 Now when Tryphon had conceived a deſign to make himſelf king of Aſia, and to take the crown, and to ſtretch out his hand againſt king Antiochus:

40 Fearing leſt Jonathan would not ſuffer him, but would fight againſt him: he ſought to ſeize upon him, and to kill him. So he roſe up and came to Bethſan.

41 And Jonathan went out to meet him with forty thouſand men choſen for battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with a great army, he durſt not ſtretch forth his hand againſt him.

43 But received him with honour, and commended him to all his friends, and gave him preſents: and he commanded his troops to obey him, as himſelf.

44 And he ſaid to Jonathan: Why haſt thou troubled all the people, whereas we have no war?

45 Now therefore ſend them back to their own houſes: and chooſe thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the reſt of the ſtrong-holds, and the army, and all that have any charge, and I will return and go away: for this is the cauſe of my coming.

46 And Jonathan believed him, and did as he ſaid: and ſent away his army, and they departed into the land of Juda:

47 But he kept with him three thouſand men: of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates of the city, and took him: and all them that came in with him they ſlew with the ſword.

49 Then Tryphon ſent an army and horſemen into Galilee, and into the great plain to deſtroy all Jonathan's company.

50 But they, when they underſtood that Jonathan and all that were with him were taken and ſlain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, ſeeing that they ſtood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Iſrael mourned with great lamentation.

53 Then all the heathens that were round about them, ſought to deſtroy them. For they ſaid:

54 They have no prince, nor any to help them: now therefore let us make war upon them, and take away the memory of them from amongſt men.

CHAP. XIII.

Simon is made captain general in the room of his brother. Jonathan is ſlain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the caſtle of Jeruſalem.

NOW Simon heard that Tryphon was gathering together a very great army, to invade the land of Juda, and to deſtroy it.

2 And ſeeing that the people was in dread, and in fear, he went up to Jeruſalem, and aſſembled the people:

3 And exhorted them, ſaying: You know what great battles I and my brethren, and the houſe of my father, have fought for the laws, and the ſanctuary, and the diſtreſſes that we have ſeen:

4 By reaſon whereof all my brethren have loſt their lives for Iſrael's ſake, and I am left alone.

5 And now far be it from me to ſpare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the ſanctuary, and our children, and wives: for all the heathens are gathered together to deſtroy us out of mere malice.

7 And the ſpirit of the people was enkindled as ſoon as they heard theſe words:

8 And they anſwered with a loud voice, ſaying: Thou art our leader in the place of Judas, and Jonathan thy brother:

9 Fight thou our battles, and we will do whatſoever thou ſhalt ſay to us.

10 So gathering together all the men of war, he made haſte to finiſh all the walls of Jeruſalem, and he fortified it round about.

11 And he ſent Jonathan the ſon of Abſalom, and with him a new army into Joppe, and he caſt out them that were in it, and himſelf remained there.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in cuſtody.

13 But Simon pitched in Addus, overagainſt the plain.

14 And when Tryphon underſtood that Simon was riſen up in the place of his brother Jonathan, and that he meant to join battle with him, he ſent meſſengers to him,

15 Saying: We have detained thy brother Jonathan for the money that he owed in the king's account, by reaſon of the affairs which he had the management of.

16 But now ſend a hundred talents of ſilver, and his two ſons for hoſtages, that when he is ſet at liberty he may not revolt from us, and we will releaſe him.

17 Now Simon knew that he ſpoke deceitfully to him, nevertheleſs he ordered the money, and the children, to be ſent: leſt he ſhould bring upon himſelf a great hatred of the people of Iſrael, who might have ſaid:

18 Becauſe he ſent not the money, and the children, therefore is he loſt.

19 So he ſent the children, and the hundred talents: and he lyed, and did not let Jonathan go.

20 And after this Tryphon entered within the country, to deſtroy it: and they went about by the way that leadeth to Ador: and Simon, and his army marched to every place whitherſoever they went.

21 And they that were in the caſtle, ſent meſſengers to Tryphon, that he ſhould make haſte to come through the deſert, and ſend them victuals.

22 And Tryphon made ready all his horſemen to come that night: but there fell a very great ſnow, and he came not into the country of Galaad.

23 And when he approached to Baſcama, he ſlew Jonathan and his ſons there.

24 And Tryphon returned, and went into his own country.

25 And Simon ſent, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Iſrael bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the ſepulchre of his father and of his brethren, a building lofty to the ſight, of poliſhed ſtone behind and before?

28 And he ſet up ſeven pyramids one againſt another for his father, and his mother, and his four brethren:

29 And round about theſe he ſet great pillars: and upon the pillars arms for a perpetual memory: and by the arms ſhips carved, which might be ſeen by all that ſailed on the ſea.

30 This is the ſepulchre that he made in Modin even unto this day.

31 But Tryphon when he was upon a journey with the young king Antiochus, treacherouſly ſlew him.

32 And he reigned in his place, and put on the crown of Aſia: and brought great evils upon the land.

33 And Simon built up the ſtrongholds of Judea, fortifying them with high towers, and great walls, and gates, and bars: and he ſtored up victuals in the fortreſſes.

34 And Simon choſe men and ſent to king Demetrius, to the end that he ſhould grant an immunity to the land: for all that Tryphon did was to ſpoil.

35 And king Demetrius, in anſwer to this requeſt, wrote a letter in this manner:

36 KING Demetrius to Simon the high prieſt, and friend of kings, and to the ancients, and to the nation of the Jews, greeting.

37 The golden crown, and the palm, which you ſent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to releaſe you the things that we have releaſed.

38 For all that we have decreed in your

CHAP. XIII. VER. 20. *Simon and his army marched to every place whitherſoever they went:* that is, whitherſoever Tryphon and his horſemen went, in order to oppoſe them.

favour, shall stand in force. The strongholds that you have built, shall be your own.

39 And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

A. M. 3861. Ante C. 143. 41 In the year one hundred and seventy the yoke of the Gentiles was taken off from Israel.

42 And the people of Israel began to write in the instruments, and public records, The first year under Simon the high priest, the great captain, and prince of the Jews.

43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

44 And they that were within the engine leapt into the city: and there was a great uproar in the city.

45 And they that were in the city went up with their wives and children upon the wall with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace,

46 And they said: Deal not with us according to our evil deeds, but according to thy mercy.

47 And Simon being moved, did not destroy them: but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord:

48 And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine,

50 And they cried to Simon for peace, and he granted it to them: and he cast them out from thence, and cleansed the castle from uncleannesses.

A. M. 3862. Ante C. 142. 51 And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy one, with thanksgiving, and branches of palm-trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

52 And he ordained that these days should be kept every year with gladness.

53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw that John his son was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

CHAP. XIV.

Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.

IN the year one hundred and seventy two, king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon. A. M. 3863. Ante C. 141.

2 And Arsaces the king of Persia and Media heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

3 And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he fought the good of his nation: and his power, and his glory pleased them well all *his* days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

6 And he enlarged the bounds of his nation, and made himself master of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.

8 And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit.

9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Israel rejoiced with great joy.

12 And every man sat under his vine, and under his fig-tree: and there was none to make them afraid.

13 There was none left in the land to fight against them: kings were discomfited in those days.

14 And he strengthened all those of his people that were brought low, and he fought

the law, and took away every unjuſt and wicked man.

15 He glorified the ſanctuary, and multiplied the veſſels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very ſorry.

17 But when they heard that Simon his brother was made high prieſt in his place, and was poſſeſſed of all the country, and the cities therein:

18 They wrote to him in tables of braſs, to renew the friendſhip and alliance which they had made with Judas, and with Jonathan his brethren.

19 And they were read before the aſſembly in Jeruſalem. And this is the copy of the letters that the Spartans ſent.

20 THE PRINCES and the cities of the Spartans to Simon the high prieſt, and to the ancients, and the prieſts, and the reſt of the people of the Jews their brethren, greeting.

21 The ambaſſadors that were ſent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

22 And we regiſtered what was ſaid by them in the councils of the people in this manner: Numenius the ſon of Antiochus, and Antipater the ſon of Jaſon, ambaſſadors of the Jews, came to us to renew the former friendſhip with us.

23 And it pleaſed the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high prieſt.

24 And after this Simon ſent Numenius to Rome, with a great ſhield of gold, of the weight of a thouſand pounds, to confirm the league with them. And when the people of Rome had heard

25 Theſe words, they ſaid: What thanks ſhall we give to Simon, and his ſons:

26 For he hath reſtored his brethren, and hath driven away in fight the enemies of Iſrael from them: and they decreed him liberty, and regiſtered it in tables of braſs, and ſet it upon pillars in mount Sion.

27 And this is a copy of the writing. THE EIGHTEENTH day of the month Elul, * A. M. 3863. Ante C. 141. in the year * one hundred and ſeventy two, being the third year under Simon the high prieſt at Aſaramel,

28 In a great aſſembly of the prieſts, and of the people, and the princes of the nation, and the ancients of the country, theſe things were notified: Foraſmuch as there have often been wars in our country,

29 And Simon the ſon of Mathathias of the children of Jarib, and his brethren have put themſelves in danger, and reſiſted the enemies of their nation, for the maintenance of their holy places, and the law: and have raiſed their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high prieſt, and he was laid to his people.

31 And their enemies deſired to tread down and deſtroy their country, and to ſtretch forth their hands againſt their holy places.

32 Then Simon reſiſted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages:

33 And he fortified the cities of Judea, and Bethſura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garriſon of Jews.

34 And he fortified Joppe which lieth by the ſea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furniſhed them with all things convenient for their reparation.

35 And the people ſeeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince, and high prieſt, becauſe he had done all theſe things, and for the juſtice, and faith, which he kept to his nation, and for that he ſought by all means to advance his people.

36 And in his days things proſpered in his hands, ſo that the heathens were taken away out of their country, and they alſo that were in the city of David in Jeruſalem in the caſtle, out of which they iſſued forth, and profaned all places round about the ſanctuary, and did much evil to its purity.

37 And he placed therein Jews for the defence of the country, and of the city, and he raiſed up the walls of Jeruſalem.

38 And king Demetrius confirmed him in the high prieſthood.

39 According to theſe things he made him his friend, and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambaſſadors with honour:

41 And that the Jews, and their prieſts had conſented that he ſhould be their prince, and high prieſt for ever, till there ſhould ariſe a faithful prophet:

42 And that he ſhould be chief over them, and that he ſhould have the charge of the ſanctuary, and that he ſhould appoint rulers

over their works, and over the country, and over the armour, and over the ſtrong-holds.

43 And that he ſhould have care of the holy places: and that he ſhould be obeyed by all, and that all the writings in the country ſhould be made in his name: and that he ſhould be clothed with purple, and gold:

44 And that it ſhould not be lawful for any of the people, or of the prieſts, to diſannul any of theſe things, or to gainſay his words, or to call together an aſſembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

45 And whoſoever ſhall do otherwiſe, or ſhall make void any of theſe things ſhall be puniſhed.

46 And it pleaſed all the people to eſtabliſh Simon, and to do according to theſe words.

47 And Simon accepted thereof, and was well pleaſed to execute the office of the high prieſthood, and to be captain, and prince of the nation of the Jews, and of the prieſts, and to be chief over all.

48 And they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary, in a conſpicuous place:

49 And that a copy thereof ſhould be put in the treaſury, that Simon and his ſons may have it.

CHAP. XV.

Antiochus ſon of Demetrius honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and ſends troops to annoy him.

A. M. 3864. Ante C. 140. AND king Antiochus the ſon of Demetrius ſent letters from the iſles of the ſea to Simon the prieſt, and prince of the nation of the Jews, and to all the people:

2 And the contents were theſe: KING Antiochus to Simon the high prieſt, and to the nation of the Jews, greeting.

3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge the kingdom, and to reſtore it to its former eſtate: and I have choſen a great army, and have built ſhips of war.

4 And I deſign to go through the country, that I may take revenge of them that have deſtroyed our country, and that have made many cities deſolate in my realm.

5 Now therefore I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts ſoever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jeruſalem be holy and free, and all the armour that hath been made, and the fortreſſes which thou haſt built, and which thou keepeſt in thy hands, let them remain to thee.

8 And all that is due to the king, and what ſhould be the king's hereafter, from this preſent and for ever, is forgiven thee.

9 And when we ſhall have recovered our kingdom, we will glorify thee, and thy nation, and the temple with great glory, ſo that your glory ſhall be made manifeſt in all the earth.

10 In the year one hundred and ſeventy four * Antiochus entered into the land of his fathers, and all the forces aſſembled to him, ſo that few were left with Tryphon. * A. M. 3865. Ante C. 139.

11 And king Antiochus purſued after him, and he fled along by the ſea coaſt and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forſaken him.

13 And Antiochus camped above Dora with a hundred and twenty thouſand men of war, and eight thouſand horſemen:

14 And he inveſted the city, and the ſhips drew near by ſea: and they annoyed the city by land, and by ſea, and ſuffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were theſe:

16 LUCIUS the conſul of the Romans, to king Ptolemee, greeting.

17 The ambaſſadors of the Jews our friends came to us, to renew the former friendſhip and alliance, being ſent from Simon the high prieſt, and the people of the Jews.

18 And they brought alſo a ſhield of gold of a thouſand pounds.

19 It hath ſeemed good therefore to us to write to the kings, and countries, that they ſhould do them no harm, nor fight againſt them, their cities, or countries: and that they ſhould give no aid to them that fight againſt them.

20 And it hath ſeemed good to us to receive the ſhield of them.

21 If therefore any peſtilent men are fled out of their country to you, deliver them to Simon the high prieſt, that he may puniſh them according to their law.

CHAP. XV. VER. 16. *Ptolemee.* Surnamed *Phyſcon*, brother and ſucceſſor to *Philometor*.

22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

23 And to all the countries: and to Lampsacus, and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

24 And they wrote a copy thereof to Simon the high priest, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.

26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

29 Their borders you have wasted, and you have made great havock in the land, and have got the dominion of many places in my kingdom.

30 Now therefore deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of silver, and for the havock that you have made, and the tributes of the cities other five hundred talents: or else we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's: but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

34 But we having opportunity claim the inheritance of our fathers.

35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: *yet* for these we will give a hundred talents. And Athenobius answered him not a word.

36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias.

38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

The sons of Simon defeat the troops of Antiochus. Simon, with two of his sons are treacherously murdered by Ptolemee his son-in-law.

THEN John came up from Gazara, and told Simon his father what Cendebeus had done against their people. A. M. 3866. Ante C. 138.

2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands that we have delivered Israel oftentimes.

3 And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

VER. 22. *Attalus, &c.* Attalus was king of Pergamus; Ariarethes was king of Cappadocia; and Arsaces was king of the Parthians.

CHAP. XVI. VER. 1. *John.* He was afterwards surnamed *Hircanus*, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and destroyed the schismatical temple of the Samaritans.

5 And they aroſe in the morning, and went into the plain: and behold a very great army of footmen, and horſemen came againſt them, and there was a running river between them.

6 And he and his people pitched their camp over-againſt them, and he ſaw that the people were afraid to go over the river, ſo he went over firſt: then the men ſeeing him, paſſed over after him.

7 And he divided the people, and ſet the horſemen in the midſt of the footmen: but the horſemen of the enemies were very numerous.

8 And they ſounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the reſt fled into the ſtrong-hold.

9 At that time Judas John's brother was wounded: but John purſued after them, till he came to Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thouſand men, and he returned into Judea in peace.

11 Now Ptolemee the ſon of Abobus was appointed captain in the plain of Jericho, and he had abundance of ſilver and gold,

12 For he was ſon-in-law of the high-prieſt.

13 And his heart was lifted up, and he deſigned to make himſelf maſter of the country, and he purpoſed treachery againſt Simon, and his ſons, to deſtroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his ſons, in the year * one hundred and ſeventy ſeven, the eleventh month: the ſame is the month Sabath.

* A. M. 3869. Ante C. 135.

15 And the ſon of Abobus received them deceitfully into a little fortreſs, that is called Doch which he had built: and he made them a great feaſt, and hid men there.

16 And when Simon and his ſons had drunk plentifully, Ptolemee and his men roſe up, and took their weapons, and entered into the banqueting-place, and ſlew him, and his two ſons, and ſome of his ſervants.

17 And he committed a great treachery in Iſrael, and rendered evil for good.

18 And Ptolemee wrote theſe things, and ſent to the king that he ſhould ſend him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 And he ſent others to Gazara to kill John: and to the tribunes he ſent letters to come to him, and that he would give them ſilver, and gold, and gifts. A. M. 3871. Ante C. 133.

20 And he ſent others to take Jeruſalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father and his brethren were ſlain, and that he hath ſent men to kill thee alſo.

22 But when he heard it, he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they ſought to make him away.

23 And as concerning the reſt of the acts of John, and his wars, and the worthy deeds, which he bravely atchieved, and the building of the walls, which he made, and the things that he did:

24 Behold theſe are written in the book of the days of his prieſthood, from the time that he was made high prieſt after his father.

Ver. 6. *He*, viz. John.

Ver. 9. *Cedron.* Otherwiſe called *Gedor*, the city that Cendebeus was fortifying.

THE

SECOND BOOK OF MACHABEES.

This second book of MACHABEES *is not a continuation of the history contained in the first; nor does it come down so low as the first does: but relates many of the same facts more at large, and adds other remarkable particulars, omitted in the first book, relating to the state of the Jews, as well before as under the persecution of* ANTIOCHUS. *The author, who is not the same with that of the first book, has given (as we learn from* chap. ii. 20, &c.) *a short abstract of what* JASON *of* Cyrene *had written in the five volumes, concerning* JUDAS *and his brethren. He wrote in Greek, and begins with two letters, sent by the Jews of Jerusalem, to their brethren in Egypt.*

CHAP. I.

Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.

TO the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health, and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year * one hundred and sixty nine, we Jews wrote to you, in the trouble, and violence, that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom. * A. M. 3861. Ante C. 143.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now celebrate ye the days of Scenopegia in the month of Casleu.

10 In the year * one hundred and eighty eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare. * A. M. 3880. Ante C. 124.

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia that have fought against us, and the holy city.

CHAP. I. VER. 9. *Scenopegia.* viz. The *Encenia*, or feast of the dedication of the altar, called here *Scenopegia*, or feast of *tabernacles*, from being celebrated with the like solemnity.

VER. 11. *Such a king.* viz. *Antiochus Sidetes*, who began to make war upon the Jews, whilst Simon was yet alive, 1 *Mach.* xv. 39. And afterwards besieged Jerusalem under *John Hircanus*. So that the *Judas* here mentioned, ver. 10. is not *Judas Machabeus*, who was dead long before the year 188 of the kingdom of the Greeks, for he died in the year 146 of that epoch, (see above, 1 *Mach.* chap. ii. ver. 70, also the note on chap. i. ver. ii.) but either *Judas* the eldest son of *John Hircanus*, or *Judas the Essene*, renowned for the gift of prophecy, who flourished about that time.

13 For when the leader himſelf was in Perſia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counſel of the prieſts of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great ſums of money under the title of a dowry.

15 And when the prieſts of Nanea had ſet it forth, and he with a ſmall company had entered into the compaſs of the temple, they ſhut the temple,

16 When Antiochus was come in: and opening a ſecret entrance of the temple, they caſt ſtones and ſlew the leader, and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth.

17 Bleſſed be God in all things, who hath delivered up the wicked.

18 Therefore whereas we purpoſe to keep the purification of the temple on the five and twentieth day of the month of Caſleu, we thought it neceſſary to ſignify it to you: that you alſo may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered ſacrifice, after the temple and the altar was built.

19 For when our fathers were led into Perſia, the prieſts that then were worſhippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it ſafe, ſo that the place was unknown to all men.

20 But when many years had paſſed, and it pleaſed God that Nehemias ſhould be ſent by the king of Perſia, he ſent ſome of the poſterity of thoſe prieſts that had hid it, to ſeek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the prieſt Nehemias commanded the ſacrifices that were laid on, to be ſprinkled with the ſame water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the ſun ſhone out, which before was in a cloud, there was a great fire kindled, ſo that all wondered.

23 And all the prieſts made prayer, while the ſacrifice was conſuming, Jonathan beginning, and the reſt anſwering.

24 And the prayer of Nehemias was after this manner: O LORD God, Creator of all things, dreadful and ſtrong, juſt and merciful, who alone art the good king,

25 Who alone art gracious, who alone art juſt, and almighty, and eternal, who deliverеſt Iſrael from all evil, who didſt chooſe the fathers, and didſt ſanctify them:

26 Receive the ſacrifice for all thy people Iſrael, and preſerve thy own portion, and ſanctify it.

27 Gather together our ſcattered people, deliver them that are ſlaves to the Gentiles, and look upon them that are deſpiſed and abhorred: that the Gentiles may know that thou art our God.

28 Puniſh them that oppreſs us, and that treat us injuriouſly with pride.

29 Eſtabliſh thy people in thy holy place, || as Moſes hath ſpoken.

30 And the prieſts ſung hymns till the ſacrifice was conſumed. || Deut. 30. 3. & 5. Infra 2. 18.

31 And when the ſacrifice was conſumed, Nehemias commanded the water that was left to be poured out upon the great ſtones.

32 Which being done, there was kindled a flame from them: but it was conſumed by the light that ſhined from the altar.

33 And when this matter became public, it was told to the king of Perſia, that in the place where the prieſts that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the ſacrifices.

34 And the king conſidering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the prieſts many goods, and divers preſents, and he took and diſtributed them to them with his own hand.

36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

CHAP. II.

A continuation of the ſecond letter. Of Jeremias's hiding the ark at the time of the captivity. The author's preface.

NOW it is found in the deſcriptions of Jeremias the prophet, that he commanded them that went into captivity, to

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VER. 13. *Nanea.* A Perſian goddeſs, which ſome have taken for *Diana*, others for *Venus*.

VER. 19. *Perſia.* Babylonia, called here Perſia, from being afterwards a part of the Perſian empire.

VER. 34. *A temple.* That is, an incloſure or a wall round about the place where the fire was hid, to ſeparate it from profane uſes, to the end that it might be reſpected as a holy place.

CHAP. II. VER. 1. *The deſcriptions.* That is, the records or memoirs of Jeremias, a work that is now loſt.

take the fire, as it hath been ſignified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law that they ſhould not forget the commandments of the Lord, and that they ſhould not err in their minds, ſeeing the idols of gold, and ſilver, and the ornaments of them.

3 And with other ſuch like ſpeeches, he exhorted them that they would not remove the law from their heart.

4 It was alſo contained in the ſame writing, how the prophet, being warned by God, commanded that the tabernacle and the ark ſhould accompany him, till he came forth to the mountain || where Moſes went up, and ſaw the inheritance of God.

|| Deut. 34. 1.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 Then ſome of them that followed him, came up to mark the place: but they could not find it.

7 And when Jeremias perceived it, he blamed them, ſaying: The place ſhall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will ſhew theſe things, and the majeſty of the Lord ſhall appear, and there ſhall be a cloud as it was alſo ſhewed to Moſes, || and he ſhewed it when Solomon prayed that the place might be ſanctified to the great God.

|| 3 Kings 8. 11. 2 Par. 6. 14.

9 For he treated wiſdom in a magnificent manner: and like a wiſe man, he offered the ſacrifice of the dedication, and of the finiſhing of the temple.

10 || And as Moſes prayed to the Lord, and fire came down from heaven, and conſumed the holocauſt: ‡ ſo Solomon alſo prayed, and fire came down from heaven and conſumed the holocauſt.

|| Lev. 9. 24. ‡ 2 Par. 7. 1. || Lev. 10. 16. & 17.

11 And Moſes ſaid: || Becauſe the ſin-offering was not eaten, it was conſumed.

12 So Solomon alſo celebrated the dedication eight days.

13 And theſe ſame things were ſet down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epiſtles of the kings, and concerning the holy gifts.

14 And in like manner Judas alſo gathered together all ſuch things as were loſt by the war we had, and they are in our poſſeſſion.

15 Wherefore if you want theſe things, ſend ſome that may fetch them to you.

16 As we are then about to celebrate the purification we have written unto you: and you ſhall do well, if you keep the ſame days.

17 And we hope that God who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the prieſthood, and the ſanctuary,

18 || As he promiſed in the law, will ſhortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

|| Deut. 30. 3. & 5. Supra 1. 29.

19 For he hath delivered us out of great perils, and hath cleanſed the place.

20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar.

21 As alſo the wars againſt Antiochus the illuſtrious, and his ſon Eupator:

22 And the manifeſtations that came from heaven to them, that behaved themſelves manfully on the behalf of the Jews, ſo that, being but a few, they made themſelves maſters of the whole country, and put to flight the barbarous multitude:

23 And recovered again the moſt renowned temple in all the world, and delivered the city, and reſtored the laws that were aboliſhed, the Lord with all clemency ſhewing mercy to them.

24 And all ſuch things as have been compriſed in five books by Jaſon of Cyrene, we have attempted to abridge in one book.

25 For conſidering the multitude of books, and the difficulty that they find that deſire to undertake the narrations of hiſtories, becauſe of the multitude of the matter,

26 We have taken care for thoſe indeed that are willing to read, that it might be a pleaſure of mind: and for the ſtudious, that they may more eaſily commit to memory: and that all that read might receive profit.

27 And as to ourſelves indeed, in undertaking this work of abridging, we have taken in hand no eaſy taſk, yea rather a buſineſs full of watching and ſweat.

28 But as they that prepare a feaſt, and ſeek to ſatisfy the will of others: for the ſake of many, we willingly undergo the labour.

VER. 16. *The purification.* That is, the feaſt of the purifying or cleanſing of the temple.

VER. 27. *No eaſy taſk, &c.* The Spirit of God, that aſſiſts the ſacred penmen, does not exempt them from labour in ſeeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So St. *Luke* writ the goſpel, *having diligently attained to all things.* Luke i. ver. 3.

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.

THEREFORE when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest, and the hatred his soul had of evil,

2 It came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and and glorified the temple with very great gifts:

3 So that Seleucus king of Asia allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

5 And when he could not overcome Onias, he went to Apollonius the son of Tharseas, who at that time was governor of Celesyria, and Phenicia:

6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:

11 And that some part of that which wicked Simon had given intelligence of, belonged to Hircanus *son* of Tobias, a man of great dignity: and that the whole was four hundred talents of silver, and two hundred of gold:

12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

13 But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

15 And the priests prostrated themselves before the altar in their priests vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.

17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

18 Others also came flocking together out of their houses, praying and making publick supplication, because the place was like to come into contempt.

19 And the women girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

CHAP. III. VER. 3. *Seleucus* son of *Antiochus* the great and elder brother of *Antiochus Epiphanes*.

20 And all holding up their hands towards heaven, made ſupplication.

21 For the expectation of the mixt multitude, and of the high prieſt who was in an agony, would have moved any one to pity.

22 And theſe indeed called upon almighty God, to preſerve the things that had been committed to them, ſafe and ſure for thoſe that had committed them.

23 But Heliodorus executed that which he had reſolved on, himſelf being preſent in the ſame place with his guard about the treaſury.

24 But the ſpirit of the almighty God gave a great evidence of his preſence, ſo that all that had preſumed to obey him, falling down by the power of God, were ſtruck with fainting and dread.

25 For there appeared to them a horſe with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and ſtruck Heliodorus with his fore-feet, and he that ſat upon him, ſeemed to have armour of gold.

26 Moreover there appeared two other young men beautiful and ſtrong, bright and glorious, and in comely apparel: who ſtood by him, on either ſide, and ſcourged him without ceaſing with many ſtripes.

27 And Heliodorus ſuddenly fell to the ground, and they took him up covered with great darkneſs, and having put him into a litter they carried him out.

28 So he that came with many ſervants, and all his guard into the aforeſaid treaſury, was carried out no one being able to help him, the manifeſt power of God being known.

29 And he indeed by the power of God lay ſpeechleſs, and without all hope of recovery.

30 But they praiſed the Lord becauſe he had glorified his place: and the temple, that a little before was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſome of the friends of Heliodorus forthwith begged of Onias, that he would call upon the moſt High to grant him his life, who was ready to give up the ghoſt.

32 So the high prieſt conſidering that the king might perhaps ſuſpect that ſome miſchief had been done to Heliodorus by the Jews, offered a ſacrifice of health for the recovery of the man.

33 And when the high prieſt was praying, the ſame young men in the ſame clothing ſtood by Heliodorus, and ſaid to him: Give thanks to Onias the prieſt: becauſe for his ſake the Lord had granted thee life.

34 And thou having been ſcourged by God, declare unto all men the great works and the power of God. And having ſpoken thus, they appeared no more.

35 So Heliodorus after he had offered a ſacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he teſtified to all men the works of the great God, which he had ſeen with his own eyes.

37 And when the king aſked Heliodorus, who might be a fit man to be ſent yet once more to Jeruſalem, he ſaid:

38 If thou haſt any enemy, or traitor to thy kingdom, ſend him thither, and thou ſhalt receive him again ſcourged, if ſo be he eſcape: for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the viſiter, and protector of that place, and he ſtriketh and deſtroyeth them that come do do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treaſury fell out in this manner.

CHAP. IV.

Onias has recourſe to the king. The ambition and wickedneſs of Jaſon and Menelaus. Onias is treacherouſly murdered.

BUT Simon of whom we ſpoke before, who was the betrayer of the money, and of his country, ſpoke ill of Onias, as though he had incited Heliodorus to do theſe things, and had been the promoter of evils:

2 And he preſumed to call him a traitor to the kingdom, who provided for the city, and defend d his nation, and was zealous for the law of God.

3 But when the enmities proceeded ſo far, that murders alſo were committed by ſome of Simon's friends:

4 Onias conſidering the danger of this contention, and that Apollonius who was the governor of Celeſyria, and Phenicia, was outrageous, which encreaſed the malice of Simon, went to the king,

5 Not to be an accuſer of his countrymen, but with a view to the common good of all the people.

6 For he ſaw that, except the king took care, it was impoſſible that matters ſhould be ſettled in peace, or that Simon would ceaſe from his folly.

7 But after the death of Seleucus, when Antiochus who was called the Illuſtrious, had taken poſſeſſion of the kingdom, Jaſon the brother of Onias ambitiouſly ſought the high prieſthood:

† A. M. 3829. Ante C. 175. 8 † And went to the king, promiſing him three hundred and ſixty talents of ſilver, and out of other revenues fourſcore talents,

9 Beſides this he promiſed alſo a hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and a place for youth, and to entitle them, that were at Jeruſalem, Antiochians.

A. M. 3830. 10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the faſhion of the Heathens.

11 And aboliſhing thoſe things, which had been decreed of ſpecial favour by the kings in behalf of the Jews, by the means of John the father of that Eupolemus, who went ambaſſador to Rome to make amity and alliance, he diſannulled the lawful ordinances of the citizens, and brought in faſhions that were perverſe.

‖ 1. Mac. 1. 15. 12 For he had the boldneſs to ſet up, ‖ under the very caſtle, a place of exerciſe, and to put all the choiceſt youths in brothel houſes.

13 Now this was not the beginning, but an increaſe, and progreſs of Heatheniſh and foreign manners, through the abominable and unheard of wickedneſs of Jaſon, that impious wretch and no prieſt.

14 Inſomuch that the prieſts were not now occupied about the offices of the altar, but deſpiſing the temple and neglecting the ſacrifices, haſtened to be partakers of the games, and of the unlawful allowance thereof, and of the exerciſe of the diſcus.

15 And ſetting nought by the honours of their fathers, they eſteemed the Grecian glories for the beſt:

16 For the ſake of which they incurred a dangerous contention, and followed earneſtly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly againſt the laws of God doth not paſs unpuniſhed: but this the time following will declare.

18 Now when the game that was uſed every fifth year was kept at Tyre, the king being preſent,

19 The wicked Jaſon ſent from Jeruſalem ſinful men to carry three hundred didrachmas of ſilver for the ſacrifice of Hercules; but the bearers thereof deſired it might not be beſtowed on the ſacrifices, becauſe it was not neceſſary, but might be deputed for other charges.

20 So the money was appointed by him that ſent it to the ſacrifice of Hercules: but becauſe of them that carried it was employed for the making of galleys.

21 Now when Apollonius the ſon of Mneſtheus was ſent into Egypt to treat with the nobles of king Philometor, and Antiochus underſtood that he was wholly excluded from the affairs of the kingdom, conſulting his own intereſt, he departed thence and came to Joppe, and from thence to Jeruſalem.

22 Where he was received in a magnificent manner by Jaſon, and the city, and came in with torch-lights, and with praiſes, and from thence he returned with his army into Phenicia.

23 Three years afterwards Jaſon ſent Menelaus brother of the aforeſaid Simon, to carry money to the king, and to bring anſwers from him concerning certain neceſſary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high prieſthood for himſelf, by offering more than Jaſon by three hundred talents of ſilver.

25 So having received the king's mandate, he returned bringing nothing worthy of the high prieſthood: but having the mind of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being himſelf undermined, was driven out a fugitive into the country of the Ammanites.

27 So Menelaus got the principality: but as for the money he had promiſed to the king he took no care, when Soſtratus the governor of the caſtle called for it.

† A. M. 3834. Ante C. 170. 28 † For to him appertained the gathering of the taxes: wherefore they were both called before the king. †

29 And Menelaus was removed from the prieſthood, Lyſimachus his brother ſucceeding: and Soſtratus was made governor of the Cyprians.

30 When theſe things were in doing, it fell out that they of Tharſus, and Mallos raiſed a ſedition, becauſe they were given for a gift to Antiochis the king's concubine.

31 The king therefore went in all haſte to appeaſe them, leaving Andronicus one of his nobles for his deputy.

32 Then Menelaus ſuppoſing that he had found a convenient time, having ſtolen certain veſſels of gold out of the temple, gave them to Andronicus, and others he

had sold at Tyre, and in the neighbouring cities:

33 Which when Onias understood most certainly, he reproved him, keeping himself in a safe place at Antioch beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks went to him: complaining of the unjust murder of Onias.

37 Antiochus therefore was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age, and in madness.

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs: and some threw ashes upon Lysimachus.

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself they slew him beside the treasury.

43 Now concerning these matters an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 But Menelaus being convicted, promised Ptolemee to give him much money, to persuade the king to favour him.

46 So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

48 Thus they that prosecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

49 Wherefore even the Tyrians being moved with indignation, were liberal towards their burial.

50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

CHAP. V.

Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.

AT the same time Antiochus prepared for a second journey into Egypt. A. M. 3834. Ante C. 170.

2 And it came to pass that through the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers,

3 And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred, is a very great

CHAP. IV. VER. 45. *Ptolemee.* The son of Dorymenus, a favourite of the king.

evil, thinking they had been enemies, and not citizens, whom he conquered.

7 Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammanites.

8 At the last having been shut up by Aretas the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

9 And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

10 But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

11 Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms.

12 And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.

13 Thus there was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants.

14 And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

15 But this was not enough, he presumed also to enter into the temple, the most holy in all the world, Menelaus that traitor to the laws, and to his country, being his guide.

16 And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

17 Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city: and therefore this contempt had happened to the place:

18 Otherwise had they not been involved in many sins, ‖ as Heliodorus, who was sent by king Seleucus to rob the treasury, so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption.

‖ Supra 3. 25 &. 27. A. M. 3834. Ante C. 170.

19 But God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place also itself was made partaker of the evils of the people: but afterward shall communicate in the good things thereof, and as it was forsaken in the wrath of almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

23 And in Garisim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince Apollonius with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to see: and running through the city with armed men he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

CHAP. VI.

Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.

† A. M. 3837. Ante C. 167

BUT not long after the king sent † a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

CHAP. V. VER. 27. *Was the tenth.* That is, he had nine others in his company.

2 And to defile the temple that was in Jeruſalem, and to call it the temple of Jupiter Olympius: and that in Gazarim of Jupiter Hoſpitalis, according as they were that inhabited the place.

3 And very bad was this invaſion of evils and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thruſt themſelves of their accord into the holy places, and brought in things that were not lawful.

5 The altar alſo was filled with unlawful things, which were forbidden by the laws.

6 And neither were the ſabbaths kept, nor the ſolemn days of the fathers obſerved, neither did any man plainly profeſs himſelf to be a Jew.

7 But they were led by bitter conſtraint on the king's birth day to the ſacrifices: and when the feaſt of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the ſuggeſtion of the Ptolemeans, that they alſo ſhould act in like manner againſt the Jews, to oblige them to ſacrifice:

9 And whoſoever would not conform themſelves to the ways of the Gentiles, ſhould be put to death: then was miſery to be ſeen.

‖ 1 Mac. 1. 63. 10 ‖ For two women were accuſed to have circumciſed their children: whom, when they had openly led about through the city with the infants hanging at their breaſts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the ſabbath-day privately, being diſcovered by Philip, were burnt with fire, becauſe they made a conſcience to help themſelves with their hands, by reaſon of the religious obſervance of the day.

12 Now I beſeech thoſe that ſhall read this book, that they be not ſhocked at theſe calamities, but that they conſider the things that happened, not as being for the deſtruction, but for the correction of our nation.

13 For it is a token of great goodneſs when ſinners are not ſuffered to go on in their ways for a long time, but are preſently puniſhed.

14 For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment ſhall come, he may puniſh them in the fulneſs of their ſins):

15 Doth he alſo deal with us, ſo as to ſuffer our ſins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chaſtiſe his people with adverſity, he forſaketh them not.

17 But let this ſuffice in a few words for a warning to the readers. And now we muſt come to the narration.

18 Eleazar one of the chief of the ſcribes, a man advanced in years, and of a comely countenance, was preſſed to open his mouth to eat ſwine's fleſh.

19 But he, chooſing rather a moſt glorious death than a hateful life, went forward voluntarily to the torment.

20 And conſidering in what manner he was come to it, patiently bearing, he determined not to to do any unlawful things for the love of life.

21 But they that ſtood by, being moved with wicked pity, for the old friendſhip they had with the man, taking him aſide, deſired that fleſh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the fleſh of the ſacrifice:

22 That by ſo doing he might be delivered from death: and for the ſake of their old friendſhip, with the man they did him this courteſy.

23 But he began to conſider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and converſation from a child: and he anſwered without delay, according to the ordinances of the holy law made by God, ſaying, that he would rather be ſent into the other world.

24 For it doth not become our age, ſaid he, to diſſemble: whereby many young perſons might think that Eleazar, at the age of fourſcore and ten years, was gone over to the life of the heathens:

CHAP. VI. VER. 2. *That in Garizim*, viz. the temple of the Samaritans. And as they were originally ſtrangers, the name of *Hoſpitalis* (which ſignifies *of* or *belonging to ſtrangers*) was applicable to the idol ſet up in their temple.

VER. 11. *Philip*. The governor of Jeruſalem.

VER. 21. *Wicked pity*. Their pity was *wicked*, inaſmuch as it ſuggeſted that wicked propoſal of ſaving his life by diſſimulation.

25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain, and a curse upon my old age.

26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

27 Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age:

28 And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the stripes, he groaned, and said: O Lord who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things because I fear thee.

31 Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude.

CHAP. VII.

The glorious martyrdom of the seven brethren and their mother.

A. M. 3837. Ante C. 167. IT came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

2 But one of them who was the eldest, said thus: What wouldest thou ask, or learn of us? we are ready to die rather than to transgress the laws of God, received from our fathers.

3 Then the king being angry commanded frying-pans and ,brasen cauldrons to be made hot: which forthwith being heated,

4 He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren, and his mother looking on.

5 And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying-pan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

6 Saying: The Lord God will look upon the truth, and will take pleasure in us, ‖ as Moses declared in the profession of the canticle: And in his servants he will take pleasure. ‖ Deut. 32. 36.

7 So when the first was dead after this manner, they brought the next to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8 But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

9 And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyedst us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

11 And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner.

14 And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee, thou shalt have no resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he looking upon the king,

16 Said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God.

17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee, and thy seed.

18 After him they brought the ſixth, and he being ready to die, ſpoke thus: Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God, and things worthy of admiration are done to us:

19 But do not think that thou ſhalt eſcape unpuniſhed, for that thou haſt attempted to fight againſt God.

20 Now the mother was to be admired above meaſure, and worthy to be remembered by good men, who beheld her ſeven ſons ſlain the ſpace of one day, and bore it with a good courage, for the hope that ſhe had in God:

21 And ſhe bravely exhorted every one of them in her own language, being filled with wiſdom: and joining a man's heart to a woman's thought,

22 She ſaid to them: I know not how you were formed in my womb: for I neither gave you breath, nor ſoul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will reſtore to you again in his mercy, both breath and life, as now you deſpiſe yourſelves for the ſake of his laws.

24 Now Antiochus thinking himſelf deſpiſed, and withal deſpiſing the voice of the upbraider, when the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furniſh him with things neceſſary.

25 But when the young man was not moved with theſe things, the king called the mother, and counſelled her to deal with the young man to ſave his life.

26 And when he had exhorted her with many words, ſhe promiſed that ſhe would counſel her ſon.

27 So bending herſelf towards him, mocking the cruel tyrant, ſhe ſaid in her own language: My ſon, have pity upon me, that bore thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up unto this age.

28 I beſeech *thee*, my ſon, look upon heaven and earth, and all that is in them: and conſider that God made them out of nothing, and mankind alſo:

29 So thou ſhalt not fear this tormenter, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While ſhe was yet ſpeaking theſe words, the young man ſaid: for whom do you ſtay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moſes.

31 But thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hand of God.

32 For we ſuffer thus for our ſins.

33 And though the Lord our God is angry with us a little while for our chaſtiſement and correction: yet he will be reconciled again to his ſervants.

34 But thou, O wicked and of all men moſt flagitious, be not lifted up without cauſe with vain hopes, whilſt thou art raging againſt his ſervants.

35 For thou haſt not yet eſcaped the judgment of the almighty God, who beholdeth all things.

36 For my brethren having now undergone a ſhort pain, are under the covenant of eternal life: but thou by the judgment of God ſhalt receive juſt puniſhment for thy pride.

37 But I like my brethren offer up my life and my body for the laws of our fathers: calling upon God to be ſpeedily merciful to our nation, and that thou by torments and ſtripes mayeſt confeſs that he alone is God.

38 But in me and in my brethren the wrath of the Almighty, which hath juſtly been brought upon all our nation, ſhall ceaſe.

39 Then the king being incenſed with anger, raged againſt him more cruelly than all the reſt, taking it grievouſly that he was mocked.

40 So this man alſo died undefiled, wholly truſting in the Lord.

41 And laſt of all after the ſons the mother alſo was conſumed.

42 But now there is enough ſaid of the ſacrifices, and of the exceſſive cruelties.

CHAP. VIII.

Judas Machabeus gathering an army gains divers victories.

BUT Judas Machabeus and they that were with him, went privately into the towns: and calling together their kinſmen and friends, and taking unto them ſuch as continued in the Jews religion, they aſſembled ſix thouſand men. A. M. 3858. Ante C. 166.

2 And they called upon the Lord, that he would look upon his people that was trod-

den down by all, and would have pity on the temple, that was defiled by the wicked:

3 That he would have pity alſo upon the city that was deſtroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

4 That he would remember alſo the moſt unjuſt deaths of innocent children, and the blaſphemies offered to his name, and would ſhew his indignation on this occaſion.

5 Now when Machabeus had gathered a multitude, he could not be withſtood by the heathens: for the wrath of the Lord was turned into mercy.

6 So coming unawares upon the towns and cities, he ſet them on fire, and taking poſſeſſion of the moſt commodious places, he made no ſmall ſlaughter of the enemies:

7 And eſpecially in the nights he went upon theſe expeditions, and the fame of his valour was ſpread abroad every where.

8 Then Philip ſeeing that the man gained ground by little and little, and that things for the moſt part ſucceeded proſperouſly with
* A. M. 3839. him, * wrote to Ptolemee the governor of Celeſyria and Phenicia, to ſend aid to the king's affairs.

9 And he with all ſpeed ſent Nicanor the ſon of Patroclus, one of his ſpecial friends, giving him no fewer than twenty thouſand armed men of different nations, to root out the whole race of the Jews, joining alſo with him Gorgias a good ſoldier, and of great experience in matters of war.

10 And Nicanor purpoſed to raiſe for the king the tribute of two thouſand talents, that was to be given to the Romans, by making ſo much money of the captive Jews:

11 Wherefore he ſent immediately to the cities upon the ſea coaſt, to invite men together to buy up the Jewiſh ſlaves, promiſing that they ſhould have ninety ſlaves for one talent, not reflecting on the vengeance, which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And ſome of them being afraid, and diſtruſting the juſtice of God, fled away:

14 Others ſold all that they had left, and withal beſought the Lord, that he would deliver them from the wicked Nicanor, who had ſold them before he came near them:

15 And if not for their ſakes, yet for the covenant that he had made with their fathers, and for the ſake of his holy and glorious name that was invoked upon them.

16 But Machabeus calling together ſeven thouſand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully againſt them, but to fight manfully:

17 Setting before their eyes the injury they had unjuſtly done the holy place, and alſo the injury they had done to the city, which had been ſhamefully abuſed, beſides their deſtroying the ordinances of the fathers.

18 For, ſaid he, they truſt in their weapons, and in their boldneſs: but we truſt in the Almighty Lord, who at a beck can utterly deſtroy both them that come againſt us, and the whole world.

19 Moreover he put them in mind alſo of the helps their fathers had received from God: || and how under Sennacherib a hundred and eighty-five thouſand had been deſtroyed. || 4 Kings 19. 35. Tobias 1. 21. Eccli. 48. 24. Iſai. 37. 36. 1 Mac. 7. 41.

20 And of the battle that they had fought againſt the Galatians in Babylonia, how they, being in all but ſix thouſand, when it came to the point, and the Macedonians their companions were at a ſtand, ſlew a hundred and twenty thouſand, becauſe of the help they had from heaven, and for this they received many favours.

21 With theſe words they were greatly encouraged, and diſpoſed even to die for the laws and their country.

22 So he appointed his brethren captains over each diviſion of his army, Simon, and Joſeph, and Jonathan, giving to each one fifteen hundred men.

23 And after the holy Book had been read to them by Eſdras, and he had given them for a watch-word, The help of God: himſelf leading the firſt band, he joined battle with Nicanor:

24 And the almighty being their helper, they ſlew above nine thouſand men: and

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CHAP. VIII. VER. 8. *Philip ſeeing, &c.* The governor of Jeruſalem found himſelf unable to contend with Judas, eſpecially after the victories he had obtained over Apollonius and Seron. 1 *Mach.* iii.

VER. 9. *Twenty thouſand.* The whole number of the forces ſent at that time into Judea, was 40,000 footmen and 7000 horſemen, 1 *Mach.* iii. 30. But only 20,000 are here taken notice of, becauſe there were no more with Nicanor at the time of the battle.

VER. 16. *Seven thouſand.* In the Greek it is *ſix thouſand.* But then three thouſand of them had no arms. 1 *Mach.* iv. 6.

VER. 20. *Galatians.* That is, the *Gauls*, who having ravaged Italy and Greece, poured themſelves in upon Aſia in immenſe multitudes, where alſo they founded the kingdom of Galatia or Gallo-Græcia.

VER. 24. *Above nine thouſand*, viz. including the three thouſand ſlain in the purſuit.

having wounded and disabled the greater part of Nicanor's army they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants.

29 When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.

30 Moreover they slew above twenty thousand of them that were with Timotheus and Bacchides who fought against them, and they made themselves masters of the high strong-holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows, yea and the aged also.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarches who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being through the help of the Lord brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

CHAP. IX.

The wretched end, and fruitless repentance of king Antiochus.

AT that time Antiochus returned with dishonour out of Persia.

2 For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews.

5 || But the Lord the God of Israel that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts: || 2 Par. 16. 9.

6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 Moreover being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground was carried in a litter, bearing witness to the manifest power of God in himself:

9 So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

10 And the man that thought a little before he could reach to the stars of

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VER. 35. *Laying aside his garment of glory.* That is, his splendid apparel which he wore through ostentation: he now throws it off, lest he should be known on his flight.

CHAP. IX. VER. 2. *Persepolis.* Otherwise called Elymais.

heaven, no man could endure to carry, for the intolerable ſtench.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himſelf, being admoniſhed by the ſcourge of God, his pains increaſing every moment.

12 And when he himſelf could not now abide his own ſtench, he ſpoke thus: It is juſt to be ſubject to God, and that a mortal man ſhould not equal himſelf to God.

13 Then this wicked man prayed to the Lord, of whom he was not to obtain mercy.

14 And the city, to which he was going in haſte to lay it even with the ground, and to make it a common burying-place, he now deſireth to make free:

15 And the Jews whom he ſaid he would not account worthy to be ſo much as buried, but would give them up to be devoured by the birds and wild beaſts, and would utterly deſtroy them with their children, he now promiſeth to make equal with the Athenians.

16 The holy temple alſo, which before he had ſpoiled, he promiſeth to adorn with goodly gifts, and to multiply the holy veſſels, and to allow out of his revenues the charges pertaining to the ſacrifices.

17 Yea alſo, that he would become a Jew himſelf, and would go through every place of the earth, and declare the power of God.

18 But his pains not ceaſing (for the juſt judgment of God was come upon him) deſpairing *of life* he wrote to the Jews, in the manner of a ſupplication, a letter in theſe words:

19 TO HIS VERY GOOD SUBJECTS the Jews, Antiochus king and ruler, wiſheth much health, and welfare, and happineſs.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to take care for the common good:

22 Not diſtruſting my life, but having great hope to eſcape the ſickneſs.

23 But conſidering that my father alſo, at what time * he led an army into the higher countries, appointed who ſhould reign after him:

* A. M. 3817. Ante C. 187.

24 To the end that if any thing contrary to expectation ſhould fall out, or any bad tidings ſhould be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, conſidering that neighbouring princes, and borderers wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you therefore, and requeſt of you, that remembering favours both public and private, you will every man of you continue to be faithful to me and to my ſon.

27 For I truſt that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blaſphemer being grievouſly ſtruck, as himſelf had treated others, * died a miſerable death in a ſtrange country among the mountains. * A. M. 3839.

29 But Philip that was brought up with him, carried away his body: and out of fear of the ſon of Antiochus, went into Egypt to Ptolemee Philometor.

CHAP. X.

The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

BUT Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again. A. M. 3840. Ante C. 164.

2 But he threw down the altars, which the heathens had ſet up in the ſtreets, as alſo the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of the fiery ſtones they offered ſacrifices after two years, and ſet forth incenſe, and lamps, and the loaves of propoſition.

4 And when they had done theſe things, they beſought the Lord, lying proſtrate on the ground, that they might no more fall into ſuch evils; but if they ſhould at any time ſin, that they might be chaſtiſed by him more gently, and not be delivered up to barbarians and blaſphemous men.

5 Now upon the ſame day that the temple had been polluted by the ſtrangers, on the very ſame day it was cleanſed again, to wit,

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VER. 13. *Of whom he was not to obtain mercy.* Becauſe his repentance was not for the offence committed againſt God: but barely on account of his preſent ſufferings.

on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

7 Therefore they *now* carried boughs, and green branches, and palms for him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus that was called the Illustrious.

10 But now we will relate the acts of Eupator the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemee that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

15 And the Jews that occupied the most commodious hold, received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong-holds of the Idumeans:

17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

19 Machabeus left Simon and Joseph, and Zacheus, and them that were with them in sufficient number to beliege them, and departed to those expeditions which urged more.

20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

22 So he put these traitors to death, and forthwith took the two towers.

23 And having good success in arms and in all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus who before had been overcome by the Jews, || having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms. || 1 Macc. 5. 6.

25 But Machabeus and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads and girding their loins with haircloth,

26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

28 But as soon as the sun was risen both sides joined battle: the one part having with their valour the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.

29 But when they were in the heat of the engagement there appeared to the enemies from heaven five men upon horses, comely with golden bridles, conducting the Jews:

30 Two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe: but cast darts and fire-balls against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

31 And there were slain twenty thousand five hundred, and six hundred horsemen.

CHAP. X. VER. 15. *The Jews*, &c. He speaks of them that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept possession of the strong-holds, and from thence annoyed their countrymen.

32 But Timotheus fled into Gazara a ſtrong-hold, where Chereas was governor.

33 Then Machabeus, and they that were with him, cheerfully laid ſiege to the fortreſs four days.

34 But they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and caſt forth abominable words.

35 But when the fifth day appeared, twenty young men of them that were with him Machabeus, inflamed in their minds becauſe of the blaſphemy, approached manfully to the wall and puſhing forward with fierce courage got up upon it:

36 Moreover others alſo getting up after them, went to ſet fire to the towers and the gates, and to burn the blaſphemers alive.

37 And having for two days together pillaged and ſacked the fortreſs, they killed Timotheus, who was found hid in a certain place: they ſlew alſo his brother Chereas, and Apollophanes.

38 And when this was done, they bleſſed the Lord with hymns and thankſgiving, who had done great things in Iſrael, and given them the victory.

CHAP. XI.

Lyſias is overthrown by Judas. He ſues for peace.

A. M. 3841. Ante C. 163. A Short time after this Lyſias the king's lieutenant, and couſin, and who had chief charge over all the affairs, being greatly diſpleaſed with what had happened,

2 Gathered together fourſcore thouſand men, and all the horſemen, and came againſt the Jews, thinking to take the city, and make it a habitation of the Gentiles:

3 And to make a gain of the temple, as of the other temples of the Gentiles, and to ſet the high prieſthood to ſale every year:

4 Never conſidering the power of God, but puffed up in mind, and truſting in the multitude of his foot ſoldiers, and the thouſands of his horſemen, and his fourſcore elephants.

5 So he came into Judea, and approached to Bethſura, which was in a narrow place, the ſpace of five furlongs from Jeruſalem, he laid ſiege to that fortreſs.

6 But when Machabeus and they that were with him, underſtood that the ſtrongholds were beſieged, they and all the people beſought the Lord with lamentations and tears, that he would ſend a good Angel to ſave Iſrael.

7 Then Machabeus himſelf firſt taking his arms, exhorted the reſt to expoſe themſelves together with him, to the danger, and to ſuccour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jeruſalem a horſeman going before them in white clothing, with golden armour, ſhaking a ſpear.

9 Then they all together bleſſed the merciful Lord, and took great courage: being ready to break through not only men, but alſo the fierceſt beaſts, and walls of iron.

10 So they went on courageouſly, having a helper from heaven, and the Lord who ſhewed mercy to them.

11 And ruſhing violently upon the enemy, like lions, they ſlew of them eleven thouſand footmen, and one thouſand ſix hundred horſemen:

12 And put all the reſt to flight, and many of them being wounded eſcaped naked: Yea and Lyſias himſelf fled away ſhamefully and eſcaped.

13 And as he was a man of underſtanding, conſidering with himſelf, the loſs he had ſuffered, and perceiving that the Hebrews could not be overcome, becauſe they relied upon the help of the almighty God, he ſent to them:

14 And promiſed that he would agree to all things, that are juſt, and that he would perſuade the king to be their friend.

15 Then Machabeus conſented to the requeſt of Lyſias, providing for the common good in all things, and whatſoever Machabeus wrote to Lyſias, concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lyſias, to this effect: LYSIAS to the people of the Jews, greeting.

17 John and Abeſalom who were ſent from you, delivering your writings, requeſted that I would accompliſh thoſe things which were ſignified by them.

18 Therefore whatſoever things could be reported to the king I have repreſented to him: and he hath granted as much as the matter permitted.

19 If therefore you will keep yourſelves loyal in affairs, hereafter alſo I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to theſe,

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VER. 37. *Timotheus.* This man, who was killed at the taking of Gazara, is different from that Timotheus who is mentioned in the fifth chapter of the firſt book of Machabees, and of whom there is mention in the next following chapter.

and to them that are sent by me, to commune with you.

21 Fare ye well. In the year one hundred and forty eight, * the four and twentieth day of the month of Dioscorus.

* A. M. 3841.

22 But the king's letter contained these words: KING Antiochus to Lysias his brother, greeting.

23 Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns,

24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws.

25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

26 Thou shalt do well therefore to send to them, and grant them peace, that our pleasure being known they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: KING Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

28 If you are well, you are as we desire: we ourselves also are well.

29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

30 We grant therefore a safe-conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 That the Jews may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

* A. M. 3841.

33 Fare ye well. In the year * one hundred and forty eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter, to this effect. QUINTUS Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

35 Whatsoever Lysias the king's cousin hath granted you, we also have granted.

36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haste to write back, that we may know of what mind you are.

38 Fare ye well. In the year one hundred and forty eight, the fifteenth day of the month of Xanthicus.

CHAP. XII.

The Jews are still molested by their neighbours. Judas gains divers victories over them. He orders sacrifice and prayers for the dead.

WHEN these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry. A. M. 3841. Ante C. 163.

2 But they that were behind, viz. Timotheus and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews who dwelt among them to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God the just judge,

6 He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by

CHAP. XI. VER. 21. *In the year* 148. viz. According to the computation followed by the Greeks: which was different from that of the Hebrews followed by the writer of the first book of Machabees. However by this date, as well as by other circumstances it appears that the expedition of Lysias, mentioned in this chapter, is different from that which is recorded, 1 *Mach.* vi.

night, and set the haven on fire with the ships, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians set upon them.

11 And after a hard fight, in which by the help of God they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho || in the time of Josue, fiercely assaulted the walls. ||Josue 6. 20.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining of two furlongs broad seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa to the Jews that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

23 But Judas was vehemently earnest in punishing the prophane, of whom he slew thirty thousand men.

24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed these, he removed his army to Ephron a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts. A. M. 3841. Ante C. 163.

28 But when they had invocated the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

31 They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias the governor of Idumea.

CHAP. XII. VER. 15. *Rams.* That is, engines for battering walls, &c. which were used in sieges in those times.

CHAP. XII. VER. 29. *Scythopolis.* Formerly called *Bethsan.*

33 And he came out with three thouſand footmen, and four hundred horſemen.

34 And when they had joined battle, it happened that a few of the Jews were ſlain.

35 But Doſitheus a horſeman, one of Bacenor's *band*, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horſeman of the Thracians came upon him, and cut off his ſhoulder: and ſo Gorgias eſcaped to Mareſa.

36 But when they that were with Eſdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and ſinging hymns with a loud voice, he put Gorgias's ſoldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the ſeventh day came, they purified themſelves according to the cuſtom, and kept the ſabbath in the ſame place.

39 And the day following Judas came with his company, to take away the bodies of them that were ſlain, and to bury them with their kinſmen, in the ſepulchres of their fathers.

40 And they found under the coats of the ſlain ſome of the donaries of the idols of Jamnia, ‖ which the law forbiddeth to the Jews: ſo that all plainly ſaw, that for this cauſe they were ſlain.

41 Then they all bleſſed the juſt judgment of the Lord, who had diſcovered the things that were hidden.

42 And ſo betaking themſelves to prayers, they beſought him, that the ſin which had been committed might be forgotten. But the moſt valiant Judas exhorted the people to keep themſelves from ſin, foraſmuch as they ſaw before their eyes what had happened, becauſe of the ſins of thoſe that were ſlain.

43 And making a gathering, he ſent twelve thouſand drachms of ſilver to Jeruſalem for ſacrifice to be offered for the ſins of the dead, thinking well and religiouſly concerning the reſurrection.

44 (For if he had not hoped that they that were ſlain ſhould riſe again, it would have ſeemed ſuperfluous and vain to pray for the dead)

45 And becauſe he conſidered that they who had fallen aſleep with godlineſs, had great grace laid up for them.

46 It is therefore a holy and wholeſome thought to pray for the dead, that they may be looſed from ſins.

CHAP. XIII.

Antiochus and Lyſias again invade Judea. Menelaus is put to death. The king's great army is worſted twice. The peace is renewed.

A. M. 3848. Ante C. 163.

IN the year one hundred and forty nine, Judas underſtood that Antiochus Eupator was coming with a multitude againſt Judea,

2 And with him Lyſias the regent, who had charge over the affairs *of the realm*, having with him a hundred and ten thouſand footmen, five thouſand horſemen, twenty-two elephants, *and* three hundred chariots armed with hooks.

3 Menelaus alſo joined himſelf with them: and with great deceitfulneſs beſought Antiochus, not for the welfare of his country, but in hopes that he ſhould be appointed chief ruler.

4 But the King of kings ſtirred up the mind of Antiochus againſt the ſinner, and upon Lyſias ſuggeſting that he was the cauſe of all the evils, he commanded (as the cuſtom is with them) that he ſhould be apprehended and put to death in the ſame place.

5 Now there was in that place a tower fifty cubits high, having a heap of aſhes on every ſide: this had a proſpect ſteep down.

6 From thence he commanded the ſacrilegious wretch to be thrown down into the aſhes, all men thruſting him forward unto death.

7 And by ſuch a law it happened that Menelaus the tranſgreſſor of the law was

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VER. 40. *Of the donaries, &c.* That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, ver. 9. contrary to the prohibition of the law, *Deut.* vii. 25.

VER. 45. *With godlineſs.* Judas hoped that theſe men who died fighting for the cauſe of God and religion, might find mercy: either becauſe they might be excuſed from mortal ſin by ignorance; or might have repented of their ſin, at leaſt at their death.

VER. 46. *It is therefore a holy and wholeſome thought to pray for the dead.* Here is an evident and undeniable proof of the practice of praying for the dead under the old law, which was then ſtrictly obſerved by the Jews, and conſequently could not be introduced at that time by Judas, their chief and high prieſt, if it had not been always their cuſtom.

CHAP. XIII. VER. 2. *A hundred and ten thouſand, &c.* The difference between the numbers here ſet down, and thoſe recorded 1 *Mach.* iv. is eaſily accounted for; if we conſider that ſuch armies as theſe are liable to be at one time more numerous than at another; either by ſending away large detachments, or being diminiſhed by ſickneſs; or increaſed by receiving freſh ſupplies of troops, according to different exigencies or occurrences.

put to death: not having so much as burial in the earth.

8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was.

10 Which when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

11 Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13 But he with the ancients determined, before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watch-word, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taste of the hardiness of the Jews, attempted to take the strong places by policy:

19 And he marched with his army to Bethsura, which was a strong-hold of the Jews: but he was repulsed, he failed, he lost his men.

20 Now Judas sent necessaries to them that were within.

21 But Rhodocus, one of the Jews army, discloses the secrets to the enemies, so he was sought out, and taken up, and put in prison.

22 Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

23 He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and intreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifices, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

25 But when he was come to Ptolemais the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

26 Then Lysias went up to the judgment-seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

CHAP. XIV.

Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.

A. M. 3842. Ante C. 162. BUT after the space of three years Judas, and they that were with him, understood that Demetrius the son of Seleucus was come up with a great power, and a navy by the haven of Tripolis to places proper for his purpose,

2 And had made himself master of the countries against Antiochus, and his general Lysias.

3 Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling *with the Heathens*,

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CHAP. XIV. VER. 3. *Now Alcimus who had been chief priest.* This Alcimus was of the stock of Aaron, but for his apostacy here mentioned was incapable of the high-priesthood, but king Antiochus Eupator appointed him in place of the high-priest, (See above, 1 *Mac.* chap. vii. ver. 9.) as Menelaus had been before him, set up by Antiochus (above, chap. iv.); yet neither of them were truly high-priests: for the true high-priesthood was amongst the Machabees, who were also of the stock of Aaron, and had strictly held their religion, and were ordained according to the rites commanded in the law of Moses.

Ibid. *Mingling* with the Heathens; that is, in their idolatrous worship.

seeing that there was no safety for him, nor access to the altar,

* A. M. 3843. 4 Came to king Demetrius in the year * one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs which seemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

6 He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

7 For I also being deprived of my ancestors glory (I mean of the high priesthood) am now come hither:

8 Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of those men.

9 Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect, the rest also of the *king's* friends, who were enemies of Judas incensed Demetrius against him.

12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.

14 Then the Gentiles who had fled out of Judea from Judas, came to Nicanor by flocks, thinking the miseries, and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him, who chose his people to keep them for ever, and who protected his portion by evident signs.

16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

17 Now Simon the brother of Judas had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing of the valour of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotius, and Matthias before to present and receive the right hands.

20 And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants.

21 So they appointed a day upon which they might commune together by themselves: and seats were brought out, and set for each one.

22 But Judas ordered men to be ready in convenient places, lest some mischief might be suddenly practised by the enemies: so they made an agreeable conference.

23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

24 And Judas was always dear to him from the heart; and he was well affected to the man.

25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

27 Then the king being in a rage and provoked with this man's wicked accusations, wrote to Nicanor, signifying, that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

29 But because he could not oppose the king, he watched an opportunity to comply with the orders.

30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible

that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

31 But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

32 And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

33 And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

34 And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

36 Therefore now, O Lord, the holy of all holies, keep this house for ever undefiled, which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his affection was called the father of the Jews.

38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews religion, and was ready to expose his body and life, that he might persevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

40 For he thought by ensnaring him to hurt the Jews very much.

41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

42 Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

43 But whereas through haste he missed of giving himself a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

44 But they quickly making room for his fall, he came upon the midst of the neck.

45 And as he had yet breath in him, being inflamed in mind he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

46 And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

CHAP. XV.

Judas encouraged by a vision gains a glorious victory over Nicanor. The conclusion.

BUT when Nicanor, understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath-day. A. M. 3843. Ante C. 161. 1 Macab. 7. 26.

2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

3 That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.

5 Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up a publick monument of his victory over Judas.

7 But Machabeus ever trusted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

10 Then after he had encouraged them,

VER. 41. *He struck himself, &c.* St. Augustin, Epist. 61. *ad Dulcitium & lib.* 2. *cap.* 23. ad Epist. 2. *Gaud.* discussing this fact of *Razias*, says, that the holy scripture relates it, but doth not praise it, as to be admired or imitated, and that either it was not well done by him, or at least not proper in this time of grace.

VER. 44. *He came upon the midst of the neck. Venit per medium cervicem.* In the Greek it is κένεωμα, which signifies a void place, where there is no building.

he ſhewed withal the falſhood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of ſhield and ſpear, but with very good ſpeeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the viſion was in this manner: Onias who had been high prieſt, a good and virtuous man, modeſt in his looks, gentle in his manners, and graceful in his ſpeech, and who from a child was exerciſed in virtues, holding up his hands, prayed for all the people of the Jews:

13 After this there appeared alſo another man, admirable for age, and glory, and environed with great beauty and majeſty:

14 Then Onias anſwering, ſaid: This is a lover of his brethren, and of the people of Iſrael: this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God.

15 Whereupon Jeremias ſtretched forth his right hand, and gave to Judas a ſword of gold, ſaying:

16 Take this holy ſword a gift from God, wherewith thou ſhalt overthrow the adverſaries of my people Iſrael.

17 Thus being exhorted with the words of Judas, which were very good, and proper to ſtir up the courage, and ſtrengthen the hearts of the young men, they reſolved to fight, and to ſet upon them manfully: that valour might decide the matter, becauſe the holy city, and the temple were in danger.

18 For their concern was leſs for their wives, and children, and for their brethren, and kinsfolks: but their greateſt and principal fear was for the holineſs of the temple.

19 And they alſo that were in the city, had no little concern for them that were to be engaged in battle.

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was ſet in array, the beaſts and the horſemen ranged in convenient places,

21 Machabeus conſidering the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it ſeemeth good to him.

22 And in his prayer he ſaid after this manner: ‖ Thou, O Lord, who didſt ſend thy Angel in the time of Ezechias king of Juda, and didſt kill a hundred and eighty five thouſand of the army of Senacherib:

23 Send now alſo, O Lord of heaven, thy good angel before us, for the fear and dread of the greatneſs of thy arm,

24 That they may be afraid, who come with blaſphemy againſt thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and ſongs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they ſlew no leſs than five and thirty thouſand, being greatly cheared with the preſence of God.

28 And when the battle was over, and they were returning with joy, they underſtood that Nicanor was ſlain in his armour.

29 Then making a ſhout, and a great noiſe, they bleſſed the almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand with the ſhoulder ſhould be cut off, and carried to Jeruſalem.

31 And when he was come thither, having called together his countrymen, and the prieſts to the altar, he ſent alſo for them that were in the caſtle,

32 And ſhewing them the head of Nicanor, and the wicked hand, which he had ſtretched out, with proud boaſts, againſt the holy houſe of the almighty God.

33 He commanded alſo, that the tongue of the wicked Nicanor ſhould be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over-againſt the temple.

34 Then all bleſſed the Lord of heaven, ſaying: Bleſſed be he that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the caſtle, that it might be an evident and manifeſt ſign of the help of God.

36 And they all ordained by a common decree, by no means to let this day paſs without ſolemnity:

37 But to celebrate the thirteenth day of the month of Adar, called in the Syrian language, the day before Mardochias day.

38 So theſe things being done with relation to Nicanor, and from that time the city being poſſeſſed by the Hebrews, I alſo will here make an end of my narration.

‖ Supra 8. 19.

39 Which if I have done well, and as it becometh the hiſtory, it is what I deſired: but if not ſo perfectly, it muſt be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleaſant to uſe ſometimes the one, and ſometimes the other: ſo if the ſpeech be always nicely framed, it will not be grateful to the readers. But here it ſhall be ended.

CHAP. XV. VER. 39. *If not ſo perfectly, &c.* This is not ſaid with regard to the truth of the narration: but with regard to the ſtile and manner of writing: which in the ſacred penmen is not always the moſt accurate: See St. Paul, 2 *Cor.* xi. 6.

THE END OF THE OLD TESTAMENT.



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THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST,

TRANSLATED FROM THE

LATIN VULGAT:

DILIGENTLY COMPARED WITH THE ORIGINAL GREEK:

AND FIRST PUBLISHED BY

THE ENGLISH COLLEGE AT RHEMES, A. D. 1582.

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M.DCC.XCI.

THE HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO ST. MATTHEW.

ST. MATTHEW, *one of the twelve Apoſtles, who from being a publican, that is, a tax-gatherer, was called by our Saviour to the Apoſtleſhip; in that profeſſion his name was* Levi: *(Luke chap. v. ver. 27. and Mark ii. ver. 14.) He was the firſt of the Evangeliſts that wrote the Goſpel, and that in Hebrew, or Syro-Chaldaic, which the Jews in Paleſtine ſpoke at that time. The original is not now extant, but as it was tranſlated in the time of the Apoſtles into Greek, that verſion was of equal authority. He wrote about ſix years after our Lord's Aſcenſion.*

CHAP. I.

The genealogy of Chriſt: he is conceived and born of a virgin.

THE book of the generation of JESUS CHRIST, the ſon of ‖ David, the ſon of Abraham.

‖ Luke 3. 31.

2 ‡ Abraham begot ‖ Iſaac. And Iſaac begot Jacob. ‡ And Jacob begot Judas and his brethren.

‡ Gen. 21. 3.
‖ Gen. 25. 25.
‡ Gen. 29. 35.

3 ‖ And Judas begot Phares and Zara of Thamar. ‡ And Phares begot Eſron. And Eſron begot Aram.

‖ Gen. 38. 29.
1 Par. 2. 4.
‡ Ruth 4. 18.

4 And Aram begot Aminadab. ‖ And Aminadab begot Naaſſon. And Naaſſon begot Salmon.

1 Par. 2. 5.
‖ Num 7 12.
‡ Ruth 4. 22.

5 And Salmon begot Booz of Raha'b. ‡ And Booz begot Obed of Ruth. And Obed begot Jeſſe.

‖ 1 Kings 16. 1
‡ 2 Kings 12. 24.

6 ‖ And Jeſſe begot David the king. ‡ And David the king begot Solomon, of her that had been *the Wife* of Urias.

‖ 3 Kings 11. 43.
‡ 3 Kings 14. 31.

7 ‖ And Solomon begot Roboam. ‡ And Roboam begot Abias. ‖ And Abias begot Aſa.

‖ 3 Kings 15. 8.
‡ 2 Par. 26. 23.
‖ 2 Par. 27. 9.

8 And Aſa begot Joſaphat. And Joſaphat begot Joram. And Joram begot Ozias.

‡ 2 Par. 28. 27.

9 ‡ And Ozias begot Joatham. ‖ And Joatham begot Achaz. ‡ And Achaz begot Ezechias.

‖ 2 Par. 32. 33.
‡ 2 Par. 33. 20.

10 ‖ And Ezechias begot Manaſſes. ‡ And Manaſſes begot Amon. ‖ And Amon begot Joſias.

‡ 2 Par. 33. 25.
‖ 2 Par. 36. 2.

11 ‡ And Joſias begot Jechonias and his brethren about the time they were carried away to Babylon.

12 And after they were carried to Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

17 So all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away to Babylon, fourteen generations: and from the carrying away to Babylon till Christ fourteen generations.

18 Now the birth of Christ was thus: ‖ When Mary his mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. ‖ Luke 1. 27.

19 Whereupon Joseph her husband, being a just man, and not willing publickly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the Angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son: ‖ and thou shalt call his name Jesus: for he shall save his people from their sins. ‖ Luke 1. 31. Acts 4. 12.

22 Now all this was done that the word might be fulfilled which the Lord spoke by the prophet, saying:

23 ‖ Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. ‖ Isai. 7. 14.

24 And Joseph rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her first-born son, and he called his name Jesus.

CHAP. II.

The offerings of the wise men: the flight into Egypt: the massacre of the Innocents.

A. M. 4000. Being 4 years before the common account called Anno Domini. Luke 2. 7.

NOW when Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem.

2 Saying: Where is he that is born King of the Jews? for we have seen his star in the east, and we are come to adore him.

3 And Herod the king hearing *this*, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests, and the Scribes of the people, he enquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda: For so it is written by the prophet:

6 ‖ And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the ruler, who shall rule my people Israel. ‖ Mich. 5. 2. John 7. 42.

7 Then Herod privately calling the wise men enquired of them diligently the time of the star's appearing to them:

8 And sending them into Bethlehem, said: Go, and search diligently after the child; and when you have found him, bring me word again, that I also may come and adore him.

9 And when they had heard the king, they went their way: and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

10 And seeing the star they rejoiced with exceeding great joy.

11 And going into the house, they found the child with Mary his mother, and falling down they adored him: ‖ and opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. ‖ Psal. 71. 10.

12 And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

13 And when they were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who rising up, took the child and his mother by night, and retired into Egypt:

15 And he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: ‖ Out of Egypt have I called my son. ‖ Osee 11.

CHAP. I. VER. 16. *The husband of Mary.* The evangelist gives us rather the pedigree of St. *Joseph*, than that of the blessed Virgin, to conform to the custom of the *Hebrews*, who in their genealogies took no notice of women: but as they were near a-kin, the pedigree of the one sheweth that of the other.

VER. 25. *Till she brought forth her first born son.* From these words Helvidius and other heretics most impiously inferred that the blessed Virgin Mary had other children besides Christ: But St. Jerom shews by divers examples, that this expression of the Evangelist was a manner of speaking usual among the *Hebrews* to denote by the word *until*, only what is done, without any regard to the future: Thus it is said, *Gen.* chap. viii. ver. 6. and 7. That *Noe sent forth a raven, which went forth, and did not return* TILL *the waters were dried up on the earth.* That is, did not return any more. Also *Isaias*, chap. xlvi. ver. 4. God says: *I am* TILL *you grow old.* Who dare infer that God should then cease *to be?* Also in the 1 book of *Machabees*, ver. 54. *And they went up to mount Sion with joy, and gladness, and offered holocausts, because not one of them was slain till they had re-*

16 Then Herod perceiving that he was deluded by the wiſe men, was exceeding angry, and ſending killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men.

17 Then was fulfilled that which was ſpoken by Jeremias the prophet, ſaying:

‖ Jer. 31. 15. 18 ‖ A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, becauſe they are not.

19 Now Herod being dead, behold an Angel of the Lord appeared in ſleep to Joſeph in Egypt.

20 Saying: Riſe, and take the child and his mother, and go into the land of Iſrael: for they are dead, who ſought the life of the child.

21 Who riſing up, took the child, and his mother, and came into the land of Iſrael.

22 But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in ſleep he retired into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled, what was ſaid by the prophets: That he ſhall be called a Nazarene.

CHAP. III.

The preaching of John: Chriſt is baptized.

A. D. 28. NOW in thoſe days came John the Baptiſt preaching in the deſart of Judea.

‖ Mark 1. 4. Luke 3. 3. 2 And ſaying: ‖ Do penance: for the kingdom of heaven is at hand.

‡ Iſai. 40. 3. Mark 1. 3. Luke 3. 4. 3 For this is he, who was ſpoken of by Iſaias the prophet, ſaying: ‡ A voice of one crying in the deſert: Prepare ye the way of the Lord, make ſtraight his paths.

4 And John himſelf had his garment of camels hair, and a leathern girdle about his loins, and his food was locuſts and wild honey.

‖ Mark 1. 5. 5 ‖ Then went out to him Jeruſalem and all Judea, and all the country about Jordan:

6 And they were baptized by him in the Jordan, confeſſing their ſins.

7 And ſeeing many of the Phariſees, and Sadducees ‖ coming to his baptiſm, he ſaid to them: Ye brood of vipers, who hath ſhewed you to flee from the wrath to come? ‖ Luke 3. 7.

8 Bring forth therefore fruit worthy of penance.

9 And think not to ſay within yourſelves: ‖ We have Abraham for our father: for I tell you, that God is able of theſe ſtones to raiſe up children to Abraham. ‖ John 8. 39.

10 For now the axe is laid to the root of the trees. Every tree therefore that yieldeth not good fruit, ſhall be cut down, and caſt into the fire.

‖ Mark 1. 8. Luke 3. 16. John 1. 26. Acts 1. 5. 11 ‖ I indeed baptize you with water unto penance: but he who is to come after me, is ſtronger than I, whoſe ſhoes I am not worthy to carry: he ſhall baptize you with the Holy Ghoſt and *with* fire.

12 Whoſe fan is in his hand, and he will throughly cleanſe his floor: and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

‖ Mark 1. 9. 13 ‖ Then cometh Jeſus from Galilee to the Jordan, unto John, to be baptized by him.

A. D. 30. 14 But John ſtayed him, ſaying I ought to be baptized by thee, and comeſt thou to me?

15 And Jeſus anſwering, ſaid to him: Suffer it now: for ſo it becometh us to fulfil all juſtice. Then he ſuffered him.

16 And Jeſus being baptized, went up preſently out of the water: and behold the heavens were opened to him: and he ſaw the ‡ Spirit of God deſcending as a dove, and coming upon him, ‡ Luke 3. 22.

‖ Luke 9. 35. 2 Peter 1. 17. 17 ‖ And behold a voice from heaven, ſaying: This is my beloved ſon, in whom I am well pleaſed.

CHAP. IV.

Chriſt's faſt of forty days: he is tempted. He begins to preach, to call diſciples to him, and to work miracles.

A. D. 30. Mark 1. 12. Luke 4. 1. THEN Jeſus was led by the ſpirit into the deſert, to be tempted by the devil.

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turned in peace. That is, not one was ſlain, before or after they had returned.—God ſaith to his divine Son: *Sit on my right hand* TILL *I make thy enemies thy foot-ſtool.* Shall he ſit no longer after his enemies are ſubdued? Yea and for all eternity. St. Jerom alſo proves by Scripture examples, that an *only begotten* ſon, was alſo called firſt born, or *firſt begotten*: becauſe according to the law, the *firſt born* males were to be conſecrated to God: *Sanctify unto me*, ſaith the Lord, *every firſt-born that openeth the womb among the children of Iſrael*, &c. *Exod.* chap. xiii. ver. 2.

CHAP. III. VER. 2. *Do penance.* Pœnitentiam agite, μετανοειτε. Which word, according to the uſe of the ſcriptures and the holy fathers, does not only ſignify repentance and amendment of life, but alſo puniſhing paſt ſins by faſting, and ſuch like penitential exerciſes.

VER. 7. *Phariſees and Sadducees.* Theſe were two ſects among the Jews: of which the former were for the moſt part notorious hypocrites; the latter a kind of freethinkers in matters of religion.

2 And when he had fasted forty days and forty nights, he was afterwards hungry.

3 And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread.

‖ Deut. 8. 3. Luke 4. 4. 4 But he answered, and said: It is written: ‖ Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil took him up into the holy city, and set him on a pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: ‖ Psal. 90. 11. ‖ That he hath given his Angels charge of thee, and in their hands shall they bear thee up, lest perhaps thou hurt thy foot against a stone.

7 Jesus said to him: It is written again: ‖ Deut. 6. 16. ‖ Thou shalt not tempt the Lord thy God.

8 Again the devil took him up into a very high mountain: and shewed him all the kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: Begone, Satan: for it is written: ‖ Deut. 6. 13. The Lord thy God thou shalt adore, and him only shalt thou serve.

11 Then the devil left him; and behold Angels came and ministered to him.

12 Now when Jesus had heard that ‖ Mark 1. 14. Luke 4. 14. John 4. 43. John was delivered up, ‖ he retired into Galilee:

13 And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the confines of Zabulon and Nephthalim:

14 That what was said by Isaias the prophet might be fulfilled:

‡ Isai. 9. 1. 15 ‡ The land of Zabulon and the land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles:

16 The people that sat in darkness, saw great light: and to them that sat in the region of the shadow of death, light is sprung up.

‖ Mark 1. 15. 17 ‖ From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee, ‡ Mark 1. 16. Luke 5. 2. ‡ saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: Come after me, and I will make you become fishers of men.

20 And they immediately leaving their nets, followed him.

21 And going on from thence, he saw two other brothers, James *the son* of Zebedee and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately leaving their nets and their father, followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all diseases, and infirmities among the people.

24 And his fame went throughout all Syria, and they brought to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunaticks, those that had the palsy, and he healed them:

25 ‖ And great multitudes followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan. ‖ Mark 3. 7. Luke 6. 17.

CHAP. V.

Christ's sermon upon the mount. The eight beatitudes.

NOW Jesus seeing the multitudes, A. D. 31. he went up into a mountain, and when he had sat down, his disciples came to him.

2 And opening his mouth he taught them, saying:

3 ‖ Blessed are the poor in spirit: for theirs is the kingdom of heaven. ‖ Luke 6. 20.

4 ‡ Blessed are the meek: for they shall possess the land. ‡ Psal. 36. 11.

5 ‖ Blessed are they that mourn: for they shall be comforted. ‖ Isai. 61. 2.

6 Blessed are they that hunger and thirst after justice: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 ‡ Blessed are the clean of heart: for they shall see God. ‡ Psal. 23. 4.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 ‖ Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. ‖ 1 Pet. 2. 20. & 3. 14. & 4. 14.

CHAP, IV. VER. 8. *Shewed him, &c.* That is, pointed out to him, where each kingdom lay; and set forth in words what was most glorious and admirable in each of them. Or also set before his eyes, as it were in a large map, a lively representation of all those kingdoms.

CHAP. V. VER. 5. *The poor in spirit.* That is, the humble; and they whose spirit is not set upon riches.

11 Bleſſed are you when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely, for my ſake;

12 Rejoice and be exceeding glad, becauſe your reward is very great in heaven: for ſo they perſecuted the prophets, that were before you.

13 You are the ſalt of the earth. ‖ But if the ſalt loſe its ſavour, with what ſhall it be ſalted? It is then good for nothing, but to be caſt out, and to be trodden upon by men.

‖ Mark 9. 49. Luke 14. 34.

14 You are the light of the world. A city that is ſet on a mountain cannot be hid.

15 ‖ Neither do men light a candle, and put it under a buſhel, but upon a candleſtick, that it may give light to all that are in the houſe.

‖ Mark 4. 21. Luke 8. 16. & 11. 33.

16 Let your light ſo ſhine before men, ‡ that they may ſee your good works, and glorify your father who is in heaven.

‡ 1. Pet. 2. 12.

17 Think not that I am come to deſtroy the law, or the prophets: I am not come to deſtroy, but to fulfil.

18 ‖ For amen I ſay unto you, till heaven and earth paſs, one jot or one tittle ſhall not paſs from the law, till all be fulfilled.

‖ Luke 16. 17.

19 ‡ Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do and teach, the ſame ſhall be called great in the kingdom of heaven.

‡ James 2. 10.

20 For I ſay to you, that unleſs your juſtice abound ‖ more than that of the Scribes and of the Phariſees, you ſhall not enter into the kingdom of heaven.

‖ Luke 11. 39.

21 You have heard that it was ſaid to them of old: ‡ Thou ſhalt not kill. And whoſoever ſhall kill, ſhall be guilty of the judgment.

‡ Exod. 20. 13. Deut. 5. 17.

22 But I ſay to you, that whoſoever is angry with his brother, ſhall be guilty of the judgment. And whoſoever ſhall ſay to his brother, Raca, ſhall be guilty of the council. And whoſoever ſhall ſay, Thou fool, ſhall be guilty of hell fire.

23 Therefore if thou offereſt thy gift at the altar, and there ſhalt remember that thy brother hath any thing againſt thee;

24 Leave there thy gift before the altar, and firſt go to be reconciled to thy brother: and then come and offer thy gift.

25 ‖ Make an agreement with thy adverſary quickly, whilſt thou art in the way with him: leſt perhaps the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

‖ Luke 12. 58.

26 Amen I ſay to thee, thou ſhalt not go out from thence, till thou pay the laſt farthing.

27 You have heard that it was ſaid to them of old: ‖ Thou ſhalt not commit adultery.

‖ Exod. 20. 14.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath already committed adultery with her in his heart.

29 ‡ And if thy right eye cauſe thee to offend, pluck it out, and caſt it from thee: for it is better for thee that one of thy members ſhould periſh, than that thy whole body ſhould be caſt into hell.

‡ Mark 9. 46. Infra 18. 9.

30 And if thy right hand cauſe thee to offend, cut it off, and caſt it from thee: for it is better for thee that one of thy members ſhould periſh, than that thy whole body ſhould go into hell.

31 It hath alſo been ſaid: ‖ Whoſoever ſhall put away his wife, let him give her a bill of divorce.

‖ Deut. 24. 1. Infra 19. 7.

32 But I ſay to you: ‡ that whoſoever ſhall put away his wife, excepting the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is put away, committeth adultery.

‡ Mark 10. 11. Luke 16. 18. 1 Cor. 7. 10.

33 Again you have heard that it was

VER. 17. *To fulfil.* By accompliſhing all the figures and prophecies; and perfecting all that was imperfect.

VER. 18. *Amen.* That is, *aſſuredly, of a truth.* This Hebrew word *Amen*, is here retained by the example and authority of all the four evangeliſts, who have retained it. It is uſed by our Lord as a ſtrong aſſeveration, and affirmation of the truth.

VER. 20. *The Scribes, and of the Phariſees.* The *Scribes* were the doctors of the law of Moſes: the *Phariſees* were a preciſe ſet of men, making profeſſion of a more exact obſervance of the law: and upon that account greatly eſteemed among the people.

VER. 21. *Shall be guilty of judgment:* That is, ſhall deſerve to be puniſhed by that leſſer tribunal among the Jews, called the *Judgment*, which took cognizance of ſuch crimes.

VER. 22. *Raca:* A word expreſſing great indignation or contempt.—*Shall be guilty of the council:* That is, ſhall deſerve to be puniſhed by the higheſt court of judicature, called the *Council*, or *Sanhedrim*, conſiſting of ſeventy-two perſons, where the higheſt cauſes were tried and judged, which was at Jeruſalem.

Ibid. *Thou fool.* This was then looked upon as a heinous injury, when uttered with contempt, ſpite or malice: and therefore is here ſo ſeverely condemned.—*Shall be guilty of hell fire:* literally according to the Greek, ſhall deſerve to be caſt into the *Gehenna of fire.* Which words our Saviour made uſe of to expreſs the fire and puniſhments of hell.

VER. 29. *Cauſe thee to offend.* That is, if it be a ſtumbling block, or occaſion of ſin to thee. By which we are taught to fly the immediate occaſions of ſin, though they be as dear to us, or as neceſſary as a hand or an eye.

‖ Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. James 5. 12.
said to them of old: ‖ Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.

34 But I say to you, not to swear at all, neither by heaven, for it is the throne of God:

35 Nor by the earth, for it is his foot-stool: nor by Jerusalem, for it is the city of the great king:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

‖ James 5. 12.
37 ‖ But let your speech be yea, yea: no, no: for whatsoever is more than these, cometh from evil.

‡ Exod. 21. 24. Levit. 24. 20. Deut. 19. 21.
38 You have heard that it hath been said: ‡ An eye for an eye, a tooth for a tooth.

39 But I say to you not to resist evil: ‖ but if any man strike thee on thy right cheek, turn to him the other also:

‖ Luke 6. 29. ‡ 1 Cor. 6. 7.
40 ‡ And if any man will go to law with thee, and take away thy coat, let him have thy cloak also.

41 And whosoever shall force thee to go one mile, go with him other two.

‖ Deut. 15. 8.
42 ‖ Give to him that asketh of thee, and from him that would borrow of thee, turn not away.

‡ Lev. 19. 18.
43 You have heard that it hath been said: ‡ Thou shalt love thy neighbour, and hate thy enemy.

‖ Luke 6. 27. ‡ Rom. 12. 20. ‖ Luke 23. 34. Acts 7. 59.
44 But I say to you: ‖ Love your enemies, ‡ do good to them that hate you: ‖ and pray for them that persecute and calumniate you.

45 That you may be the children of your Father, who is in heaven: who maketh his sun to rise upon the good, and the bad, and raineth upon the just and the unjust.

46 For if you love those that love you, what reward shall you have? do not even the publicans the same?

47 And if you salute your brethren only, what do you more? do not also the heathens the same?

48 Be you therefore perfect, as also your heavenly Father is perfect.

CHAP. VI.

A continuation of the sermon on the mount.

TAKE heed that you do not your justice before men, that you may be seen by them: otherwise you shall not have a reward from your Father, who is in heaven.

2 Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward.

3 But when thou dost alms, let not thy left hand know what thy right hand doth:

4 That thy alms may be in secret, and thy Father, who seeth in secret will repay thee.

5 And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.

6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father, who seeth in secret, will reward thee.

7 And when you are praying speak not much, as the heathens do: for they think that they are heard for their much speaking.

8 Be not you therefore like them. For your Father knoweth what you stand in need of, before you ask him.

9 You therefore shall pray in this manner: ‖ Our Father who art in heaven, hallowed be thy name. ‖ Luke 11. 2.

10 Thy kingdom come. Thy will be done on earth as it is in heaven.

11 Give us this day our supersubstantial bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation. But deliver us from evil. Amen.

‖ Eccli. 28. 3. 4. & 5. Infra 18. 35. Mark 11. 25.
14 ‖ For if you forgive men their offences, your heavenly Father will also forgive you your offences.

VER. 34. *Not to swear at all.* 'Tis not forbid to swear in truth, justice and judgment; to the honour of God, or our own or neighbours just defence: but only to swear rashly, or profanely, in common discourse, and without necessity.

VER. 39. *Not to resist evil,* &c. What is here commanded, is a christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge: but what is further added does not strictly oblige according to the letter, for neither did Christ, nor St. *Paul* turn the other cheek. St. *John* xviii. and *Acts* xxiii.

VER. 46. *The publicans.* These were the gatherers of the public taxes: a set of men, odious and infamous among the Jews, for their extortions and injustice.

CHAP. VI. VER. 1. *Your justice.* i. e. *Works of justice,* viz. fasting prayer, and almsdeeds; which ought to be performed not out of ostentation, or a view to please men, but solely to please God.

VER. 11. *Supersubstantial bread.* In St. *Luke* the same word is rendered *daily bread.* It is understood of the bread of life, which we receive in the Blessed Sacrament.

VER. 13. *Lead us not into temptation.* That is, suffer us not to be overcome by temptation.

15 But if you will not forgive men, neither will your Father forgive you your ſins.

16 And when you faſt, be not as the hypocrites, ſad: for they disfigure their faces, that to men they may appear faſting. Amen I ſay to you, they have received their reward.

17 But thou, when thou faſteſt, anoint thy head, and waſh thy face,

18 That thou appear not faſting to men, but to thy Father, who is in ſecret: and thy Father who ſeeth in ſecret, will reward thee.

19 Lay not up for yourſelves treaſures on earth: where the ruſt, and the moth conſume, and where thieves dig through, and ſteal.

‖ Luke 12. 33. 1 Tim. 6. 19.

20 ‖ But lay up for yourſelves treaſures in heaven: where neither the ruſt nor the moth doth conſume, and where thieves do not dig through, nor ſteal.

21 For where thy treaſure is, there is thy heart alſo.

‖ Luke 11. 34.

22 ‖ The light of thy body is thy eye. If thy eye be ſimple, thy whole body will be lightſome.

23 But if thy eye be evil, thy whole body ſhall be darkſome. If therefore the light that is in thee, be darkneſs, how great will the darkneſs itſelf be?

‖ Luke 16. 13.

24 ‖ No man can ſerve two maſters: for either he will hate the one, and love the other: or he will hold to the one, and deſpiſe the other. You cannot ſerve God and mammon.

† Pſal. 54. 23. Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 7. 1 Pet. 5. 7.

25 † Therefore I ſay to you, be not ſolicitous for your life, what you ſhall eat, nor for your body what you ſhall put on. Is not the life more than the food: and the body more than the raiment?

26 Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they?

27 And which of you by thinking can add to his ſtature one cubit?

28 And for raiment why are you ſolicitous? Conſider the lilies of the field how they grow: they labour not, neither do they ſpin.

29 And yet I ſay to you, that not even Solomon in all his glory was arrayed as one of theſe.

30 Now if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven: how much more you, O ye of little faith?

31 Be not ſolicitous therefore, ſaying: What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be clothed?

32 For after all theſe things do the heathens ſeek. For your Father knoweth that you have need of all theſe things.

33 Seek ye therefore firſt the kingdom of God, and his juſtice: and all theſe things ſhall be added unto you.

34 Be not therefore ſolicitous for to-morrow: for the morrow will be ſolicitous for itſelf. Sufficient for the day is the evil thereof.

CHAP. VII.

The third part of the ſermon on the mount.

JUDGE not, that you may not be judged. Luke 6. 37. Rom. 2. 1.

2 For with what judgment you have judged, you ſhall be judged: ‡ and with what meaſure you have meaſured, it ſhall be meaſured to you again. ‡ Mark 4. 24.

3 And why ſeeſt thou a mote in thy brother's eye: and ſeeſt not a beam in thy own eye?

4 Or how ſayeſt thou to thy brother: Let me caſt the mote out of thy eye: and behold a beam is in thy own eye?

5 Thou hypocrite, caſt out firſt the beam out of thy own eye, and then ſhalt thou ſee to caſt out the mote out of thy brother's eye.

6 Give not that which is holy to dogs: neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turning upon you, tear you.

‖ Infra 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. James 1. 6.

7 ‖ Aſk, and it ſhall be given you: ſeek, and you ſhall find: knock, and it ſhall be opened to you.

8 For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

‡ Luke 11. 11.

9 ‡ Or what man is there among you, of whom if his ſon aſk bread, will he reach him a ſtone?

10 Or if he aſk a fiſh, will he reach him a ſerpent?

11 If you then being evil, know how to give good gifts to your children: how much more will your Father, who is in heaven, give good things to them that aſk him?

‖ Tobias 4. 16. Luke 6. 31.

12 ‖ All things therefore whatſoever you would that men ſhould do to you, do

VER. 24. *Mammon.* That is, riches, worldly intereſt.

you also to them. For this is the law and the prophets.

‡ Luke 13. 24. 13 ‡ Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who enter by it.

14 How narrow is the gate, and strait is the way, which leadeth to life: and few there are, who find it!

15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves.

16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles.

17 Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit.

18 A good tree cannot yield bad fruit, neither can a bad tree yield good fruit.

‖ Supra 3. 10. 19 ‖ Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.

20 Wherefore by their fruits you shall know them.

‡ Infra 25. 11. Luke 6. 46. 21 ‡ Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

22 Many will say to me in that day: Lord, Lord, have not we prophesied in thy

‖ Acts 19. 13. name, ‖ and in thy name cast out devils, and done many wonderful works in thy name?

‖ Psal. 6. 9. Infra 25 41. Luke 13. 27. 23 And then will I profess unto them: I never knew you: ‖ depart from me, you that work iniquity.

‡ Luke 6. 48. Rom. 2. 13. James 1. 22. 24 ‡ Therefore whosoever heareth these my words, and doth them, shall be likened to a wise man, who built his house upon a rock.

25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man, who built his house upon the sand.

27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28 And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

‖ Mark 1. 22. Luke 4. 32. 29 ‖ For he was teaching them as one having authority, and not as their Scribes and Pharisees.

CHAP. VIII.

Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law, and many others: he stills the storm at sea, drives the devils out of two men possessed, and suffers them to go into the swine.

AND when he was come down from the mountain, great multitudes followed him: A. D. 31.

‖ Mark 1. 40. Luke 5. 12. 2 ‖ And behold a leper coming, adored him, saying: Lord, if thou wilt, thou canst make me clean.

3 And Jesus stretching forth his hand, touched him, saying: I will. Be thou made clean. And immediately his leprosy was cleansed.

‖ Lev. 14. 2. 4 And Jesus said to him: See thou tell no man: but go, ‖ shew thy self to the priest, and offer the gift which Moses commanded for a testimony to them.

‡ Luke 7. 1. 5 ‡ And when he had entered into Capharnaum, there came to him a centurion, beseeching him.

6 And saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7 And Jesus said to him: I will come, and heal him.

‖ Luke 7. 6. 8 And the centurion making answer, said: ‖ Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 And Jesus hearing this, wondered, and said to those that followed him: Amen I say to you, I have not found so great faith in Israel.

‖ Malac. 1. 11. 11 And I say unto you, that many shall come from the ‖ East, and the West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

14 And when Jesus was come into Peter's house, he saw his mother-in-law lying, and sick of a fever:

15 And he touched her hand, and the fever left her, and she arose and ministered to them.

16 ‖ And when evening was come, they brought to him many that were poſſeſſed with devils: and he caſt out the ſpirit with *his* word: and all that were ſick he healed: ‖ Mark 1. 32.

17 That it might be fulfilled, which was ſpoken by the prophet ‖ Iſaias, ſaying: He took our infirmities, and bore our diſeaſes. ‖ Iſai. 53. 4. 1 Pet. 2. 24.

18 And Jeſus ſeeing great multitudes about him, gave orders to paſs over the water.

19 And a certain ſcribe came and ſaid to him: Maſter, I will follow thee whitherſoever thou ſhalt go.

20 And Jeſus ſaith to him: ‖ The foxes have holes, and the birds of the air neſts: but the ſon of man hath not where to lay his head. ‖ Luke 9. 58.

21 And another of his diſciples ſaid to him: Lord, permit me firſt to go, and bury my father.

22 But Jeſus ſaid to him: Follow me, and let the dead bury their dead.

23 ‖ And when he entered into the ſhip, his diſciples followed him: ‖ Mark 4. 36. Luke 8. 22.

24 And behold a great tempeſt aroſe in the ſea, ſo that the ſhip was covered with waves, but he was aſleep.

25 And his diſciples came to him, and awaked him, ſaying: Lord, ſave us, we periſh.

26 And Jeſus ſaith to them: Why are you fearful, O ye of little faith? Then riſing up he commanded the winds, and the ſea, and there came a great calm.

27 But the men wondered, ſaying: Who is this, for even the winds, and the ſea obey him?

28 ‖ And when he was come on the other ſide of the water, into the country of the Geraſens, there met him two men poſſeſſed with devils, coming out of the ſepulchres, exceeding fierce, ſo that no one could paſs by that way. ‖ Mark 5. 1. Luke 8. 26.

29 And behold they cried out, ſaying: What have we to do with thee, Jeſus Son of God? art thou come hither to torment us before the time?

30 ‖ And not far from them, there was a herd of many ſwine feeding. ‖ Mark 5. 11. Luke 8. 32.

31 And the devils beſought him, ſaying: If thou caſt us out hence, ſend us into the herd of ſwine.

32 And he ſaid to them: Go. And they going out went into the ſwine, and behold the whole herd ran violently down a ſteep place into the ſea: and periſhed in the waters.

33 And they that kept them, fled: and coming into the city, told every thing, and concerning them that had been poſſeſſed by the devils.

34 And behold the whole city came out to meet Jeſus, ‖ and when they ſaw him, they beſought him that he would depart from their coaſts. ‖ Mark 5. 17. Luke 8. 37.

CHAP. IX.

Chriſt heals one ſick of the palſy: calls Matthew: cures the iſſue of blood: raiſes to life the daughter of Jairus: gives ſight to two blind men: and heals a dumb man poſſeſſed by the devil.

AND entering into a ſhip, he paſſed over the water and came into his own city.

2 ‖ And behold they brought to him a man ſick of the palſy lying on a bed. And Jeſus ſeeing their faith, ſaid to the man ſick of the palſy: Son, be of good heart, thy ſins are forgiven thee. ‖ Mark 2. 3. Luke 5. 18.

3 And behold ſome of the ſcribes ſaid within themſelves: This man blaſphemeth.

4 And Jeſus ſeeing their thoughts, ſaid: Why do you think evil in your hearts?

5 Which is eaſier, to ſay, Thy ſins are forgiven thee: or to ſay, Riſe up, and walk?

6 But that you may know that the Son of man hath power on earth to forgive ſins, then ſaith he to the man ſick of the palſy: Riſe up, take thy bed, and go into thy houſe.

7 And he roſe up, and went into his houſe.

8 And the multitude ſeeing *it*, feared, and glorified God, who had given ſuch power to men.

9 ‖ And when Jeſus paſſed on from thence, he ſaw a man ſitting in the cuſtom-houſe, named Matthew: and he ſaith to him: Follow me. And he roſe up, and followed him. ‖ Mark 2. 14. Luke 5. 27.

10 And it came to paſs as he was at table in the houſe, behold many publicans and ſinners came, and ſat down with Jeſus and his diſciples.

11 And the Phariſees ſeeing it, ſaid to his diſciples: Why doth your maſter eat with publicans and ſinners?

12 But Jeſus hearing *it*, ſaid: They that are in health, need not a phyſician, but they that are ſick.

13 Go then and learn what this meaneth: ‖ I will have mercy, and not ſacrifice. For I am not come to call the juſt, ‡ but ſinners. ‖ Oſee 6. 6. Infra 12. 7. ‡ 1 Tim. 1. 15.

14 Then came to him the diſciples of John, ſaying: ‖ Why do we, and the Phariſees faſt often, but thy diſciples do not faſt? ‖ Mark 2. 18. Luke 5. 33.

15 And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16 And no man putteth a piece of new cloth to an old garment: for it taketh away what was whole from the garment, and the rent is made worse.

17 Neither do they put new wine into old bottles: otherwise the bottles break, and the wine runneth out, and the bottles are lost. But new wine they put into new bottles: and both are preserved.

‖ Mark 5. 22. Luke 8. 41. 18 ‖ While he was speaking these things to them, behold a certain ruler came, and adored him, saying: Lord, my daughter is just now dead: but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up, followed him, with his disciples.

† Mark 5. 25. Luke 8. 43. 20 † And behold a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself: If I shall but touch his garment, I shall be healed.

22 But Jesus turning about, and seeing her, said: Take courage, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a rout, he said:

24 Give place: for the girl is not dead, but sleepeth. And they laughed at him.

25 And when the crowd was turned out, he went in, and took her by the hand: and the girl arose.

26 And the fame hereof went abroad into all that country.

27 And as Jesus was departing from thence, there followed him two blind men, crying out, and saying: Son of David, have mercy on us.

28 And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him: Yea, Lord.

29 Then he touched their eyes, saying: According to your faith, be it done unto you.

30 And their eyes were opened: and Jesus strictly charged them, saying: See that no man know *it*.

31 But they going out, spread his fame abroad in all that country.

‖ Infra 12. 22. Luke 11. 14. 32 And when they were gone out, ‖ behold they brought to him a dumb man possessed with a devil.

33 And the devil being cast out, the dumb man spoke, and the multitude wondered, saying: The like was never seen in Israel.

34 But the Pharisees said: He casteth out devils by the prince of the devils.

‖ Mark 6. 6. 35 ‖ And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease.

36 And seeing the multitudes, he had compassion on them: because they were distressed, and lying as sheep having no shepherd.

‖ Luke 10. 2. 37 Then he saith to his disciples: ‖ The harvest indeed is great, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

CHAP. X.

Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.

Mark 3. 13. Luke 6. 13. & 9. 1. AND when he had called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of sicknesses.

2 Now the names of the twelve Apostles are these: The first, Simon who is called Peter, and Andrew his brother.

3 James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James *the son* of Alpheus, and Thaddeus.

4 Simon Chananeus, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent; and commanded them, saying: Go not into the way of the Gentiles, and into the cities of the Samaritans enter not:

‖ Acts 13. 46. 6 But go rather ‖ to the lost sheep of the house of Israel.

7 And going preach, saying: The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give.

‖ Mark 6. 8. Luke 9. 3. & 10. 4. 9 ‖ Do not possess gold, nor silver, nor money in your purses:

CHAP. IX. VER. 15. *Can the children of the bridegroom.* This by a Hebraism, signifies the *friends* or *companions* of the bridegroom.

10 Nor ſcrip for your journey, nor two coats, nor ſhoes, nor a ſtaff; for the workman is worthy of his meat.

11 And into whatſoever city or town you ſhall enter, enquire who in it is worthy: and there abide till you go thence.

12 And when you come into a houſe, ſalute it, ſaying: Peace be to this houſe.

13 And if that houſe be worthy, your peace ſhall come upon it: but if it be not worthy, your peace ſhall return to you.

14 And whoſoever ſhall not receive you, nor hear your words: going forth out of that houſe, or city, ſhake off the duſt from your feet.

15 Amen I ſay to you, it ſhall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

‖ Luke 10. 3. 16 ‖ Behold I ſend you as ſheep in the midſt of wolves. Be ye therefore wiſe as ſerpents, and ſimple as doves.

17 But beware of men. For they will deliver you up in councils, and they will ſcourge you in their ſynagogues.

18 And you ſhall be brought before governors, and before kings for my ſake, for a teſtimony to them, and to the Gentiles.

‖ Luke 12. 11. 19 But when they ſhall deliver you up, ‖ be not thoughtful how or what to ſpeak: for it ſhall be given you in that hour what to ſpeak.

20 For it is not you that ſpeak, but the Spirit of your Father that ſpeaketh in you.

21 The brother alſo ſhall deliver up the brother to death, and the father the ſon; and the children ſhall riſe up againſt their parents, and ſhall put them to death.

22 And you ſhall be hated by all men for my name's ſake: but he that ſhall perſevere unto the end, he ſhall be ſaved.

23 And when they ſhall perſecute you in this city, flee into another. Amen I ſay to you, you ſhall not finiſh all the cities of Iſrael, till the Son of man come.

‖ Luke 6. 40. John 13. 16. & 15. 20. 24 ‖ The diſciple is not above his maſter, nor the ſervant above his lord.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord. If they have called the maſter of the houſe Belzebub, how much more them of his houſhold?

‖ Mark 4. 22. Luke 8. 17. & 12. 2. 26 Therefore fear them not: ‖ for there is nothing hid, that ſhall not be revealed: nor ſecret that ſhall not be known.

27 That which I tell you in the dark, ſpeak ye in the light: and that which you hear in the ear, preach ye upon the houſetops.

28 And fear not thoſe that kill the body, and cannot kill the ſoul: but rather fear him that can deſtroy both ſoul and body in hell.

‖ 2 Kings 14. 11. Acts 27. 35. 29 ‖ Are not two ſparrows ſold for a farthing: and not one of them ſhall fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear not therefore: you are of more value than many ſparrows.

‖ Mark 8. 38. Luke 9. 26. & 12. 8. 2 Tim. 2. 12. 32 ‖ Whoſoever therefore ſhall confeſs me before men, I will alſo confeſs him before my Father, who is in heaven.

33 But whoſoever ſhall deny me before men, I will alſo deny him before my Father, who is in heaven.

‡ Luke 12. 51. 34 ‡ Do not think that I am come to ſend peace upon earth: I came not to ſend peace, but the ſword.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.

‖ Mich. 7. 6. 36 ‖ And a man's enemies ſhall be they of his own houſhold.

‡ Luke 14. 26. 37 ‡ He that loveth father or mother more than me, is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me.

‖ Infra 16. 24. Mark 8. 34. Luke 14. 27. 38 ‖ And he that taketh not up his croſs, and followeth me, is not worthy of me.

39 He that findeth his life, ſhall loſe it: ‡ and he that ſhall loſe his life for my ſake, ſhall find it.

‡ Luke 9. 24. & 17. 33. John 12. 25. 40 ‖ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that ſent me.

‖ Luke 10. 16. John 13. 20. 41 He that receiveth a prophet in the name of a prophet, ſhall receive the reward of a prophet: and he that receiveth a juſt man in the name of a juſt man, ſhall receive the reward of a juſt man.

‡ Mark 9. 40. 42 ‡ And whoſoever ſhall give to drink to one of theſe little ones a cup of cold water only in the name of a diſciple: Amen, I ſay to you, he ſhall not loſe his reward.

CHAP. X. VER. 16. *Simple.* That is, harmleſs, plain, ſincere, and without guile.

VER. 35. *I am come to ſet a man at variance*, &c. Not that this was the end or deſign of the coming of our Saviour; but that his coming, and his doctrine would have this effect, by reaſon of the obſtinate reſiſtance that many would make, and of their perſecuting all ſuch as ſhould adhere to him.

CHAP. XI.

John sends his disciples to Christ, who upbraids the Jews with their incredulity, and calls to him such as are sensible of their burthens.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, that he passed from thence, to teach and preach in their cities.

‖ Luke 7. 18. 2 ‖ Now when John had heard in prison the works of Christ, sending two of his disciples he said to him:

3 Art thou he that art to come, or do we look for another?

4 And Jesus making answer, said to them: Go and relate to John what you have heard and seen.

‖ Isai. 35. 5. 5 ‖ The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead

† Isai. 61. 1. rise again, † the poor have the gospel preached to them.

6 And blessed is he that shall not be scandalized in me.

‖ Luke 7. 24. 7 ‖ And when they went their way, Jesus began to say to the multitude, concerning John; What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man cloathed in soft garments? Behold they that are cloathed in soft garments, are in the houses of kings.

9 But what went you out to see? a prophet? yea I tell you, and more than a prophet.

10 For this is he of whom it is written: ‖ Malac. 3. 1. Mark 1. 2. Luke 7. 27. ‖ Behold I send my Angel before thy face, who shall prepare thy way before thee.

11 Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of Heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.

13 For all the prophets and the law prophesied until John:

‖ Mal. 4. 5. 14 And if you will receive it, ‖ he is Elias that is to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I esteem this generation to be like? It is like to children sitting in the market-place, who cry out to their companions.

17 And say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18 For John came neither eating nor drinking; and they say: He hath a devil.

19 The son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.

20 Then he began to upbraid the cities, wherein were done the most of his mighty works, because they had not done penance.

21 ‖ Wo to thee, Corozain, wo to thee, Bethsaida: for if in Tyre and Sidon the mighty works had been done that have been done in you, they would long ago have done penance in sack-cloth and ashes. ‖ Luke 10. 13.

22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23 And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if the mighty works had been done in Sodom that have been done in thee, perhaps it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered, and said: I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

26 Yea, Father; for so hath it seemed good in thy sight.

27 All things are delivered to me by my Father. ‖ And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom the Son will reveal *him*. ‖ John 6. 46. 7. 28. 8. 19. & 10. 15.

28 Come to me, all you that labour, and are heavy laden, and I will refresh you.

29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: † and you shall find rest to your souls. † Jer. 6. 16.

30 ‖ For my yoke is sweet and my burthen light. ‖ 1 John 6. 3.

CHAP. XI. VER. 6. *Scandalized in me.* That is, who shall not take occasion of scandal or offence from my humility, and the disgraceful death of the cross which I shall endure.

VER. 12. *Suffereth violence,* &c. It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations.

VER. 14. *He is Elias,* &c. Not in person, but in spirit. *Luke* i. 17.

CHAP. XII.

Chriſt reproves the blindneſs of the Phariſees, and confutes their attributing his miracles to ſatan.

Mark 2. 23. Luke 6. 1. AT that time Jeſus went through the corn on the ſabbath-day: and his diſciples being hungry, began to pluck the ears of corn, and to eat.

2 And the Phariſees ſeeing them, ſaid to him: Behold thy diſciples do that which is not lawful to do on the ſabbath-days.

3 But he ſaid to them: Have you not read || what David did when he was hungry, and they that were with him:

|| 1 Kings 21. 6.

4 How he entered into the houſe of God, and did eat the loaves of propoſition, which it was not lawful for him to eat, nor for them that were with him, || but for the prieſts only?

|| Lev. 24. 9.

‡ Num. 28. 9.

5 Or have ye not read in the law, ‡ how that on the ſabbath-days the prieſts in the temple break the ſabbath, and are without blame?

6 But I tell you that there is here a greater than the temple.

7 And if you knew what this meaneth: || I will have mercy, and not ſacrifice: you would never have condemned the innocent.

|| 1 Kings 15. 22. Eccle. 4. 17. Oſee 6. 6.

8 For the Son of man is Lord even of the ſabbath-day.

Supra 9. 13.

9 And when he was departed from thence, he came into the ſynagogue.

10 || And behold there was a man who had his hand withered, and they aſked him, ſaying: Is it lawful to heal on the ſabbath-days? that they might accuſe him.

|| Mark 3. 1. Luke 6. 6.

‡ Deut. 22. 4.

11 But he ſaid to them: || What man ſhall there be among you, that hath one ſheep: and if the ſame fall into a pit on the ſabbath-day, will he not take hold on it and lift it up?

12 How much better is a man than a ſheep? Therefore it is lawful to do a good deed on the ſabbath-day.

13 Then he ſaith to the man: Stretch forth thy hand. And he ſtretched it forth, and it was reſtored to health like as the other.

14 And the Phariſees going out made a conſultation againſt him, how they might deſtroy him.

15 But Jeſus knowing it, retired from thence: and many followed him, and he healed them all.

16 And he charged them that they ſhould not make him known.

17 That the word might be fulfilled which was ſpoken by Iſaias the prophet, ſaying:

18 || Behold my ſervant whom I have choſen, my beloved in whom my ſoul hath been well pleaſed. I will put my Spirit upon him, and he ſhall ſhew judgment to the Gentiles.

|| Iſai. 42. 1.

19 He ſhall not contend, nor cry out, neither ſhall any man hear his voice in the ſtreets.

20 The bruiſed reed he ſhall not break, and ſmoaking flax he ſhall not extinguiſh: till he ſend forth judgment unto victory.

21 And in his name the Gentiles ſhall hope.

22 Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, ſo that he both ſpoke and ſaw.

23 And all the multitudes were amazed, and ſaid: is not this the ſon of David?

24 || But the Phariſees hearing it, ſaid: This man caſteth not out devils but by Beelzebub the prince of the devils.

|| Supra 9. 34. Mark 3. 22. Luke 11. 15.

25 And Jeſus knowing their thoughts, ſaid to them: ‡ Every kingdom divided againſt itſelf ſhall be made deſolate: and every city or houſe divided againſt itſelf ſhall not ſtand.

‡ Luke 11. 17.

26 And if ſatan caſt out ſatan, he is divided againſt himſelf: how then ſhall his kingdom ſtand?

27 And if I by Beelzebub caſt out devils, by whom do your children caſt them out? Therefore they ſhall be your judges.

28 But if I by the Spirit of God caſt out devils, then is the kingdom of God come unto you.

29 Or how can any one enter into the houſe of the ſtrong man, and rifle his goods, unleſs he firſt bind the ſtrong man? and then he will rifle his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

31 || Therefore I ſay to you: Every ſin and blaſphemy ſhall be forgiven men, but

|| Mark 3. 28. & 29. Luke 12. 10.

CHAP. XII. VER. 4. *The loaves of propoſition.* So were called the twelve loaves which were placed before the ſanctuary in the temple of God.

VER. 31. *The blaſphemy againſt the Spirit.* The ſin here ſpoken of is that blaſphemy, by which the Phariſees attributed the miracles of Chriſt, wrought by the Spirit of God, to *Beelzebub* the prince of devils. Now this kind of ſin is uſually accompanied with ſo much obſtinacy, and ſuch wilful oppoſing the Spirit of God, and the known truth, that men who are guilty of it, are ſeldom or ever converted: and therefore are never forgiven, becauſe they will not repent. Otherwiſe there is no ſin which God cannot, or will not forgive to ſuch as ſincerely repent, and have recourſe to the keys of the church.

the blaſphemy againſt the Spirit ſhall not be forgiven.

32 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but he that ſhall ſpeak againſt the Holy Ghoſt, it ſhall not be forgiven him neither in this world, nor in the world to come.

33 Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil: for by the fruit the tree is known.

34 O generation of vipers, how can you ſpeak good things, whereas you are evil? || for out of the abundance of the heart the mouth ſpeaketh. || Luke 6. 45.

35 A good man out of a good treaſure bringeth forth good things: and an evil man out of an evil treaſure bringeth forth evil things.

36 But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall render an account for it in the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

38 Then ſome of the Scribes and Phariſees anſwered him, ſaying: Maſter, we would ſee a ſign from thee.

39 But he anſwering, ſaid to them: || An evil and adulterous generation ſeeketh for a ſign: and a ſign ſhall not be given it, ‡ but the ſign of Jonas the prophet. || Infra 16. 4. Luke 11. 29. 1 Cor. 1. 22. ‡ Jonas 2. 1.

40 For as Jonas was in the whale's belly three days and three nights: ſo ſhall the ſon of man be in the heart of the earth three days and three nights.

41 || The men of Ninive ſhall riſe in judgment with this generation, and ſhall condemn it: becauſe they did penance at the preaching of Jonas. And behold a greater than Jonas is here. || Jonas 3. 5.

42 The queen of the ſouth ſhall riſe in judgment with this generation, and ſhall condemn it: || becauſe ſhe came from the ends of the earth to hear the wiſdom of Solomon, and behold a greater than Solomon is here. || 3 Kings 10. 1. 2 Par. 9. 1.

43 || And when an unclean ſpirit is gone out of a man, he walketh through dry places, ſeeketh reſt, and findeth none. || Luke 11. 24.

44 Then he ſaith: I will return into my houſe from whence I came out. And coming he findeth it empty, ſwept, and garniſhed.

45 Then he goeth, and taketh with him ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there: † and the laſt ſtate of that man is made worſe than the firſt. So ſhall it be alſo to this wicked generation. † 2 Pet. 2 20.

46 || As he was yet ſpeaking to the multitudes, behold his mother and his brethren ſtood without, ſeeking to ſpeak to him. || Mark 3. 31. Luke 8. 19.

47 And one ſaid to him: Behold thy mother and thy brethren ſtand without, ſeeking thee.

48 But he anſwering him that told him, ſaid: Who is my mother, and who are my brethren?

49 And ſtretching forth his hand towards his diſciples, he ſaid: Behold my mother and my brethren.

50 For whoſoever ſhall do the will of my Father, who is in heaven, he is my brother, and ſiſter, and mother.

CHAP. XIII.

The parables of the ſower of the cockle: of the muſtard ſeed, &c.

THE ſame day Jeſus going out of the houſe, ſat by the ſea ſide.

2 || And great multitudes were gathered together unto him, ſo that he went into a ſhip and ſat: and all the multitudes ſtood on the ſhore. || Mark 4. Luke 5.

3 And he ſpoke to them many things in parables, ſaying: Behold the ſower went forth to ſow.

4 And whilſt he ſoweth ſome fell by the way ſide, and the birds of the air came and eat them up.

5 And other ſome fell upon ſtony ground, where they had not much earth: and they ſprung up immediately, becauſe they had no deepneſs of earth.

6 And when the ſun was up, they were ſcorched: and becauſe they had not root, they withered away.

VER. 32. *Nor in the world to come.* From theſe words St. *Auguſtine* (*De Civ. l.* xxi. *c.* 13.) and St. *Gregory* (*Dialog.* iv. *c.* 39.) gather, that ſome ſins may be remitted in the world to come: and conſequently that there is a purgatory or a middle place.

VER. 36. *Every idle word.* This ſhews there muſt be a place of temporal puniſhment hereafter, where theſe ſlighter faults ſhall be puniſhed.

VER. 38. *A ſign.* That is a miracle from heaven. St. *Luke* xi. *v.* 16.

VER. 40. *Three days, &c.* Not complete days and nights; but part of three days, and three nights, taken according to the way that the Hebrews counted their days and nights, viz. from evening to evening.

VER. 48. *Who is my mother?* This was not ſpoken by way of ſlighting his mother, but to ſhew that we are never to ſuffer ourſelves to be taken from the ſervice of God, by any inordinate affection to our earthly parents: and that which our Lord chiefly regarded in his mother, was her doing the will of his Father in heaven. It may alſo further allude to the reprobation of the *Jews*, his carnal kindred, and the election of the *Gentiles*.

7 And others fell among thorns: and the thorns grew up and choaked them.

8 And others fell upon good ground: and they brought forth fruit, some a hundred-fold, some sixty-fold, and some thirty-fold.

9 He that hath ears to hear, let him hear.

10 And his disciples came and said to him: Why speakest thou to them in parables?

11 He answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

12 ‖ For he that hath, to him shall be given, but he that hath not, from him shall be taken away even that which he hath. ‖ Infra 25. 29.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Isaias is fulfilled in them, who saith: ‖ By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive. ‖ Isai. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

15 For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, because they see, and your ears, because they hear.

17 ‖ For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. ‖ Luke 10. 24.

18 Hear you therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

20 And he who received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.

21 Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.

22 And he who received the seed among the thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choaketh up the word, and he becometh fruitless.

23 But he who received the seed into good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth one a hundred-fold, and another sixty, and another thirty.

24 ‖ Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. ‖ Mark 26.

25 But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared also the cockle.

27 Then the servants of the master of the house came and said to him: Master, didst thou not sow good seed in thy field? from whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest while ye gather up the cockle, you root up the wheat also together with it.

30 Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but gather the wheat into my barn.

31 ‖ Another parable he proposed to them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. ‖ Mark 4. 31. Luke 13. 19.

32 Which indeed is the least of all seeds: but when it is grown up, it is greater than any herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

33 Another parable he spoke to them: ‖ The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. ‖ Luke 13. 21.

34 All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.

35 That the word might be fulfilled which was spoken by the prophet, saying: ‖ I will open my mouth in parables, I will utter things hidden from the foundation of the world. ‖ Psal. 77. 2.

36 ‡ Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Explain to us the parable of the cockle of the field. ‡ Mark 4. 34.

37 He made answer, and said to them: He that soweth good seed, is the Son of man.

38 And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one.

39 And the enemy that sowed them.

‖ Apoc. 14. 15. is the devil. ‖ But the harveſt is the end of the world. And the reapers are the Angels.

40 Even as cockle therefore is gathered up, and burnt with fire, ſo ſhall it be at the end of the world.

41 The Son of man ſhall ſend his Angels, and they ſhall gather out of his kingdom all ſcandals, and them that work iniquity.

42 And ſhall caſt them into the furnace of fire: there ſhall be weeping and gnaſhing of teeth.

‖ Wiſd. 3. 7. Dan. 12. 3. 43 ‖ Then ſhall the juſt ſhine as the ſun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 The kingdom of heaven is like unto a treaſure hidden in a field: which when a man hath found, he hideth, and for joy thereof goeth, and ſelleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like to a merchant ſeeking good pearls.

46 Who when he had found one pearl of great price, went his way, and ſold all that he had, and bought it.

47 Again, the kingdom of heaven is like to a net caſt into the ſea, and gathering together of all kind of fiſhes.

48 Which, when it was filled, they drew out, and ſitting by the ſhore they choſe out the good into veſſels, but the bad they caſt forth.

49 So ſhall it be at the end of the world. the Angels ſhall go out, and ſhall ſeparate the wicked from among the juſt,

50 And ſhall caſt them into the furnace of fire: there ſhall be weeping and gnaſhing of teeth.

51 Have ye underſtood all theſe things? They ſay to him: Yea.

52 He ſaid unto them: Therefore every ſcribe inſtructed in the kingdom of heaven, is like to a maſter of a houſe, who bringeth forth out of his treaſure new things and old.

53 And it came to paſs, when Jeſus had finiſhed theſe parables, he departed from thence.

‖ Mark 6. 1. Luke 4. 16. 54 ‖ And coming into his own country, he taught them in their ſynagogues, ſo that they wondered, and ſaid: How came this man by this wiſdom, and theſe mighty works?

John 6. 42. 55 † Is not this the carpenter's ſon? Is not his mother called Mary; and his brethren James, and Joſeph, and Simon, and Jude?

56 And his ſiſters, are they not all with us? Whence then hath he all theſe things?

57 And they were ſcandalized in his regard. But Jeſus ſaid to them: A prophet is not without honour, ſave in his own country, and in his own houſe.

58 And he wrought not many miracles there, becauſe of their unbelief.

CHAP. XIV.

Herod puts John to death. Chriſt feeds five thouſand in the deſert. He walks upon the ſea, and heals all the diſeaſed with the touch of his garment.

Mark 6. 14. Luke 9. 7. A. D. 32. AT that time Herod the Tetrarch heard of the fame of Jeſus:

2 And he ſaid to his ſervants: This is John the Baptiſt: he is riſen from the dead, and therefore mighty works ſhew forth themſelves in him.

‖ Mark 6. 17. Luke 3. 19. 3 ‖ For Herod had apprehended John and bound him and put him in priſon, becauſe of Herodias, his brother's wife.

4 For John ſaid to him: it is not lawful for thee to have her.

‖ Infra 21. 26. 5 And when he would have put him to death, he feared the people: ‖ becauſe they eſteemed him as a prophet.

6 But on Herod's birth-day, the daughter of Herodias danced before them: and pleaſed Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk of him.

8 But ſhe being inſtructed before by her mother, ſaid: Give me here in a diſh the head of John the Baptiſt.

9 And the king was ſtruck ſad: yet becauſe of his oath, and for them that ſat with him at table, he commanded it to be given her.

10 And he ſent, and beheaded John in the priſon.

11 And his head was brought in a diſh: and it was given to the damſel, and ſhe brought it to her mother.

12 And his diſciples came and took the body, and buried it, and came and told Jeſus.

‖ Mark 6. 31. Luke 9. 10. John 6. 1. 13 ‖ Which when Jeſus had heard, he retired from thence by ſhip into a deſert

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CHAP. XIII. VER. 55. *His brethren.* Theſe were the children of *Mary* the wife of *Cleophas*, ſiſter to our Bleſſed Lady (St. *Mat.* xxviii. 56. St. *John* xix. 25. and therefore according to the uſual ſtile of the Scripture they were called *brethren*, that is, *near relations* to our Saviour.

CHAP. XIV. VER. 1. *Tetrarch.* This word, derived from the Greek, ſignifies one that rules over the fourth part of a kingdom: as *Herod* then ruled over *Galilee*, which was but the fourth part of the kingdom of his father.

place apart: and the people having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

15 And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the town, they may buy themselves victuals.

16 But Jesus said to them: They have no need to go: give you them to eat.

‖ John 6. 9. 17 They answered him: ‖ We have here but five loaves and two fishes.

18 He said to them: Bring them hither to me.

19 And when they had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes,

20 And they did all eat, and were filled. And they took up what remained, twelve baskets full of fragments.

21 And the number of them that had eaten, was five thousand men, besides women and children.

‖ Mark 6. 45. 22 ‖ And forthwith Jesus obliged his disciples to get up into the ship, and to go before him over the water, while he sent the multitude away.

‡ John 6. 15. Mark 6. 46. 23 And when he had dismissed the multitude, ‡ he went up into a mountain alone to pray. And when the evening was come he was there alone.

24 But the ship in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, he came to them walking upon the sea.

26 And when they saw him walking on the sea, they were troubled, saying: It is an apparition. And they cried out for fear.

27 And immediately Jesus spoke to them, saying: Be of good heart: It is I, be not afraid.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said: Come. And Peter going down out of the ship, walked upon the water to come to Jesus.

30 But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

31 And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And when they were come up into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying: Thou art truly the Son of God.

‖ Mark 6. 53. 34 ‖ And when they were gone over, they came into the country of Genesar.

35 And when the men of that place had knowledge of him, they sent out into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

CHAP. XV.

Christ reproves the Scribes. He cures the daughter of the woman of Chanaan: and many others: and feeds four thousand with seven loaves.

Mark 7. 1. THEN came to him from Jerusalem Scribes and Pharisees, saying:

‖ Mark 7. 5. 2 ‖ Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:

‖ Exod. 20. 12. Deut. 5. 16. Ephes. 6. 2. ‡ Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. 4 ‖ Honour thy father and mother: ‡ And he that shall curse father or mother, let him die the death.

5 But you say: Whosoever shall say to his father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

7 Ye hypocrites, well hath Isaias prophesied of you, saying:

‖ Isai. 29. 13. Mark 7. 6. 8 ‖ This people honoureth me with their lips: but their heart is far from me.

CHAP. XV. VER. 5. *The gift*, &c. That is, The offering that I shall make to God, shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves; by exempting children from giving any further assistance to their parents, if they once offered to the temple and the priests, that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns.

9 And in vain do they worſhip me, teaching doctrines and commandments of men.

10 And having called together the multitudes unto him, he ſaid to them: Hear ye and underſtand.

11 Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid to him: Doſt thou know that the Phariſees, when they heard this word, were ſcandalized?

‖ John 15.2. 13 But he anſwering, ſaid: ‖ Every plant which my heavenly Father hath not planted, ſhall be rooted up.

‡ Luke 6. 39. 14 Let them alone: ‡ they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

‖ Mark 7. 17. 15 ‖ And Peter anſwering, ſaid to him: Explain to us this parable.

16 But he ſaid: Are you alſo yet without underſtanding?

17 Do you not underſtand, that whatſoever entereth into the mouth, goeth into the belly, and is caſt out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and thoſe things defile a man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, blaſphemies.

20 Theſe are the things that defile a man. But to eat with unwaſhed hands doth not defile a man.

‖ Mark 7. 24. 21 ‖ And Jeſus went from thence, and departed into the confines of Tyre and Sidon.

22 And behold a woman of Chanaan who came out of thoſe parts, crying out, ſaid to him: Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly troubled by a devil.

23 But he anſwered her not a word. And his diſciples came and beſought him, ſaying: Send her away for ſhe crieth after us:

24 And he anſwering, ſaid: I was not ſent ‖ but to the ſheep that are loſt of the houſe of Iſrael. ‖ Supra 10. 6. John 10. 3

25 But ſhe came and worſhipped him, ſaying: Lord, help me.

26 But he anſwered, and ſaid: It is not good to take the bread of the children, and to caſt it to the dogs.

27 And ſhe ſaid: Yea, Lord: for the whelps alſo eat of the crumbs that fall from the table of their maſters.

28 Then Jeſus anſwering, ſaid to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

29 And when Jeſus had departed from thence, he came nigh the ſea of Galilee: and going up into a mountain he ſat there.

30 ‖ And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they caſt them down at his feet, and he healed them: ‖ Iſai. 35.5.

31 So that the multitudes wondered, ſeeing the dumb ſpeak, the lame walk, the blind ſee: and they glorified the God of Iſrael.

32 ‖ Then Jeſus called together his diſciples, and ſaid: I have compaſſion on the multitudes, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way. ‖ Mark 8.1.

33 And the diſciples ſay unto him: Whence then ſhould we have ſo many loaves in the deſert, as to fill ſo great a multitude?

34 And Jeſus ſaid to them: How many loaves have you? But they ſaid: Seven, and a few little fiſhes.

35 And he commanded the multitude to ſit down on the ground.

36 And taking the ſeven loaves and the

VER. 9. *Commandments of men.* The doctrines and commandments here reprehended are ſuch as are either contrary to the law of God (as that of neglecting parents, under pretence of giving to God) or at leaſt are frivolous, unprofitable, and no ways conducing to true piety, as that of often waſhing hands, *&c.* without regard to the purity of the heart. But as to the rules and ordinances of the holy church, touching faſts, feſtivals, *&c.* theſe are no ways repugnant to, but highly agreeable to God's holy word, and all chriſtian piety: neither are they to be counted among the *doctrines and commandments of men;* becauſe they proceed not from mere human authority; but from that which Chriſt has eſtabliſhed in his Church; whoſe paſtors he has commanded us to hear and obey, even as himſelf. St. *Luke* x. 16. St. *Matth.* xviii. 17.

VER. 11. *Not that which goeth in,* &c. No uncleanneſs in meat, nor any dirt contracted by eating it with unwaſhed hands, can defile the ſoul: but ſin alone; or a diſobedience of the heart to the ordinance and will of God. And thus when *Adam* took the forbidden fruit, it was not the apple, which entered into the mouth, but the diſobedience to the law of God which defiled him. The ſame is to be ſaid if a *Jew,* in the time of the old law, had eaten ſwine's fleſh; or a chriſtian convert, in the days of the Apoſtles, contrary to their ordinance, had eaten blood; or if any of the faithful at preſent ſhould tranſgreſs the ordinance of God's Church, by breaking the faſts: For in all theſe caſes the ſoul would be defiled; not indeed by that which goeth into the mouth; but by the diſobedience of the heart; in wilfully tranſgreſſing the ordinance of God, or of thoſe who have their authority from him.

fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.

37 And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men, beside children and women.

39 And having sent away the multitude, he took ship, and came into the coasts of Magedan.

CHAP. XVI.

Christ refuses to shew the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.

Mark 8. 11. AND there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven.

2 But he answered and said to them:

‖ Luke 12. 54 ‖ When it is evening, you say: It will be fair weather, for the sky is red.

3 And in the morning: To-day *there will be* a storm, for the sky is red and lowring.

4 You know then how to discern the face of the sky: and can you not know the

‖ Supra 12. 39. signs of the times? ‖ A wicked and adulte-

‡ Jonas 2. 1. rous generation seeketh after a sign: and a sign shall not be given it, ‡ but the sign of Jonas the prophet. And he left them and went away.

5 And when his disciples were come over the water, they had forgotten to take bread.

‖ Mark 8. 15. Luke 12. 1. 6 And he said to them: ‖ Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 But they thought within themselves, saying: Because we have taken no bread.

8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, because you have no bread?

9 Do you not yet understand, neither do you remember ‡ the five loaves among the five thousand men, and how many baskets you took up?

‡ Supra 14. 17. John 6. 9.

10 ‖ Nor the seven loaves, among the four thousand men, and how many baskets you took up?

‖ Supra 15. 34.

11 Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees, and of the Sadducees?

12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ‖ And Jesus came into the confines of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?

‖ Mark 8. 27.

14 And they said: ‖ Some *say that thou art* John the Baptist, and others Elias, and others Jeremias, or one of the prophets,

‖ Mark 8. 28. Luke 19. 9.

15 Jesus saith to them: But whom do you say that I am?

16 Simon Peter answering said: ‡ Thou art Christ the Son of the living God.

‡ John 6. 70.

17 And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

18 ‖ And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

‖ John 12. 42.

19 ‡ And I will give to thee the keys of the kingdom of heaven. ‖ And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

‡ Isai. 22. 22. ‖ John 20. 23.

20 Then he charged his disciples, that they should tell no one that he was Jesus the Christ.

CHAP. XVI. VER. 18. *Thou art Peter*, &c. As St. *Peter*, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompence of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: *viz.* That he, to whom he had already given the name of *Peter*, signifying a *rock*, St. *John* 1. 42. should be a *rock* indeed, of invincible strength, for the support of the building of the church; in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler and governor; and should have accordingly all fullness of ecclesiastical power, signified by the keys of the kingdom of heaven.

Ibid. *Upon this rock*, &c. The words of Christ to *Peter*, spoken in the vulgar language of the *Jews* which our Lord made use of, were the same as if he had said in *English*, *Thou art a Rock, and upon this rock* I *will build my church*. So that, by the plain course of the words, *Peter* is here declared to be the rock, upon which the church was to be built: Christ himself being both the principal foundation and founder of the same. Where also note, that Christ by building his house, that is, his church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, St. *Matt.* vii. 24. 25.

Ibid. *The gates of hell*, &c. That is, the powers of darkness, and whatever satan can do, either by himself, or his agents. For as the church is here likened to a house, or fortress, built on a rock; so the adverse powers are likened to a contrary house or fortress, the gates of which, *i. e.* the whole strength, and all the efforts it can make, will never be able to prevail over the city or church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the church of Christ.

VER. 19. *Loose on earth.* The loosing the bands of temporal punishments due to sins, is called an indulgence: the power of which is here granted.

21 From that time forth Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and the Scribes and the chief priests, and be put to death, and the third day rise again.

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee.

‖ Mark 8. 33. 23 But he turning, said to Peter: ‖ Go after me, satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men.

‖ Supra 10. 38. Luke 9. 23. & 14. 27. 24 Then Jesus said to his disciples: ‖ If any man will come after me, let him deny himself, and take up his cross, and follow me.

‡ Luke 17. 33. John 12. 25. 25 ‡ For whosoever will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26 For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

‡ Acts 17. 31. Rom. 2. 6. 27 For the Son of man shall come in the glory of his Father with his Angels: ‡ and then will he render to every man according to his works.

‖ Mark 8. 39. Luke 9. 28. 28 Amen I say to you, ‖ there are some of them standing here, who shall not taste death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

The transfiguration of Christ: He cures the lunatick child, foretels his passion: and pays the didrachma.

Mark 9. 1. Luke 9. 28. AND after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3 And behold there appeared to them Moses and Elias talking with him.

4 Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshadowed them. ‖ And behold a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. ‖ Supra 3. 17. 2 Pet. 1. 17.

6 And the disciples hearing, fell upon their face, and were very much afraid.

7 And Jesus came and touched them: and said to them: Arise, and be not afraid.

8 And when they lifted up their eyes, they saw no man but only Jesus.

9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

10 And his disciples asked him, saying: ‖ Why then do the Scribes say that Elias must come first? ‖ Mark 9. 10.

‡ Mal. 4. 5. 11 But ‡ he answering, said to them: Elias indeed shall come, and restore all things.

‖ Supra 11. 14. ‡ Supra 14. 10. 12 But I say to you, ‖ that Elias is already come, and they knew him not, ‡ but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them.

13 Then the disciples understood that he had spoken to them of John the Baptist.

‖ Mark 9. 16. Luke 9. 38. 14 ‖ And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord have pity on my son, for he is lunatick, and suffereth much: for he falleth often into the fire, and often into the water.

15 And I brought him to thy disciples, and they could not cure him.

16 Then Jesus answered, and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

17 And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

18 Then came the disciples to Jesus secretly, and said: Why could not we cast him out?

‖ Luke 17. 6. 19 Jesus said to them: Because of your unbelief. ‖ For amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain: Remove from hence to yonder place, and it shall remove, and nothing shall be impossible to you.

VER. 22. *And Peter taking him.* That is, taking him aside, out of a tender love, respect and zeal for his Lord and Master's honour, began to expostulate with him, as it were to rebuke him, saying, Lord, far be it from thee to suffer death: but the Lord said to Peter, ver. 23. *Go after me satan.* These words may signify, begone from me; but the holy Fathers expound them otherwise, that is, *come after me*, or *follow me*; and by these words the Lord would have Peter to follow him in his suffering, and not to oppose the divine will by contradiction; for the word *satan* means in Hebrew an *adversary*, or one that opposes.

CHAP. XVII. VER. 19. *As a grain of mustard-seed.* That is, a perfect faith; which in its properties, and its fruits, resembles the grain of mustard-seed, in the parable, chap. xii. 31.

20 But this kind is not caſt out but by prayer and faſting.

21 And while they abode together in Galilee, Jeſus ſaid to them: || The Son of man ſhall be betrayed into the hands of men:

|| Infra 20. 18. Mark 9. 30. Luke 9. 44.

22 And they ſhall kill him, and the third day he ſhall riſe again. And they were troubled exceedingly.

23 And when they were come to Capharnaum they that received the didrachmas, came to Peter, and ſaid to him: Doth not your maſter pay the didrachma?

24 He ſaid: Yes. And when he was come into the houſe, Jeſus prevented him, ſaying: What is thy opinion, Simon? Of whom do the kings of the earth take tribute or cuſtom? of their own children, or of ſtrangers?

25 And he ſaid: Of ſtrangers. Jeſus ſaid to him: Then the children are free.

26 But that we may not ſcandalize them, go thou to the ſea, and caſt in a hook: and that fiſh which ſhall firſt come up, take: and when thou haſt opened its mouth, thou ſhalt find a ſtater: take that, and give it to them for me and thee.

CHAP. XVIII.

Chriſt teaches humility, to beware of ſcandal, and to flee the occaſions of ſin: to denounce to the church incorrigible ſinners, and to look upon ſuch as refuſe to hear the church as heathens. He promiſes to his diſciples the power of binding and looſing: and that he will be in the midſt of their aſſemblies. No forgiveneſs for them that will not forgive.

Mark 9. 33. Luke 9. 46.

AT that hour the diſciples came to Jeſus, ſaying: Who, thinkeſt thou is the greateſt in the kingdom of heaven?

|| Infra 19. 14.

2 || And Jeſus calling unto him a little child, ſet him in the midſt of them,

‡ 1 Cor. 14. 20.

3 And ſaid: Amen I ſay unto you, ‡ unleſs you be converted, and become as little children, you ſhall not enter into the kingdom of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, he is the greateſt in the kingdom of heaven.

5 And he that ſhall receive one ſuch little child in my name, receiveth me.

|| Mark 9. 41. Luke 17. 2.

6 || But he that ſhall ſcandalize one of theſe little ones that believe in me, it were better for him that a mill-ſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

7 Wo to the world becauſe of ſcandals. For it muſt needs be that ſcandals come: nevertheleſs wo to that man by whom the ſcandal cometh.

8 || And if thy hand, or thy foot ſcandalize thee, cut it off, and caſt it from thee. It is better for thee to enter into life maimed or lame, than having two hands or two feet, to be caſt into everlaſting fire.

|| Supra 5. 30. Mark 9. 42.

9 And if thy eye ſcandalize thee, pluck it out, and caſt it from thee. It is better for thee with one eye to enter into life, than having two eyes to be caſt into hell fire.

10 Take heed that you deſpiſe not one of theſe little ones: for I ſay to you, || that their Angels in heaven always ſee the face of my Father who is in heaven.

|| Pſal. 33. 8.

‡ Luke 19. 10.

11 ‡ For the Son of man is come to ſave that which was loſt.

|| Luke 15. 4.

12 || What think you? If a man have a hundred ſheep, and one of them ſhould go aſtray; doth he not leave the ninety-nine in the mountains, and goeth to ſeek that which is gone aſtray?

13 And if it be ſo that he find it, amen I ſay to you, he rejoiceth more for that than for the ninety-nine that went not aſtray.

14 Even ſo it is not the will of your Father, who is in heaven, that one of theſe little ones ſhould periſh.

|| Lev. 19. 17. Eccli. 19. 13. Luke 17. 3. James 5. 19.

15 || But if thy brother ſhall offend againſt thee, go, and reprove him between thee and him alone. If he ſhall hear thee, thou ſhalt gain thy brother.

‡ Deut 19. 15. John 8. 17. 2 Cor. 13. 1. Hebr. 10. 28.

16 But if he will not hear thee, take with thee one or two more, ‡ that in the mouth of two or three witneſſes every word may ſtand.

|| 1 Cor. 5. 9. 2 Theſ. 3. 14.

17 || And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican.

‡ John 20. 23.

18 ‡ Amen I ſay to you, whatſoever you ſhall bind upon earth, ſhall be bound alſo in heaven: and whatſoever you ſhall looſe upon earth, ſhall be looſed alſo in heaven.

19 Again I ſay to you, that if two of you ſhall agree upon earth, concerning anything whatſoever they ſhall aſk, it ſhall be done for them by my Father who is in heaven.

VER, 23. *The didrachmas.* A *didrachma* was half a *ſickle*, or half a *ſtater*; that is about 15d. Engliſh: which was a tax laid upon every head for the ſervice of the temple.

CHAP. XVIII. VER. 6. *Shall ſcandalize.* That is, ſhall put a ſtumbling-block in their way, and cauſe them to fall into ſin.

VER. 7. *It muſt needs be*, &c. Viz. conſidering the wickedneſs and corruption of the world.

VER. 8. *Scandalize thee.* That is, cauſe thee to offend.

20 For where there are two or three gathered together in my name, there am I in the midſt of them.

21 Then Peter came unto him, and ſaid: ‖ Lord, how often ſhall my brother offend againſt me, and I forgive him? till ſeven times? ‖ Luke 17. 4.

22 Jeſus ſaid to him: I ſay not to thee, till ſeven times; but till ſeventy times ſeven?

23 Therefore is the kingdom of heaven likened to a king, who would take an account of his ſervants.

24 And when he had begun to take the account, one was brought to him, that owed him ten thouſand talents.

25 And as he had not wherewith to pay it, his lord commanded that he ſhould be ſold, and his wife and children and all that he had, and payment to be made.

26 But that ſervant falling down, beſought him, ſaying: Have patience with me, and I will pay thee all.

27 And the lord of that ſervant being moved with compaſſion, let him go and forgave him the debt.

28 But when that ſervant was gone out, he found one of his fellow-ſervants that owed him a hundred pence: and laying hold of him, he throttled him, ſaying: Pay what thou oweſt.

29 And his fellow-ſervant falling down, beſought him, ſaying: Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 Now his fellow-ſervants ſeeing what was done, were very much grieved, and they came, and told their lord all that was done.

32 Then his lord called him: and ſaid to him: Thou wicked ſervant, I forgave thee all the debt, becauſe thou beſoughteſt me.

33 Shouldſt not thou then have had compaſſion alſo on thy fellow-ſervant, even as I had compaſſion on thee?

34 And his lord being angry, delivered him to the torturers until he ſhould pay all the debt.

35 So alſo ſhall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

CHAP. XIX.

Chriſt declares matrimony to be indiſſoluble: he recommends the making one's ſelf an eunuch for the kingdom of heaven; and parting with all things for him. He ſhews the danger of riches, and the reward of leaving all to follow him.

AND it came to paſs when Jeſus had ended theſe words, he departed from Galilee, ‖ and came into the confines of Judea beyond the Jordan. ‖ Mark 10. 1.

2 And great multitudes followed him; and he healed them there.

3 ‖ And the Phariſees came to him tempting him, and ſaying: Is it lawful for a man to put away his wife for every cauſe? ‖ Mark 10. 2.

4 And he anſwered, and ſaid to them: Have ye not read, that he ‖ who made man in the beginning, made them male and female? And he ſaid: ‖ Gen. 1. 27.

5 ‡ For this cauſe, ſhall a man leave father and mother, and ſhall cleave unto his wife, and they two ſhall be in one fleſh. ‡ Gen. 2. 24. 1 Cor. 6. 16. Ephef 5. 31.

6 Wherefore they are no more two, but one fleſh. What therefore God hath joined together, let not man put aſunder.

7 They ſay to him: ‖ Why then did Moſes command to give a bill of divorce, and to put away? ‖ Deut. 24. 1.

8 He ſaith to them: Moſes becauſe of the hardneſs of your hearts permitted you to put away your wives: but from the beginning it was not ſo.

9 ‖ And I ſay to you, whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery; and he who ſhall marry her that is put away, committeth adultery. ‖ Supra 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 10.

10 His diſciples ſay unto him: If the caſe of a man with his wife be ſo, it is not good to marry.

11 He ſaid to them: All receive not this word, but they to whom it is given.

12 For there are eunuchs, who were born

VER. 20. *There am I in the midſt of them.* This is underſtood of ſuch aſſemblies only, as are gathered in the name and authority of Chriſt; and in unity of the church of Chriſt. St. *Cyprian de Unitate Eccleſiæ.*

VER. 24. *Talents.* A talent was ſeven hundred and fifty ounces of ſilver, which at the rate of five ſhillings to the ounce is a hundred and eighty ſeven pounds ten ſhillings ſterling.

VER. 28. *Pence.* The Roman-penny was the eighth part of an ounce, that is about ſeven pence halfpenny Engliſh.

CHAP. XIX. VER. 9. *Except it be,* &c. In the caſe of fornication, that is, of adultery, the wife may be put away: but even then the huſband cannot marry another as long as the wife is living.

VER. 11. *All receive not this word.* That is, All receive not the gift of living ſingly and chaſtely unleſs they pray for the grace of God to enable them to live ſo, and for ſome it may be neceſſary to that end to faſt as well as pray: and to thoſe it is given from above.

VER. 12. *There are eunuchs who have made themſelves eunuchs for the kingdom of heaven.* This text is not to be taken in the literal ſenſe; but means, that there are ſuch, who have taken a firm and commendable reſolution of leading a ſingle and chaſte life in order to ſerve God in a more perfect ſtate than thoſe who marry: as St. Paul clearly ſhews, 1. Cor. chap. vii. ver. 37. 38.

so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive *it*, let him receive *it*.

‖ Mark 10. 13 Luke 18.15. 13 ‖ Then were little children presented to him, that he should lay his hands upon them and pray. And the disciples rebuked them.

14 But Jesus said to them: ‖ Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.

‖ Supra 18. 3. 15 And when he had laid his hands upon them, he departed thence.

16 And behold one came and said to him: Good master, what good shall I do that I may have life everlasting?

17 And he said to him: why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.

18 He saith to him: Which? And Jesus said: ‖ Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

‖ Exod. 20. 13. 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith to him: All these have I kept from my youth, what is yet wanting to me?

21 Jesus saith to him: If thou wilt be perfect go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And when the young man had heard this word, he went away sorrowful: for he had great possessions.

23 Then Jesus said to his disciples: Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25 And when the disciples had heard this they wondered very much, saying: Who then can be saved?

26 And Jesus beholding said to them: With men this is impossible: but with God all things are possible.

27 Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

28 And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

29 And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred-fold, and shall possess life everlasting.

‖ Infra 20. 16. Mark 10. 31. Luke 13 30. 30 ‖ But many that are first, shall be last: and the last shall be first.

CHAP. XX.

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

THE kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And he said to them: Go you also into my vineyard, and I will give you what shall be just.

5 And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner.

6 But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

7 They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

8 And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

9 When therefore they came, who had come about the eleventh hour, they received every man a penny.

10 But when the first also came, they thought that they should have received more: and they likewise received every man a penny.

11 And when they received *it* they murmured against the master of the house,

12 Saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

13 But he answering one of them, said, Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take what is thine, and go thy way: I will also give to this last even as to thee.

15 Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?

|| Supra 19. 30. Mark 10. 31 Luke 13 30.

16 || So shall the last be first, and the first last. For many are called, but few chosen.

17 And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them:

18 Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and to the Scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to be mocked, and to be scourged, and to be crucified, and the third day he shall rise again.

|| Mark 10. 35.

20 || Then came to him the mother of the sons of Zebedee with her sons, worshipping and desiring something of him.

21 And he said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22 But Jesus answered, and said: You know not what you ask. Can you drink of the chalice that I shall drink? They say to him: We can.

23 He saith to them: Of my chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father.

¶ Mark 10. 41.

24 || And when the ten heard it, they were moved with indignation against the two brethren.

‡ Luke 22. 25.

25 ‡ But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them.

26 It shall not be so among you; but whosoever will be the greater among you, let him be your minister:

27 And he who would be the first among you, shall be your servant.

Phil. 2. 7.

28 || Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many.

† Mark 10. 46. Luke 18. 35.

29 † And when they went out from Jericho, a great multitude followed him.

30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, son of David, have mercy on us.

31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, son of David, have mercy on us.

32 And Jesus stood still and called them, and said: What will ye that I should do to you?

33 They say to him: Lord, that our eyes may be opened..

34 And Jesus having compassion on them, touched their eyes. And immediately they received sight, and followed him

CHAP. XXI.

Christ rides into Jerusalem upon an ass: he casts the buyers and sellers out of the temple: curses the fig-tree: and puts to silence the priests and Scribes.

AND when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, Mark 11. 1. Luke 19. 29.

2 Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose *them* and bring *them* to me.

3 And if any man shall say any thing to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

4 Now all this was done that the word might be fulfilled which was spoken by the prophet, saying:

|| Isai. 62. 11. Zach. 9. 9. John 12. 15.

5 || Tell ye the daughter of Sion: Behold, thy king cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke.

6 And the disciples going, did as Jesus commanded them.

7 And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon.

8 And a very great multitude spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way:

|| Psal. 117. 26. Mark 11. 10. Luke 19. 38.

9 And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: || Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

10 And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

11 And the people said: This is Jesus the prophet, from Nazareth of Galilee.

|| Mark 11. 15. Luke 19 45 John 2. 14

12 || And Jesus went into the temple of God, and cast out all who were selling, and buying in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves.

13 And he saith to them: It is written:

CHAP. XX. VER. 15. *What I will.* Viz. with my own, and in matters that depend on my own bounty.

‡ Isai. 56. 7. Jer. 7. 11. Luke 19. 46. ‡ My house shall be called the house of prayer: but you have made it a den of thieves.

14 And the blind, and the lame came to him in the temple: and he healed them.

15 And when the chief priests and the Scribes saw the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David: they were moved with indignation.

16 And said to him: Hearest thou what these say? And Jesus said to them: Yea, § Psal. 8. 3. have you never read: ‖ Out of the mouth of infants and of sucklings thou hast perfected praise?

17 And leaving them he went out of the city into Bethania: and remained there.

18 And in the morning as he returned into the city, he was hungry.

‖ Mark 11. 13. 19 ‖ And seeing a fig-tree by the way-side, he came to it: and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away.

‡ Mark 11. 20. 20 ‡ And the disciples seeing it wondered, saying: How is it presently withered away?

21 And Jesus answering, said to them: Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

‖ Supra 7. 7. Mark 11. 24. John 14. 13. 16. 23. 22 ‖ And all things whatsoever you shall ask in prayer believing, you shall receive.

23 And when he was come into the temple, the chief-priests and ancients of the people came to him as he was teaching, and ‡ Mark 11. 28. Luke 20. 2. said: ‡ By what authority dost thou these things? and who gave thee this authority?

24 Jesus answering said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

25 The baptism of John whence was it? from heaven or from men? But they thought within themselves, saying:

26 If we shall say, From heaven, he will say to us: Why then did not you believe him? But if we shall say, From men, we are ‖ Supra 14. 5. afraid of the multitude: ‖ for all held John as a prophet.

27 And answering Jesus, they said: We know not. And he said to them: Neither do I tell you by what authority I do these things.

28 But what think you? A certain man had two sons, and coming to the first, he said: Son, go work to-day in my vineyard.

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went.

30 And coming to the other, he said in like manner. And he answering, said: I go, sir. And he went not.

31 Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

32 For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.

‖ Isai. 5. 1. Jerem. 2. 21. Mark 12. 1. Luke 20. 9. 33 Hear ye another parable: ‖ There was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen: and went into a strange country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen having laid hold of his servants, they beat one, they killed another, and another they stoned,

36 Again he sent other servants more than the former: and they did to them in like manner.

37 And last of all he sent to them his son, saying: They will reverence my son.

‖ Infra 26. 3. & 27. 2. John 11. 53. 38 But when the husbandmen saw the son, they said among themselves ‖ This is the heir, come, let us kill him, and we shall have his inheritance.

39 And taking him they cast him forth out of the vineyard, and killed him.

40 When the lord therefore of the vineyard shall come, what will he do to those husbandmen?

41 They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42 Jesus saith to them: Have you never read in the Scriptures: ‖ The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes,

‖ Psal. 117. 22. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

43 Therefore I say to you, the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they understood that he spoke of them.

46 And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

CHAP. XXII.

The parable of the marriage feast: Christ orders tribute to be paid to Cæsar: he confutes the Sadducees: shews which is the first commandment in the law: and puzzles the Pharisees.

A. D. 33. AND Jesus answered, and spoke to them again in parables, saying:

‖ Luke 14. 16. Apoc. 19. 9. 2 ‖ The kingdom of heaven is like to a man being a king, who made a marriage for his son.

3 And he sent his servants, to call them that were invited to the marriage: and they would not come.

4 Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding.

5 But they neglected, and went their ways, one to his farm, and another to his merchandize.

6 And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7 But when the king heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8 Then he saith to his servants: The wedding indeed is ready, but they that were invited, were not worthy.

9 Go ye therefore into the high-ways, and as many as you shall find, invite to the wedding.

10 And his servants going out into the high-ways, gathered together all that they found, both bad and good: and the wedding was filled with guests.

11 And the king went in to see the guests: and he saw there a man who had not on a wedding-garment.

12 And he saith to him: Friend, how camest thou in hither not having a wedding-garment? But he was silent.

13 Then the king said to the waiters: ‖ Having bound his hands and feet, cast him into the exterior darkness: there shall be weeping and gnashing of teeth.

‖ Supra 8. 12 & 13 4. Infra 25. 30.

14 For many are called, but few are chosen.

15 ‖ Then the Pharisees going away, consulted among themselves how to ensnare him in *his* speech. ‖ Mark 12. 13. Luke 20. 20.

16 And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teacheth the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men.

17 Tell us therefore what dost thou think, is it lawful to give tribute to Cæsar, or not?

18 But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

19 Shew me the coin of the tribute. And they offered him a penny.

20 And Jesus saith to them: Whose image and inscription is this?

21 They say to him: Cæsar's. Then he saith to them: ‖ Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's. ‖ Rom. 13. 7.

22 And when they heard *this* they wondered, and leaving him went their way.

23 The same day the Sadducees came to him, who say ‖ there is no resurrection: and asked him, ‖ Acts 23. 6.

24 Saying: Master, Moses said: ‡ If a man die having no son, his brother shall marry his wife, and raise up issue to his brother. ‡ Deut. 25. 5. Mark 12. 19. Luke 20. 28.

25 Now there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother.

26 In like manner the second, and the third, and so on to the seventh.

27 And last of all the woman died also.

28 At the resurrection therefore whose wife shall she be of the seven? for they all had her.

29 And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they shall neither marry, nor be given in marriage: but shall be as the angels of God in heaven.

31 But as touching the resurrection of the dead, have you not read that which was spoken by God, saying to you:

32 ‖ I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. ‖ Exod. 3. 6.

33 And when the multitudes heard *this*, they were in admiration at his doctrine.

34 And when the Pharisees heard that

CHAP. XXII. VER. 16. *The Herodians.* That is, some that belonged to Herod, and that joined with him in standing up for the necessity of paying tribute to Cæsar, that is, to the Roman emperor. Some are of opinion that there was a sect among the Jews called Herodians, from their maintaining that Herod was the Messias.

he had silenced the Sadducees, they came together:

35 ‖ And one of them, a doctor of the law, asked him, tempting him:

‖ Mark 12. 28. Luke 10 25.

36 Master, which is the great commandment in the law?

37 Jesus said to him: † Thou shalt love the Lord thy God with thy whole heart,

† Deut. 6. 5.

d with thy whole soul, and with thy ole mind.

38 This is the greatest and first commandment.

39 And the second is like to this: ‖ Thou shalt love thy neighbour as thy self.

‖ Lev. 19. 18. Mark 12. 31.

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together Jesus asked them,

42 † Saying: What think you of Christ? whose son is he? They say to him: David's.

‖ Luke 20. 41.

43 He saith to them: ‖ How then doth David in spirit call him Lord: saying:

† Psal. 109. 1.

44 † The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy foot-stool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

CHAP. XXIII.

Christ admonishes the people to follow the good doctrine, not the bad example of the Scribes and Pharisees: he warns his disciples not to imitate their ambition: and denounces divers woes against them for their hypocrisy and blindness.

THEN Jesus spoke to the multitude and to his disciples,

‖ 2 Esdr. 8. 4.

2 Saying: ‖ The Scribes and the Pharisees have sitten on the chair of Moses.

3 All therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not.

‖ Luke 11. 46. Acts 15 10.

4 ‖ For they bind heavy and insupportable burdens: and lay them on mens shoulders: but with a finger of their own they will not move them.

‖ Num. 15. 38. Deut. 6. 8. & 22. 12.

5 And all their works they do for to be seen of men: ‖ For they make their phylacteries broad and enlarge their fringes.

† Mark 12. 39. Luke 11. 43 & 20. 46.

6 † And they love the first places at feasts, and the first chairs in the synagogues.

7 And salutations in the market-place, and to be called by men, Rabbi.

‖ James 3 1.

8 ‖ But be not you called Rabbi. For one is your master, and all you are brethren.

† Malac 1. 6.

9 † And call none your father upon earth: for one is your father, who is in heaven.

10 Neither be ye called masters: for one is your master, Christ.

11 He that is the greatest among you shall be your servant.

‖ Luke 14. 11 & 18. 14.

12 ‖ And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted.

13 But wo to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men: for you go not in your selves: and those that are going in, you suffer not to enter.

‖ Mark 12. 40. Luke 20. 47.

14 Wo to you Scribes and Pharisees, hypocrites: ‖ because you devour the houses of widows, making long prayers: therefore you shall receive the greater judgment.

15 Wo to you Scribes and Pharisees, hypocrites: because you go round about sea and land to make one proselyte: and when he is made, you make him the child of hell twofold more than yourselves.

16 Wo to you blind guides, who say: Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is a debtor.

17 Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is a debtor.

19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whosoever therefore sweareth by the the altar, sweareth by it, and by all things that are upon it:

21 And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it.

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

CHAP. XXIII. VER. 5. *Phylacteries*, i. e. Parchments, on which they wrote the ten commandments, and carried them on their foreheads before their eyes: which the Pharisees affected to wear broader than other men; so to seem more zealous for the law.

VER. 9. 10. *Call none your father——Neither be ye called masters*, &c. The meaning is, that our Father in heaven is incomparably more to be regarded, than any father upon earth: and no master to be followed, who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers, (1 *Cor* iv. 15.) and for our masters and teachers.

23 ‖ Wo to you Scribes and Phariſees, hypocrites: who pay tithe of mint, and aniſe, and cummin, and have let alone the weightier things of the law, ‡ judgment, and mercy, and faith. Theſe things you ought to have done, and not to leave thoſe others undone.

‖ Luke 11. 42.
‡ Mich. 6. 8. Zach. 7. 9.

24 Blind guides, who ſtrain out a knat, and ſwallow a camel.

25 Wo to you Scribes and Phariſees, hypocrites: becauſe you make clean the outſide of the cup and of the diſh: but within you are full of extortion and uncleanneſs.

26 Thou blind Phariſee, firſt make clean the inſide of the cup and of the diſh, that the outſide may become clean.

27 Wo to you Scribes and Phariſees, hypocrites: becauſe you are like to whited ſepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthineſs.

28 So you alſo outwardly indeed appear to men juſt: but within you are full of hypocriſy and iniquity.

29 Wo to you Scribes and Phariſees, hypocrites, who build the ſepulchres of the prophets, and adorn the monuments of the juſt,

30 And ſay: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore you are witneſſes againſt yourſelves, that you are the ſons of them who killed the prophets.

32 Fill ye up then the meaſure of your fathers.

‖ Supra 3. 7. 33 ‖ You ſerpents, generation of vipers, how will you eſcape the judgment of hell?

34 Therefore behold I ſend to you prophets, and wiſe men, and Scribes: and ſome of them you will put to death, and crucify, and ſome you will ſcourge in your ſynagogues, and perſecute them from city to city:

35 That upon you may come all the juſt blood, that hath been ſhed upon the earth, ‖ from the blood of Abel the juſt, even unto the blood of ‡ Zacharias the ſon of Barachias, whom you killed between the temple and the altar.

‖ Gen. 4. 8. Heb. 11. 4.
‡ 2 Par. 24. 22.

36 Amen I ſay to you all theſe things ſhall come upon this generation.

37 ‖ O Jeruſalem, Jeruſalem, thou that killeſt the prophets and ſtoneſt them that are ſent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldeſt not?

‖ Luke 13. 34.

38 Behold your houſe ſhall be left to you deſolate.

39 For I ſay to you, you ſhall not ſee me henceforth till you ſay: Bleſſed is he that cometh in the name of the Lord.

CHAP. XXIV.

Chriſt foretels the deſtruction of the temple: with the ſigns that ſhall come before it, and before the laſt judgment. We muſt always watch.

AND Jeſus being come out of the temple, went away. And his diſciples came to ſhew him the buildings of the temple.

Mark 13. 1. Luke 21. 5.

2 And he anſwering, ſaid to them: Do you ſee all theſe things? Amen I ſay to you, ‖ there ſhall not be left here a ſtone upon a ſtone that ſhall not be thrown down.

‖ Luke 19. 44.

3 And as he was ſitting on mount Olivet, the diſciples came to him privately, ſaying: Tell us, when ſhall theſe things be? and what ſhall be the ſign of thy coming, and of the conſummation of the world?

4 And Jeſus anſwering ſaid to them: ‖ Take heed that no man ſeduce you:

‖ Epheſ. 5. 6. Coloſſ. 2. 18.

5 For many will come in my name, ſaying, I am Chriſt: and they will ſeduce many.

6 And you ſhall hear of wars, and rumours of wars. See that ye be not troubled. For theſe things muſt come to paſs, but the end is not yet.

7 For nation ſhall riſe againſt nation, and kingdom againſt kingdom, and there ſhall be peſtilences, and famines, and earthquakes in places.

8 Now all theſe are the beginnings of ſorrows.

9 ‖ Then ſhall they deliver you up to be afflicted, and ſhall put you to death: and you ſhall be hated by all nations for my name's ſake.

‖ Supra 10. 17. Luke 21. 12. John 15. 20. & 16. 2.

VER. 29. *Build the ſepulchres*, &c. This is not blamed, as if it were in itſelf evil to build or adorn the monuments of the prophets: but the hypocriſy of the Phariſees is here taxed; who, whilſt they pretended to honour the memory of the prophets, were perſecuting even unto death the Lord of the prophets.

VER. 35. *That upon you may come*, &c. Not that they ſhould ſuffer more than their own ſins juſtly deſerved; but that the juſtice of God ſhould now fall upon them with ſuch a final vengeance, once for all, as might comprize all the different kinds of judgments and puniſhments, that had at any time before been inflicted for the ſhedding of juſt blood.

10 And then ſhall many be ſcandalized, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall riſe, and ſhall ſeduce many.

12 And becauſe iniquity hath abounded, the charity of many ſhall grow cold.

13 But he that ſhall perſevere to the end, he ſhall be ſaved.

14 And this Goſpel of the kingdom ſhall be preached in the whole world, for a teſtimony to all nations, and then ſhall the conſummation come.

‖ Mark 13. 14. Luke 21. 20. ‡ Dan. 9. 27. 15 ‖ When therefore you ſhall ſee the abomination of deſolation, which was ſpoken of by ‡ Daniel the prophet, ſtanding in the holy place: he that readeth, let him underſtand.

16 Then let thoſe that are in Judea flee to the mountains:

17 And he that is on the houſe top, let him not come down to take any thing out of his houſe:

18 And he that is in the field, let him not go back to take his coat.

19 And wo to them that are with child, and that give ſuck in thoſe days.

‖ Acts 1. 12. 20 But pray that your flight be not in the winter, or on the ‖ ſabbath.

21 For there ſhall be then great tribulation, ſuch as hath not been from the beginning of the world until now, neither ſhall be.

22 And unleſs thoſe days had been ſhortened, there ſhould no fleſh be ſaved: but for the ſake of the elect thoſe days ſhall be ſhortened.

‖ Mark 13. 21. Luke 17. 23. 23 ‖ Then if any man ſhall ſay to you: Lo here is Chriſt, or there: do not believe him.

24 For there ſhall ariſe falſe chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch as to deceive (if it were poſſible) even the elect.

25 Behold I have told it to you before hand.

26 If therefore they ſhall ſay to you: Behold he is in the deſert: go ye not out: Behold *he is* in the cloſets, believe it not.

27 For as the lightning cometh out of the eaſt, and appeareth even unto the weſt: ſo ſhall alſo the coming of the Son of man be.

‖ Luke 17. 37. 28 ‖ Whereſoever the body ſhall be, there ſhall the eagles alſo be gathered together.

29 ‡ And immediately after the tribulation of thoſe days, the ſun ſhall be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be moved:

‡ Iſai. 13. 10. Ezech. 32. 7. Joel 2. 10. & 3. 15. Mark 13. 24. Luke 21. 25.

30 And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn: ‖ and they ſhall ſee the Son of man coming in the clouds of heaven with great power and majeſty.

‖ Apoc. 1. 7.

‡ 1 Cor. 15. 54. 1 Theſ. 4. 11. 31 ‡ And he ſhall ſend his angels with a trumpet, and a great voice: and they ſhall gather together his elect from the four winds, from the fartheſt parts of the heavens to the utmoſt bounds of them.

32 Now learn a parable from the fig-tree: when its branch is now tender, and the leaves come forth, you know that ſummer is nigh.

33 So alſo you, when you ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Amen I ſay to you, this generation ſhall not paſs, till all theſe things be done.

‖ Mark 13. 31. 35 ‖ Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

36 But of that day and hour no one knoweth, no not the Angels of heaven, but the Father alone.

‖ Gen. 7. 7. Luke 17. 26. 37 ‖ And as it was in the days of Noe, ſo ſhall alſo the coming of the Son of man be.

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And they knew not till the flood came, and took them all away: ſo ſhall alſo the coming of the Son of man be.

40 Then ſhall two be in the field: the one ſhall be taken, and the other ſhall be left.

41 Two women ſhall be grinding at the mill: the one ſhall be taken, and the other ſhall be left.

42 Watch ye therefore, becauſe you know not at what hour your Lord will come.

‖ Mark 13. 33. Luke 12. 39. 43 But this know ye, ‖ that if the maſter of the houſe knew at what hour the thief would come, he would certainly watch, and would not ſuffer his houſe to be broken open.

44 Wherefore be you alſo ready, becauſe at what hour you know not, the Son of man will come.

CHAP. XXIV. VER. 28. *Whereſoever*, &c. The coming of Chriſt ſhall be ſudden, and manifeſt to all the world, like lightning: and whereſoever he ſhall come, thither ſhall all mankind be gathered to him, as eagles are gathered about a dead body.

VER. 29. *The ſtars*. Or flaming meteors reſembling ſtars.

VER. 30. *The ſign*. &c. The croſs of Chriſt.

VER. 35. *Shall paſs away*: Becauſe they ſhall be changed at the end of the world into a new heaven and new earth.

45 Who, thinkeſt thou, is a faithful and wiſe ſervant, whom his lord hath ſet over his family, to give them meat in ſeaſon?

‖ Apoc. 16. 15. 46 ‖ Bleſſed is that ſervant, whom, when his lord ſhall come, he ſhall find ſo doing.

47 Amen I ſay to you, he ſhall ſet him over all his goods.

48 But if that evil ſervant ſhall ſay in his heart: My lord is long a coming:

49 And ſhall begin to ſtrike his fellow-ſervants, and ſhall eat, and drink with drunkards.

50 The lord of that ſervant ſhall come in a day that he expecteth not, and in an hour that he knoweth not:

‖ Supra 13. 42. Infra 25. 30. 51 And ſhall ſeparate him, and appoint his portion with the hypocrites. ‖ There ſhall be weeping and gnaſhing of teeth.

CHAP. XXV.

The parable of the ten virgins, and of the talents: the deſcription of the laſt judgment.

THEN ſhall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.

2 Now five of them were fooliſh, and five were wiſe.

3 But the five fooliſh, having taken their lamps, took no oil with them:

4 But the wiſe took oil in their veſſels with the lamps.

5 And while the bridegroom tarried, they all ſlumbered and ſlept.

6 And at mid-night there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.

7 Then all thoſe virgins aroſe and trimmed their lamps.

8 And the fooliſh ſaid to the wiſe: Give us of your oil: for our lamps are gone out.

9 The wiſe anſwered, ſaying: Leſt there be not enough for us and for you, go you rather to them that ſell, and buy for yourſelves.

10 Now while they went to buy, the bridegroom came: and they who were ready, went in with him to the marriage, and the door was ſhut.

11 But at laſt come alſo the other virgins, ſaying: Lord, Lord, open to us.

12 But he anſwering, ſaid: Amen I ſay to you I know you not.

‖ Mark 13. 33. 13 ‖ Watch ye therefore, becauſe ye know not the day nor the hour.

‡ Luke 19. 12. 14 ‡ For even as a man going into a far country, called his ſervants, and deliyered to them his goods.

15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

16 And he that had received the five talents, went his way, and traded with the ſame, and gained other five.

17 And in like manner he that had received the two, gained other two.

18 But he that had received the one, going his way digged in the earth, and hid his lord's money.

19 But after a long time the lord of thoſe ſervants came, and reckoned with them.

20 And he that had received the five talents coming, brought other five talents, ſaying: Lord, thou deliveredſt to me five talents, behold I have gained other five over and above.

21 His lord ſaid to him: Well done, thou good and faithful ſervant, becauſe thou haſt been faithful over a few things, I will ſet thee over many things: enter thou into the joy of thy lord.

22 And he alſo that had received the two talents came and ſaid: Lord, thou deliveredſt two talents to me: behold I have gained other two.

23 His lord ſaid to him: Well done good and faithful ſervant: becauſe thou haſt been faithful over a few things, I will ſet thee over many things, enter thou into the joy of thy lord.

24 But he that had received the one talent, came and ſaid: Lord I know that thou art a hard man; thou reapeſt where thou haſt not ſown, and gathereſt where thou haſt not ſtrewed.

25 And being afraid I went, and hid thy talent in the earth: behold here thou haſt that which is thine.

26 And his lord anſwering, ſaid to him: Thou evil and ſlothful ſervant, thou kneweſt that I reap where I ſow not, and gather where I have not ſtrewed:

27 Thou oughteſt therefore to have committed my money to the bankers, and at my coming I ſhould have received my own with uſury.

28 Take ye away therefore the talent from him, and give it him that hath ten talents.

‖ Supra 13. 12. Mark 4. 25. Luke 8. 18. & 19. 26. 29 ‖ For to every one that hath ſhall be given, and he ſhall abound: but from him that hath not, that alſo which he ſeemeth to have ſhall be taken away.

30 And the unprofitable ſervant caſt ye out into the exterior darkneſs. There ſhall be weeping and gnaſhing of teeth.

31 And when the Son of man ſhall come

in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty:

32 And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.

‖Isai. 58. 7. Ezec. 18. 7. & 16. 35 ‖ For I was hungry, and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger, and you took me in:

‡ Eccli. 7. 39. 36 Naked, and you clothed me: ‡ sick, and you visited me: I was in prison, and you came to me.

37 Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee: thirsty, and gave thee drink?

38 And when did we see thee a stranger, and took thee in: or naked, and clothed thee?

39 Or when did we see thee sick or in prison, and came to thee?

40 And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

‖ Psal. 6. 9. Supra 7. 23. Luke 13. 27. 41 Then shall he say to them also that shall be on his left hand: ‖ Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels.

42 For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink.

43 I was a stranger, and you took me not in: naked, and you clothed me not: sick, and in prison, and you did not visit me.

44 Then shall they also answer him, saying: Lord when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least ones, neither did you do it to me.

‖ Dan. 12. 2. John 5. 29. 46 ‖ And these shall go into everlasting punishment: but the just, into life everlasting.

CHAP. XXVI.

The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord: his treatment in the house of Caiphas.

AND it came to pass, when Jesus had ended all these words, he said to his disciples: A. D. 35.

2 ‖ You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified: ‖ Mark 14. 1. Luke 22. 1.

3 Then were gathered together the chief priests, and the ancients of the people into the palace of the high-priest, who was called Caiphas:

4 And they consulted together, that by subtility they might apprehend Jesus, and put him to death.

5 But they said: Not on the festival day, lest there should be a tumult among the people.

6 And when Jesus was in Bethania, in the house of Simon the leper.

7 There came to him a woman having an alabaster-box of precious ointment, ‖ and poured it on his head as he was at table. ‖ Mark 14. 8. John 11. 2. & 12. 3

8 And the disciples seeing it, had indignation, saying: To what purpose is this waste?

9 For this might have been sold for much, and given to the poor.

10 And Jesus knowing *it* said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

11 For the poor you have always with you: but me you have not always.

12 For she in pouring this ointment upon my body, hath done it for my burial.

13 Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

14 ‖ Then went one of the twelve, who was called Judas Iscariot, to the chief priests: ‖ Mark 14. 10. Luke 22. 3.

15 And he said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 ‖ And on the first day of the azymes the disciples came to Jesus, saying: Where ‖ Mark 14. 12. Luke 22. 7.

CHAP. XXVI. VER. 11. *Me you have not always*, viz. In a visible manner, as when conversant here on earth; and as we have the poor, whom we may daily assist and relieve.

VER. 17. *Azymes*. Feast of the unleavened bread. *Pasch*. The pachal lamb.

wilt thou that we prepare for thee to eat the paſch?

18 But Jeſus ſaid: Go ye into the city to a certain man, and ſay to him: The maſter ſaith: My time is near at hand, I will keep the paſch at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them, and they prepared the paſch.

‖ Mark 14. 17. Luke 22. 14. 20 ‖ Now when it was evening, he ſat down with his twelve diſciples.

‖ John 13. 21. 21 And whilſt they were eating, he ſaid: Amen I ſay to you, ‖ that one of you is about to betray me.

22 And they being very much troubled, began every one to ſay: Is it I, Lord?

23 But he anſwering, ſaid: He that dippeth his hand with me in the diſh, the ſame ſhall betray me.

‖ Pſal. 40. 10. 24 The Son of man indeed goeth, ‖ as it is written of him: but wo to that man, by whom the Son of man ſhall be betrayed: It were better for that man if he had not been born.

25 And Judas that betrayed him, anſwering, ſaid: Is it I, Rabbi? he ſaith to him: Thou haſt ſaid *it*.

‖ 1 Cor. 11. 24. 26 ‖ And whilſt they were at ſupper, Jeſus took bread, and bleſſed, and broke, and gave to his diſciples, and ſaid: Take ye, and eat: This is my body.

27 And taking the chalice he gave thanks: and gave to them, ſaying: Drink ye all of this.

28 For this is my blood of the new teſtament which ſhall be ſhed for many for the remiſſion of ſins.

29 And I ſay to you: I will not drink from henceforth of this fruit of the vine, until that day, when I ſhall drink it new with you in the kingdom of my Father.

30 And when they had ſung a hymn, they went out to mount Olivet.

‖ Mark 14. 27. John 16. 32. 31 Then Jeſus ſaith to them: ‖ All you ſhall be ſcandalized in me this night. For it is written: ‡ I will ſtrike the ſhepherd, and the ſheep of the flock ſhall be diſperſed. ‡ Zach. 13. 7.

32 But after I ſhall be riſen again, I will go before you into Galilee. ‖ Mark 14. 28. & 16. 7.

33 And Peter anſwering, ſaid to him: Though all men ſhall be ſcandalized in thee, I will never be ſcandalized.

34 Jeſus ſaid to him: ‖ Amen I ſay to thee, that in this night before the cock crow, thou wilt deny me thrice. ‖ Mark 14. 30. John 13. 38.

35 Peter ſaith to him: ‡ Though I ſhould die with thee, I will not deny thee. And in like manner ſaid all the diſciples. ‡ Mark 14. 31. Luke 22. 33.

36 Then Jeſus came with them to a country place which is called Gethſemani, and he ſaid to his diſciples: Sit you here, till I go yonder, and pray.

37 And taking with him Peter and the two ſons of Zebedee, he began to grow ſorrowful and to be ſad.

38 Then he ſaith to them: My ſoul is ſorrowful even unto death: ſtay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and ſaying: O my Father, if it is poſſible, let this chalice paſs from me. Nevertheleſs not as I will, but as thou *wilt*.

40 And he cometh to his diſciples, and findeth them aſleep, and he ſaith to Peter: What? could you not watch one hour with me?

41 Watch ye and pray that ye enter not into temptation. The ſpirit indeed is willing, but the fleſh weak.

42 Again he went the ſecond time and prayed, ſaying: O my Father, if this chalice can not paſs away except I drink it, thy will be done.

43 And he cometh again and findeth them aſleep: for their eyes were heavy.

44 And leaving them, he went away again: and he prayed the third time, ſaying the ſame words.

45 Then he cometh to his diſciples, and

VER. 26. *This is my body.* He does not ſay, *this is the figure of my body*—but *this is my body*, (2. Council of *Nice*, *Act.* vi.) Neither does he ſay *in this*, or *with this is my body*; but abſolutely, *this is my body:* which plainly implies tranſubſtantiation.

VER. 27. *Drink ye all of this.* This was ſpoken to the twelve apoſtles; who were the *All* then preſent; and *they all drank of it*, ſays St. *Mark*, xiv. 23. But it no ways follows from theſe words ſpoken to the apoſtles, that all the faithful are here commanded to drink of the chalice; any more than that all the faithful are commanded to conſecrate, offer and adminiſter this ſacrament; becauſe Chriſt upon this ſame occaſion, and at the ſame time, bid the apoſtles do ſo; in theſe words, St. *Luke*, xxii. 19. *Do this in commemoration of me.*

VER. 28. *Blood of the new teſtament,* As the old teſtament was dedicated with the blood of victims, by *Moſes*, in theſe words: *this is the blood of the teſtament*, &c. *Hebrews*, ix. 20. So here is the dedication and inſtitution of the new teſtament, in the blood of Chriſt, here myſtically ſhed, by theſe words; *this is the blood of the new teſtament*, &c.

VER. 29. *Fruit of the vine.* Theſe words, by the account of St. *Luke*, xxii. 18. were not ſpoken of the ſacramental cup, but of the wine that was drank with the paſchal lamb. Though the ſacramental cup might alſo be called the *fruit of the vine*, becauſe it was conſecrated from wine, and retains the likeneſs, and all the accidents, or qualities, of wine.

VER. 31. *Scandalized in me*, &c. For as much as my being apprehended ſhall make you all run away and forſake me.

saith to them: Sleep on now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold he is at hand that will betray me.

47 ‖ As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and ancients of the people.

‖ Mark 14. 43. Luke 22 47. John 18. 3.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear.

52 Then Jesus saith to him: Put up again thy sword into its place. ‖ For all that take the sword shall perish with the sword.

‖ Gen. 9. 6. Apoc. 13. 10.

53 Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels?

54 ‖ How then shall the Scriptures be fulfilled, that so it must be done.

‖ Isai. 53. 10.

55 In that same hour Jesus said to the multitude: You are come out as against a robber with swords and clubs to apprehend me: I sat daily with you teaching in the temple, and you laid not hands on me.

56 Now all this was done, that the ‖ Scriptures of the prophets might be fulfilled. Then the disciples ‡ all leaving him, fled away.

‖ Lam. 4. 20.

‡ Mark 14. 50.

57 But they holding Jesus, ‖ led him to Caiphas the high-priest, where the Scribes and the ancients were assembled:

‖ Luke 22. 54. John 18. 24.

58 But Peter followed him afar off, to the high-priest's palace. And going in, he sat with the servants, to see the end.

59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death:

60 And they found not, though many false witnesses had come in. And last of all there came in two false witnesses.

61 And they said: ‖ This man said, I am able to destroy the temple of God, and in three days to rebuild it.

‖ John 2. 19.

62 And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee.

63 But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.

64 Jesus saith to him: Thou hast said *it*. Nevertheless I say to you, ‖ hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

‖ Supra 16. 27. Rom. 14. 10. 1 Thess. 4. 15.

65 Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy:

66 What think you? But they answering, said: He is guilty of death.

67 ‖ Then they did spit in his face, and buffeted him, and others struck his face with the palms of their hands.

‖ Isai. 50. 6. Mark 14. 63.

68 Saying: Prophesy unto us, O Christ; who is he that struck thee?

69 ‡ But Peter sat without in the palace: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean.

‡ Luke 22. 55. John 18. 17.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth.

72 And again he denied with an oath: I do not know the man.

73 And after a little while they that stood by came, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee.

74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

CHAP. XXVII.

The continuation of the history of the passion of Christ. His death and burial.

AND when morning was come, all the chief priests and ancients of the people held a council against Jesus, to put him to death.

2 ‖ And they brought him bound, and delivered him to Pontius Pilate the governor.

‖ Mark 15. 1. Luke 23. 1. John 18. 28.

3 Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients,

4 Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver

‖ Acts 1.18. in the temple, he departed: ‖ and went and hanged himself with a halter.

6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.

7 And having consulted together, they bought with them the potter's field, to be a burying-place for strangers.

‖ Acts 1. 19. 8 ‖ Wherefore that field was called Haceldama, that is, The field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias the prophet, saying: ‖ And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel.

‖ Zach. 11. 12.

10 And they gave them unto the potters field, as the Lord appointed to me.

11 And Jesus stood before the governor, ‖ and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest *it*.

‖ Mark 15. 2. Luke 23. 3. John 18. 33.

12 And when he was accused by the chief priests and ancients, he answered nothing.

13 Then Pilate saith to him: Dost not thou hear how great testimonies they alledge against thee?

14 And he answered him not to any word: so that the governor wondered exceedingly.

15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas or Jesus who is called Christ?

18 For he knew that through envy they had delivered him up.

19 And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him.

‖ Mark 15. 11. Luke 23. 18. John 18. 40. Acts 3. 14.

20 ‖ But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them: which will you have of the two to be released unto you? But they said, Barabbas.

22 Pilate saith to them: What shall I do then with Jesus that is called Christ?

23 They all say: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

24 And Pilate seeing that he prevailed nothing; but that rather a tumult was made: having taken water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it.

25 And all the people answering, said: His blood be upon us, and upon our children.

26 Then he released to them Barabbas, and having scourged Jesus delivered him to them to be crucified.

27 Then the soldiers of the governor taking Jesus into the hall, ‖ gathered together unto him the whole band:

‖ Mark 15. 16. Psal. 21. 17.

28 And stripping him, they put a scarlet cloak about him.

29 ‡ And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

‡ John 19. 2.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 ‖ And going out they found a man of Cyrene, named Simon: him they forced to take up his cross.

‖ Mark 15. 21. Luke 23. 26.

33 ‡ And they came to the place that is called Golgotha, which is, the place of Calvary.

‡ Mark 15. 22. Luke 23. 33. John 19. 17.

34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.

35 ‖ And after they had crucified him, they divided his garments casting lots; that the word might be fulfilled which was spoken by the prophet, saying: ‡ They divided my garments among them; and upon my vesture they cast lots.

‖ Mark 15. 24. Luke 23. 34. John 19. 23. ‡ Psal. 21. 19.

36 And they sat down and watched him.

37 And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two thieves: one on the right hand, and the other on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying: ‖ Vah, thou who destroyest the temple of God and in three days buildest it up again, save thy own self: if thou be the Son of God, come down from the cross.

‖ John 2. 19.

CHAP. XXVII. VER. 6. *Corbona*. A place in the temple where the people put in their gifts or offerings.

41 In like manner also the chief priests with the Scribes and ancients mocking, said:
42 He saved others; himself he cannot save:‖ if he be the king of Israel, let him now come down from the cross, and we will believe him.
‖ Wisd 2. 18.
43 † He trusted in God, let him deliver *him* now if he will have him: for he said: I am the Son of God.
† Psal. 21.9.
44 And the self same thing the thieves also, that were crucified with him, reproached him with.
45 Now from the sixth hour there was darkness over all the earth, until the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, saying: ‖ Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me?
‖ Psal. 21.2.
47 And some of them that stood there and heard, said: This man calleth for Elias.
48 And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.
49 And the others said: Stay, let us see whether Elias will come to deliver him.
50 And Jesus again crying with a loud voice, yielded up the ghost.
51 ‖ And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.
‖ 2 Par. 3. 14.
52 And the graves were opened: and many bodies of the saints that had slept arose.
53 And coming out of the tombs after his resurrection, came into the holy city and appeared to many.
54 Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying: Indeed this was the Son of God.
55 And there were there many women afar off, who had followed Jesus from Galilee, ministring unto him:
56 Among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.
57 ‖ And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.
‖ Mark 15. 42. Luke 23.50. John 19.38.
58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered.
59 And Joseph taking the body wrapt it up in a clean linen cloth.
60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way:
61 And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.
62 And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate.
63 Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.
64 Command therefore the sepulchre to be guarded until the third day; lest his disciples come, and steal him away, and say to the people: He is risen from the dead, so the last error shall be worse than the first.
65 Pilate said to them: You have a guard: go, guard it as you know.
66 And they departing, made the sepulchre sure, with guards, sealing the stone.

CHAP. XXVIII.

The resurrection of Christ. His commission to his disciples.

AND in the end of the sabbath when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.
Mark 16. 1. John 20.11.
2 And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it.
3 And his countenance was as lightning, and his raiment as snow.
4 And for fear of him, the guards were struck with terror, and became as dead men.
5 And the angel answering said to the women: fear not you: for I know that you seek Jesus who was crucified.
6 He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid.
7 And going quickly tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo I have foretold it to you.
8 And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

VER. 62. *The day of the preparation*; The eve of the sabbath; so called, because on that day they *prepared* all things necessary; not being allowed so much as to dress their meat on the sabbath day.

9 And behold Jeſus met them, ſaying: All hail. But they came up and took hold of his feet, and worſhipped him.

10 Then Jeſus ſaid to them: Be not afraid. Go, tell my brethren that they go into Galilee, there they ſhall ſee me.

11 Now when they were departed, behold ſome of the guards came into the city, and told the chief prieſts all the things that had been done.

12 And they being aſſembled together with the ancients, having taken counſel, they gave a great ſum of money to the ſoldiers.

13 Saying: Say you, that his diſciples came by night, and ſtole him away when we were aſleep.

14 And if the governor ſhall hear of this, we will perſuade him, and ſecure you.

15 So they taking the money, did as they were taught. And this word was ſpread abroad among the Jews even unto this day.

16 And the eleven diſciples went into Galilee, unto the mountain where Jeſus had appointed them.

17 And ſeeing him they adored: but ſome doubted.

18 And Jeſus coming ſpoke to them, ſaying: All power is given to me in heaven and in earth.

19 ‖ Go ye therefore and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt, ‖ Mark 16. 15.

20 Teaching them to obſerve all things whatſoever I have commanded you: and behold I am with you all days, even to the conſummation of the world.

CHAP. XXVIII. VER. 18, &c. *All power*, &c. See here the warrant and commiſſion of the apoſtles and their ſucceſſors, the biſhops and paſtors of Chriſt's church. He received from his Father *all power in heaven and in earth*: and in virtue of *this power, he ſends them* (even *as his Father ſent him, St. John* xx. 21.) to *teach* and *diſciple* μαθητεύειν, not one, but *all nations*; and inſtruct them in *all truths*: and that he may aſſiſt them effectually in the execution of this commiſſion, he promiſes to be with them (not for three or four hundred years only) but *all days, even to the conſummation of the world*. How then could the catholic church ever go aſtray; having always with her paſtors, as is here promiſed, Chriſt himſelf, who *is the way, the truth and the life*. *St. John* xiv.

THE HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO ST. MARK.

ST. MARK, *the diſciple and interpreter of St. Peter, (ſaith St. Jerom) according to what he heard from Peter himſelf, wrote at Rome a brief Goſpel at the requeſt of the Brethren, about ten years after our Lord's Aſcenſion, which when Peter had heard, he approved of it, and with his authority publiſhed it to the church to be read. Baronius and others ſay, that the original was written in Latin, but the more general opinion is, that the evangliſt wrote it in Greek.*

CHAP. I.

The preaching of John the Baptiſt. Chriſt is baptized by him. He calls his diſciples, and works many miracles.

THE beginning of the Goſpel of Jeſus Chriſt the Son of God.

2 As it is written in Iſaias the prophet: ‖ Behold I ſend my Angel before thy face, who ſhall prepare thy way before thee. ‖ Malac. 3. 1.

3 ‡ The voice of one crying in the deſert: Prepare ye the way of the Lord, make his paths ſtraight. ‡ Iſai. 40. 3. Matt. 3. 3. Luke 3. 4. John 1. 23.

4 * John was in the deſert baptizing, and preaching the baptiſm of penance for the remiſſion of ſins. * A. D. 28.

5 ‖ And there went out to him all the country of Judea, and all they of Jeruſalem, and were baptized by him in the river of Jordan, confeſſing their ſins. ‖ Matt. 3. 5.

‡ Matt. 3. 4.

6 ‡ And John was clothed with camels hair, and a leathern girdle about his loins: ‖ and he eat locuſts and wild honey, and he preached, ſaying:

‖ Lev. 11. 22.

7 ‡ There cometh after me one mightier than I, the latchet of whoſe ſhoes I am not worthy to ſtoop down and looſe.

‡ Matt. 3. 11. Luke 3. 16. John 1. 27.

8 ‖ I have baptized you with water; but he ſhall baptize you with the Holy Ghoſt.

‖ Acts 1. 5. & 2. 4. & 11. 16. & 19. 4.

9 And it came to paſs, in thoſe days that Jeſus came from Nazareth of Galilee: and was baptized by John in the Jordan.

10 And forthwith coming up out of the water, he ſaw the heavens opened, ‡ and the Spirit as a dove deſcending, and remaining on him.

‡ Luke 3. 22. John 1. 32.

11 And there came a voice from heaven: Thou art my beloved Son, in thee I am well pleaſed.

‖ Matt. 4 1. Luke 4. 1.

12 ‖ And immediately the Spirit drove him out into the deſert.

13 And he was in the deſert forty days, and forty nights: and was tempted by ſatan, and he was with beaſts, and the angels miniſtered to him.

Matt. 4. 12. Luke 4. 14. John 4. 43.

14 ‖ And after that John was delivered up, Jeſus came into Galilee, preaching the goſpel of the kingdom of God.

15 And ſaying: The time is accompliſhed, and the kingdom of God is at hand: repent, and believe the goſpel.

‡ Matt. 4. 18. Luke 5. 2.

16 ‡ And as he walked by the ſea of Galilee, he ſaw Simon and Andrew his brother, caſting nets into the ſea (for they were fiſhermen.)

17 And Jeſus ſaid to them: Come after me, and I will make you to become fiſhers of men.

18 And immediately leaving their nets, they followed him.

19 And going on from thence a little farther, he ſaw James the ſon of Zebedee, and John his brother, who alſo were in the ſhip mending their nets.

20 And forthwith he called them. And they left their father Zebedee in the ſhip with his hired men, and followed him.

‖ Matt. 4. 13. Luke 4. 31.

21 ‖ And they enter into Capharnaum: and forthwith on the ſabbath-day going into the ſynagogue, he taught them.

‡ Matt. 7. 28. Luke 4. 32.

22 ‡ And they were aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the Scribes.

‖ Luke 4. 33.

23 ‖ And there was in their ſynagogue a man with an unclean ſpirit: and he cried out,

24 Saying: What have we to do with thee, Jeſus of Nazareth? art thou come to deſtroy us? I know who thou art, the Holy one of God.

25 And Jeſus threatened him, ſaying: Speak no more and go out of the man.

26 And the unclean ſpirit tearing him, and crying out with a loud voice, went out of him.

27 And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying: What thing is this? what *is* this new doctrine? for with authority he commandeth even the unclean ſpirits, and they obey him.

28 And the fame of him was ſpread forthwith through all the country of Galilee.

‖ Matt. 8. 14. Luke 4. 38.

29 ‖ And immediately going out of the ſynagogue, they came into the houſe of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay ſick of a fever: and forthwith they tell him of her.

31 And he came and lifted her up, taking her by the hand: and immediately the fever left her, and ſhe miniſtered unto them.

32 And when it was evening after ſun-ſet, they brought all to him that were diſeaſed and that were poſſeſſed with devils.

33 And all the city was gathered together at the door.

‖ Luke 4. 41.

34 And he healed many that were ſick of divers diſeaſes: ‖ and he caſt out many devils, and he ſuffered them not to ſpeak, becauſe they knew him.

35 And riſing very early in the morning, going out he went into a deſert place: and there he prayed.

36 And Simon and they who were with him, followed after him.

37 And when they had found him, they ſaid to him: All men ſeek for thee.

38 And he ſaith to them: Let us go into the neighbouring towns and cities, that I may preach there alſo: for to this purpoſe am I come.

39 And he preached in their ſynagogues, and in all Galilee, and caſt out devils.

‖ Matt. 8. 2. Luke 5. 12.

40 ‖ And there came a leper to him, beſeeching him: and kneeling down ſaid to him: If thou wilt, thou canſt make me clean.

41 And Jeſus having compaſſion on him ſtretched forth his hand: and touching him, ſaith to him: I will: Be thou made clean.

42 And when he had ſpoken, immediately the leproſy departed from him, and he was made clean.

43 And he ſtrictly charged him, and forthwith ſent him away.

‖ Lev. 14. 2.

44 And he ſaith to him: See thou tell no man: but go, ſhew thyſelf to the high-prieſt, and offer for thy cleanſing ‖ the things that Moſes commanded, for a teſtimony to them.

45 But he being gone out, began to publiſh and to blaze abroad the matter: ſo that now he could not openly go into the city, but was without in deſert places, and they flocked to him from all ſides.

CHAP. II.

Chriſt heals the ſick of the palſy: calls Matthew; and excuſes his diſciples.

Matt. 9. 1. AND again he entered into Capharnaum after ſome days.

2 And it was heard that he was in the houſe, and many came together, ſo that there was no room, no not even at the door: and he ſpoke to them the word.

‖ Luke 5. 18. 3 ‖ And they came to him bringing one ſick of the palſy, who was carried by four.

4 And when they could not offer him to him for the multitude, they uncovered the roof where he was: and opening it they let down the bed wherein the man ſick of the palſy lay.

5 And when Jeſus ſaw their faith, he ſaith to the ſick of the palſy: Son, thy ſins are forgiven thee.

6 And ſome of the Scribes were ſitting there, and thinking in their hearts:

7 Why doth this man ſpeak thus? he blaſphemeth. ‖ Who can forgive ſins, but God only.

† Job. 14. 4. Ezek. 43. 25.

8 And Jeſus preſently knowing in his ſpirit, that they ſo thought within themſelves, ſaith to them: Why think you theſe things in your hearts?

9 Which is eaſier, to ſay to the ſick of the palſy: Thy ſins are forgiven thee: or to ſay: Ariſe, take up thy bed, and walk?

10 But that you may know that the Son of man hath power on earth to forgive ſins, (he ſaith to the ſick of the palſy.)

11 I ſay to thee, Ariſe, take up thy bed, and go thy way into thy houſe.

12 And immediately he aroſe: and taking up his bed, went his way in the ſight of all: ſo that all wondered and glorified God, ſaying: We never ſaw the like.

13 And he went forth again to the ſea ſide: and all the multitude came to him, and he taught them.

Matt. 9. 9. Luke 5. 27. 14 ‖ And when he was paſſing by, he ſaw Levi *the ſon* of Alphæus ſitting at the receipt of cuſtom; and he ſaith to him: Follow me. And riſing up he followed him.

15 And it came to paſs, that as he ſat at meat in his houſe, many publicans and ſinners ſat down together with Jeſus and his diſciples: for they were many, who alſo followed him.

16 And the Scribes and the Phariſees ſeeing that he did eat with publicans and ſinners, ſaid to his diſciples: Why doth your maſter eat and drink with publicans and ſinners?

17 ‖ Jeſus hearing this, ſaith to them: They that are well have no need of a phyſician, but they that are ſick: for I came not to call the juſt, but ſinners. ‖ 1 Tim. 1. 15.

18 Now the diſciples of John, and the Phariſees uſed to faſt: and they come, and ſay to him: Why do the diſciples of John and of the Phariſees faſt; but thy diſciples do not faſt?

19 And Jeſus ſaith to them: Can the children of the marriage faſt, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot faſt.

20 ‖ But the days will come when the bridegroom ſhall be taken away from them: and then they ſhall faſt in thoſe days. ‖ Matt. 9. 15. Luke 5. 35.

21 No man ſoweth a piece of new cloth to an old garment: otherwiſe the new piecing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles: otherwiſe the wine will burſt the bottles and both the wine will be ſpilled, and the bottles will be loſt. But new wine muſt be put into new bottles.

23 ‖ And it came to paſs again as the Lord walketh through the corn fields on the the ſabbath, that his diſciples began to go forward and to pluck the ears of corn. ‖ Matt. 12. 1. Luke 6. 1.

24 And the Phariſees ſaid to him: Behold, why do they on the ſabbath-day that which is not lawful?

25 And he ſaid to them: ‖ Have you never read what David did, when he had need, and was hungry, he and they that were with him? ‖ 1 Kings 21. 6.

26 How he went into the houſe of God under Abiathar the high prieſt, and did eat the loaves of propoſition ‖ which was not lawful to eat but for the prieſts, and gave to them who were with him? ‖ Lev. 24. 9.

27 And he ſaid to them: The ſabbath was made for man, and not man for the ſabbath.

28 Therefore the Son of man is Lord alſo of the ſabbath.

CHAP. III.

Chriſt heals the withered hand: He chuſes the twelve: He confutes the blaſphemy of the Phariſees.

AND he entered again into the ſynagogue, and there was a man there who had a withered hand. Matt. 12. 10. Luke 6. 6.

2 And they watched him, whether he would heal on the ſabbath-day: that they might accuſe him.

3 And he ſaith to the man who had the withered hand: Stand up in the midſt.

4 And he ſaith to them: Is it lawful to do good on the ſabbath-day, or to do evil? to ſave life, or to deſtroy? But they held their peace.

5 And looking round about on them with anger, being grieved for the blindneſs of their hearts, he ſaith to the man: Stretch forth thy hand. And he ſtretched it forth; and his hand was reſtored unto him.

6 ‖ And the Phariſees going out immediately, made a conſultation with the Herodians againſt him, how they might deſtroy him. ‖ Matt. 12. 14.

7 But Jeſus retired with his diſciples, to the ſea: and a great multitude followed him, from Galilee and Judea,

8 And from Jeruſalem, and from Idumea, and from beyond the Jordan: and they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he ſpoke to his diſciples that a ſmall ſhip ſhould wait on him becauſe of the multitude, leſt they ſhould throng him:

10 For he healed many, ſo that they preſſed upon him for to touch him, as many as had evils.

11 And the unclean ſpirits, when they ſaw him, fell down before him: and they cried, ſaying:

12 Thou art the Son of God. And he ſtrictly charged them that they ſhould not make him known.

13 ‖ And going up into a mountain, he called unto him whom he would himſelf: and they came to him. ‖ Matt. 10. 1. Luke 6. 13. & 9. 1.

14 And he made that twelve ſhould be with him: and that he might ſend them to preach.

15 And he gave them power to heal ſickneſſes, and to caſt out devils.

16 And to Simon he gave the name of Peter:

17 And James *the ſon* of Zebedee, and John the brother of James, and he named them Boanerges, which is, The ſons of thunder:

18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas, and James of Alpheus, and Thaddeus, and Simon Cananeus.

19 And Judas Iſcariot, who alſo betrayed him.

20 And they come to a houſe: and the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 And when his friends had heard of it, they went out to lay hold of him: for they ſaid: He is become mad.

22 And the Scribes who were come down from Jeruſalem, ſaid: ‖ He hath Beelzebub, and by the prince of the devils he caſteth out devils. ‖ Matt. 9. 34.

23 And after he had called them together, he ſaid to them in parables: How can ſatan caſt out ſatan?

24 And if a kingdom be divided againſt itſelf, that kingdom cannot ſtand.

25 And if a houſe be divided againſt itſelf, that houſe cannot ſtand.

26 And if ſatan be riſen up againſt himſelf, he is divided, and cannot ſtand, but hath an end.

27 No man can enter into the houſe of a ſtrong man and rob him of his goods, unleſs he firſt bind the ſtrong man, and then ſhall he plunder his houſe.

28 ‖ Amen I ſay to you, that all ſins ſhall be forgiven unto the ſons of men, and the blaſphemies wherewith they ſhall blaſpheme: ‖ Matt. 12. 31. Luke 12 10. 1 John 5. 16.

29 But he that ſhall blaſpheme againſt the Holy Ghoſt, ſhall never have forgiveneſs, but ſhall be guilty of an everlaſting ſin.

30 Becauſe they ſaid: He hath an unclean ſpirit.

31 And his mother and his brethren came: and ſtanding without ſent to him, calling him,

32 And the multitude ſat about him: and they ſay to him: Behold thy mother and thy brethren without ſeek for thee.

33 And anſwering them, he ſaid: Who is my mother and my brethren?

34 And looking round on them who ſat about him, he ſaith: Behold my mother and my brethren.

35 For whoſoever ſhall do the will of God, he is my brother, and my ſiſter, and mother.

CHAP. IV.

The parable of the ſower. Chriſt ſtills the tempeſt at ſea.

AND he began again to teach by the ſea ſide: and a great multitude was gathered together unto him, ſo that he went up into a ſhip and ſat in the ſea, and all the multitude was upon the land by the ſea ſide: Matt. 13. 2. Luke 8. 5.

2 And he taught them many things in parables, and ſaid unto them many things in his doctrine:

3 Hear ye: Behold a ſower went out to ſow.

4 And whilſt he is ſowing, ſome fell by the way ſide: and the birds of the air came, and eat it up.

5 And other ſome fell upon ſtony ground

where it had not much earth: and it ſhot up immediately, becauſe it had no depth of earth:

6 And when the ſun was riſen, it was ſcorched: and becauſe it had no root, it withered away.

7 And ſome fell among thorns: and the thorns grew up, and choaked it, and it yielded no fruit.

8 And ſome fell upon good ground: and brought forth fruit that grew up, and increaſed, and yielded, one thirty, another ſixty, and another a hundred.

9 And he ſaid: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with him, aſked him the parable.

11 And he ſaid to them: To you it is given to know the myſtery of the kingdom of God: but to them that are without, all things are done in parables:

‖ Iſai. 6. 9. Matt. 13. 14. John 12. 40. Acts 28. 26. Rom. 11. 8.

12 ‖ That ſeeing they may ſee, and not perceive; and hearing they may hear, and not underſtand: leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them.

13 And he ſaith to them: Know you not this parable? how then ſhall you know all parables?

14 He that ſoweth, ſoweth the word.

15 And theſe are they by the way ſide, where the word is ſown, and as ſoon as they have heard, immediately ſatan cometh, and taketh away the word that was ſown in their hearts.

16 And theſe likewiſe are they that are ſown on the ſtony ground: who when they have heard the word, immediately receive it with joy:

17 And they have no root in themſelves, but are only for a time: and then when tribulation and perſecution ariſeth for the word's ſake, they are preſently ſcandalized.

18 And others there are who are ſown among thorns: theſe are they that hear the word,

‖ 2 Tim. 6. 17.

19 And the cares of the world, ‖ and the deceitfulneſs of riches, and the luſts after other things entering in, choak the word, and it is made fruitleſs.

20 And theſe are they who are ſown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another ſixty, and another a hundred.

‖ Matt. 5. 15. Luke 8. 16. & 11. 33.

21 ‖ And he ſaid to them: Doth a candle come in to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?

‡ Matt. 10. 26. Luke 8. 17.

22 ‡ For there is nothing hid, which ſhall not be made manifeſt: neither was it made ſecret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And ſaid to them: Take heed what you hear: ‖ With what meaſure you ſhall mete, it ſhall be meaſured to you again, and more ſhall be given to you.

‖ Matt. 7. 2. Luke 6. 38.

25 ‡ For he that hath, to him ſhall be given: and he that hath not, that alſo which he hath ſhall be taken away from him.

‡ Matt. 13. 12. & 25. 29. Luke 8. 18. & 19. 26.

26 And he ſaid: So is the kingdom of God, as if a man ſhould caſt ſeed into the earth,

27 And ſhould ſleep, and riſe, night and day, and the ſeed ſhould ſpring, and grow up whilſt he knoweth not.

28 For the earth of itſelf bringeth forth fruit, firſt the blade, then the ear, afterwards the full corn in the ear,

29 And when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

30 And he ſaid: To what ſhall we liken the kingdom of God? or to what parable ſhall we compare it?

31 ‖ *It is* as a grain of muſtard ſeed, which when it is ſown in the earth, is leſs than all the ſeeds that are in the earth:

‖ Matt. 13. 31. Luke 13. 19.

32 And when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the birds of the air may dwell under the ſhadow thereof.

33 And with many ſuch parables he ſpoke to them the word, according as they were able to hear.

34 And without parable he did not ſpeak unto them: but apart, he explained all things to his diſciples.

35 And he ſaith to them that day, when evening was come: Let us paſs over to the other ſide.

‖ Matt. 8. 23. Luke 8. 22.

36 ‖ And ſending away the multitude, they take him even as he was in the ſhip: and there were other ſhips with him.

37 And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that the ſhip was filled.

38 And he was in the hinder part of the ſhip ſleeping upon a pillow; and they awake him, and ſay to him: Maſter doth it not concern thee that we periſh?

39 And riſing up he rebuked the wind, and ſaid to the ſea: Peace, be ſtill. And the wind ceaſed; and there was made a great calm.

CHAP. IV. VER. 12. *That ſeeing they may ſee, &c.* In puniſhment of their wilfully *ſhutting their eyes*, (St. *Matt.* xiii. 15.) God juſtly withdrew thoſe lights, and graces, which otherwiſe he would have given them, for their effectual converſion.

42 And he ſaid to them: Why are you fearful? have you not faith yet? And they feared exceedingly, and they ſaid one to another: Who is this (thinkeſt thou) that both wind and ſea obey him?

CHAP. V.

Chriſt caſts out a legion of devils: he heals the iſſue of blood, and raiſes the daughter of Jairus to life.

Mat. 8. 28. Luke 8. 26. AND they came over the ſtrait of the ſea into the country of the Geraſens.

2 And when he went out of the ſhip, immediately there met him out of the tombs a man with an unclean ſpirit.

3 Who had his dwelling in the tombs, and no man now could bind him, not even with chains:

4 For having been often bound with fetters and chains, he had burſt the chains, and broken the fetters in pieces, and no man could tame him.

5 And he was always day and night in the tombs, and in the mountains, crying and cutting himſelf with ſtones.

6 And ſeeing Jeſus, afar off, he ran and adored him:

7 And crying with a loud voice, he ſaid: What have I to do with thee, Jeſus, thou Son of the moſt high God: I adjure thee by God, that thou torment me not.

8 For he ſaid to him: Go out of the man, thou unclean ſpirit.

9 And he aſked him: What is thy name? And he ſaith to him: My name is Legion, for we are many.

10 And he beſought him much, that he would not drive him away out of the country.

11 And there was there near the mountain a great herd of ſwine, feeding.

12 And the ſpirits beſought him, ſaying: Send us into the ſwine, that we may enter into them.

13 And Jeſus immediately gave them leave. And the unclean ſpirits went out, and entered into the ſwine: and the herd with great violence was carried headlong into the ſea, being about two thouſand, and were ſtifled in the ſea,

14 And they that fed them fled, and told it in the city, and in the fields. And they went out to ſee what was done:

15 And they come to Jeſus: and they ſee him that was troubled with the devil, ſitting, cloathed, and of a ſound mind, and they were afraid.

16 And they who had ſeen it, told them in what manner he had been dealt with who had the devil; and concerning the ſwine.

17 And they began to pray him to depart from their coaſts.

18 And when he went up into the ſhip, he that had been troubled with the devil, began to beſeech him that he might be with him.

19 And he admitted him not, but ſaith to him: Go into the houſe to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

20 And he went his way, and began to publiſh in Decapolis how great things Jeſus had done for him: and all men wondered.

21 And when Jeſus had paſſed again into the ſhip over the ſtrait, a great multitude aſſembled together unto him, and he was nigh unto the ſea.

22 ‖ And there cometh one of the rulers of the ſynagogue named Jairus: and ſeeing him, falleth down at his feet. ‖Matt. 9. 18. Luke 8. 41.

23 And he beſought him much, ſaying: My daughter is at the point of death, come, lay thy hand upon her, that ſhe may be ſafe, and may live.

24 And he went with him, and a great multitude followed him, and they thronged him.

25 And a woman who was under an iſſue of blood twelve years,

26 And had ſuffered many things from many phyſicians: and had ſpent all that ſhe had, and was nothing the better, but rather worſe:

27 When ſhe had heard of Jeſus, came in the crowd behind him, and touched his garment.

28 For ſhe ſaid: If I ſhall but touch his garment, I ſhall be whole.

29 And forthwith the fountain of her blood was dried up, and ſhe felt in her body that ſhe was healed of the evil.

30 And immediately Jeſus knowing in himſelf the virtue that had proceeded from him, turning to the multitude, ſaid: Who hath touched my garments?

31 And his diſciples ſaid to him: Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who hath touched me?

32 And he looked about to ſee her who had done this.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid to her: ‖ Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy diſeaſe. ‖ Luke 7. 50. & 8. 48.

35 While he was yet ſpeaking, ſome come from the ruler of the ſynagogue's *houſe*, ſaying: Thy daughter is dead: why doſt thou trouble the maſter any farther?

36 But Jeſus having heard the word that was ſpoken, ſaith to the ruler of the ſynagogue: Fear not: only believe.

37 And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

38 And they come to the houſe of the ruler of the ſynagogue; and he ſeeth a tumult, and people weeping and wailing much.

39 And going in he ſaith to them: Why make you this a-do, and weep? the damſel is not dead but ſleepeth.

40 And they laughed him to ſcorn. But he having put them all out, taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying.

41 And taking the damſel by the hand, he ſaith to her: Talitha cumi, which is, being interpreted: damſel (I ſay to thee) ariſe.

42 And immediately the damſel roſe up, and walked: now ſhe was twelve years old: and they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtrictly that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

Chriſt teaches at Nazareth. He ſends forth the twelve apoſtles: He feeds five thouſand with five loaves; and walks upon the ſea.

Matt. 13. 54. Luke 4 16. AND going out from thence, he went into his own country; and his diſciples followed him.

2 And when the ſabbath day was come he began to teach in the ſynagogue: and many hearing him were in admiration at his doctrine, ſaying: How came this man by all theſe things? and what wiſdom is this that is given to him, and ſuch mighty works as are wrought by his hands?

‖ John 6. 42. 3 ‖ Is not this the carpenter, the ſon of Mary, the brother of James and Joſeph, and Jude and Simon? are not alſo his ſiſters here with us? And they were ſcandalized in regard of him.

‖ Matt. 13. 57. Luke 4. 23. John 4 44 4 And Jeſus ſaid to them: ‖ A prophet is not without honour, but in his own country, and in his own houſe, and among his own kindred.

5 And he could not do any mighty work there, only that he healed a few that were ſick, laying his hands upon them,

6 And he wondered becauſe of their unbelief, and he went through the villages round about teaching.

7 ‖ And he called the twelve; and began to ſend them two and two, and gave them power over unclean ſpirits. ‖ Matt. 10. 1. Supra 3. 15. Luke 9. 1.

8 And he commanded them that they ſhould take nothing for their journey, but a ſtaff only: no ſcrip, no bread, nor money in their purſe,

9 ‡ But to be ſhod with ſandals, and that they ſhould not put on two coats. ‡ Acts 12.

10 And he ſaid to them: Whereſoever you ſhall enter into a houſe, there abide till you depart from that place.

11 And whoſoever ſhall not receive you, nor hear you, ‖ going forth from thence, ſhake off the duſt from your feet for a teſtimony to them. ‖ Matt. 10. 14. Luke 9. 5. Acts 13 51. & 18. 6.

12 And going forth they preached that they ſhould do penance:

13 And they caſt out many devils, ‡ and anointed with oil many that were ſick, and healed them. ‡ James 5. 14.

14 ‖ And king Herod heard: (for his name was made manifeſt) and he ſaid: John the Baptiſt is riſen again from the dead, and therefore mighty works ſhew forth themſelves in him. ‖ Matt. 14. 2. Luke 9. 7.

15 And others ſaid: He is Elias. But others ſaid: He is a prophet, as one of the prophets.

16 Which Herod hearing, ſaid: John whom I beheaded, he is riſen again from the dead.

17 ‡ For Herod himſelf had ſent and apprehended John, and bound him in priſon for the ſake of Herodias the wife of Philip his brother, becauſe he had married her. ‖ Luke 3. 19.

18 For John ſaid to Herod: ‖ It is not lawful for thee to have thy brother's wife. ‖ Lev. 5. 19.

19 Now Herodias laid ſnares for him: and was deſirous to put him to death and could not.

20 For Herod feared John, knowing him to be a juſt and holy man: and kept him, and having heard him did many things: and he heard him willingly.

21 And when a convenient day was come, Herod made a ſupper for his birth-day, for the princes, and tribunes, and chief men of Galilee.

22 And when the daughter of the ſame Herodias had come in, and had danced, and pleaſed Herod, and them that were at table with him: the king ſaid to the damſel: Aſk of me what thou wilt, and I will give it thee.

CHAP. VI. VER. 5. *He could not.* Not for want of power, but becauſe he would not work miracles in favour of obſtinate and incredulous people, who were unworthy of ſuch favours.

VER. 20. *And kept him.* That is, from the deſigns of Herodias; and for fear of the people, would not put him to death, though ſhe ſought it: and through her daughter ſhe effected her will.

23 And he ſwore to her: Whatſoever thou ſhalt aſk I will give thee, though *it be* the half of my kingdom.

24 And when ſhe was gone out, ſhe ſaid to her mother: What ſhall I aſk? But ſhe ſaid: The head of John the Baptiſt.

25 And ſhe came in immediately with haſte to the king, and aſked, ſaying: I will that forthwith thou give me in a diſh the head of John the Baptiſt.

26 And the king was ſtruck ſad: *yet* becauſe of his oath, and becauſe of them that were with him at table, he would not diſpleaſe her:

27 But ſending an executioner, he commanded that his head ſhould be brought in a diſh. And he beheaded him in the priſon,

28 And brought his head in a diſh: and and gave it to the damſel, and the damſel gave it to her mother.

29 ‖ Which his diſciples hearing, came, and took his body: and laid it in a tomb. ‖ Matt. 14. 12.

30 ‡ And the apoſtles coming together unto Jeſus, related to him all things that they had done and taught. ‡ Luke 9. 10.

31 And he ſaid to them: ‖ Come ye apart into a deſert place, and reſt a little. For there were many coming and going: and they had not ſo much as time to eat. ‖ Matt. 14. 13. Luke 9. 10. John 6. 1.

32 And going up into a ſhip, they went into a deſert place apart.

33 And they ſaw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

34 ‡ And Jeſus going out ſaw a great multitude: and he had compaſſion on them, becauſe they were as ſheep not having a ſhepherd, and he began to teach them many things. ‡ Matt. 9. 36. & 14. 14.

35 And when the day was now far ſpent, his diſciples came to him, ſaying: This is a deſert place, and the hour is now paſt:

36 ‖ Send them away, that going into the next villages and towns, they may buy themſelves meat to eat. ‖ Luke 9. 12.

37 But he anſwering ſaid to them: Give you them to eat. And they ſaid to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he ſaith to them: How many loaves have you? go and ſee. And when they knew, they ſay: Five, and two fiſhes.

39 ‖ And he commanded them to make them all ſit down by companies upon the green graſs. ‖ John 6. 10.

40 And they ſat down in ranks, by hundreds and by fifties.

41 And when he had taken the five loaves, and the two fiſhes: looking up to heaven, he bleſſed, and broke the loaves, and gave to his diſciples to ſet before them: and the two fiſhes he divided among them all.

42 And they all did eat, and had their fill.

43 And they took up the leavings, twelve baſkets full of fragments, and of the fiſhes.

44 And they that did eat, were five thouſand men.

45 And immediately he obliged his diſciples to go up into the ſhip, that they might go before him over the water to Bethſaida: whilſt he diſmiſſed the people.

46 And when he had diſmiſſed them, he went up to the mountain to pray.

47 And when it was late, the ſhip was in the midſt of the ſea, and he alone on the land.

48 ‖ And ſeeing them labouring in rowing, (for the wind was againſt them) and about the fourth watch of the night he cometh to them walking upon the ſea: and he would have paſſed by them. ‖ Matt. 14. 24.

49 But they ſeeing him walking upon the ſea, thought it was an apparition, and they cried out.

50 For they all ſaw him, and were troubled. And immediately he ſpoke with them, and ſaid to them: Have a good heart, it is I, fear ye not.

51 And he went up to them into the ſhip, and the wind ceaſed. And they were far more aſtoniſhed within themſelves.

52 For they underſtood not concerning the loaves: for their heart was blinded.

53 ‖ And when they had paſſed over, they came into the land of Geneſareth, and ſet to the ſhore. ‖ Matt. 14. 34.

54 And when they were gone out of the ſhip, immediately they knew him:

55 And running through that whole country they began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entered, into towns, or into villages, or cities, they laid the ſick in the ſtreets, and beſought him that they might touch but the hem of his garment: and as many as touched him were made whole.

CHAP. VII.

Chriſt rebukes the Phariſees. He heals the daughter of the woman of Chanaan; and the man that was deaf and dumb.

AND there aſſemble together unto him the Phariſees, and ſome of the Scribes, coming from Jeruſalem.

[Matt. 15. 2. 2 || And when they had ſeen ſome of his diſciples eat bread with common, that is, with unwaſhed hands, they found fault.

3 For the Phariſees, and all the Jews eat not without often waſhing their hands, holding the tradition of the ancients:

4 And when they come from the market, unleſs they be waſhed, they eat not: and many other things there are that have been delivered to them to obſerve, the waſhings of cups, and of pots, and of braſen veſſels, and of beds.

5 And the Phariſees and Scribes aſked him: Why do not thy diſciples walk according to the tradition of the ancients, but eat bread with common hands?

6 But he anſwering, ſaid to them: Well did Iſaias propheſy of you hypocrites, as it [Iſai. 29. 13. is written: || This people honoureth me with their lips, but their heart is far from me.

7 And in vain do they worſhip me, teaching doctrines and precepts of men.

8 For leaving the commandment of God, you hold the tradition of men, the waſhings of pots and of cups: and many other things you do like to theſe.

9 And he ſaid to them: Well do you make void the commandment of God, that you may keep your own tradition.

|| Exod. 20. 12. Deut. 5. 6. Ephes. 6. 2. ‡ Exod. 21. 17. Lev. 20. 9. Prov. 20. 20. 10 For Moſes ſaid: || Honour thy father and thy mother and: ‡ he that ſhall curſe father or mother, dying let him dye the death.

11 But you ſay: If a man ſhall ſay to his father or mother, Corban (that is a gift) whatſoever *is* from me, ſhall profit thee:

12 And farther you ſuffer him not to do any thing for his father or mother,

13 Making void the word of God by your tradition, which you have given forth. And many other ſuch like things you do.

|| Matt. 15. 10. 14 || And calling again the multitude unto him he ſaid to them: Hear ye me all and underſtand.

15 There is nothing from without a man entering into him, that can defile him: but the things which come from a man, thoſe are they that defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was come into the houſe from the multitude, his diſciples aſked him the meaning of the parable.

18 And he ſaid to them: Are you alſo ſo unwiſe? underſtand you not that whatſoever thing from without entereth into a man, it cannot defile him:

19 Becauſe it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20 And he ſaid that the things which come out from a man, they defile a man.

21 || For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, || Gen. 6. 5

22 Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs.

23 All theſe evil things come from within, and defile a man.

24 || And he aroſe from thence, and went to the borders of Tyre and Sidon: and entering into a houſe, he would have no man know it, but he could not be hid. || Matt. 15. 21.

25 For a certain woman heard of him, whoſe daughter had an unclean ſpirit, and preſently came in, and fell down at his feet.

26 For the woman was a Gentil, a Syrophenician born. And ſhe beſought him to caſt forth the devil out of her daughter.

27 And he ſaid to her: Let the children firſt be filled: for it is not good to take the bread of the children, and caſt it to the dogs.

28 But ſhe anſwered, and ſaid to him: Yea, Lord; for the whelps alſo eat under the table of the crumbs of the children.

29 And he ſaid to her: For this ſaying go thy way, the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the girl lying upon the bed, and that the devil was gone out.

31 And again going out of the borders of Tyre, he came by Sidon to the ſea of Galilee through the midſt of the territories of Decapolis.

|| Matt. 9. 32. Luke 11. 14. 32 || And they bring to him one that was deaf and dumb, and they beſought him to lay his hand upon him.

33 And taking him aſide from the multitude, he put his fingers into his ears, and ſpitting he touched his tongue;

34 And looking up to heaven, he groaned, and ſaid to him: Ephpheta, that is, Be opened.

35 And immediately his ears were opened, and the ſtring of his tongue was looſed, and he ſpoke right.

36 And he charged them that they ſhould tell no man. But the more he charged them, ſo much the more a great deal did they publiſh it.

37 And ſo much the more did they wonder, ſaying: He hath done all things well:

CHAP. VII. VER. 7. *Doctrines and precepts of men.* Se the annotations, *Matthew* XV. 9. 11.

he hath made both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

Chriſt feeds four thouſand. He gives ſight to a blind man. He foretels his paſſion.

Matt. 15. 34. IN thoſe days again when there was a great multitude, and had nothing to eat; calling his diſciples together, he ſaith to them:

2 I have compaſſion on the multitude: for behold they have now been with me, three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will faint in the way: for ſome of them came from afar off.

4 And his diſciples anſwered him: From whence can any one ſatisfy them here with bread in the wilderneſs?

5 And he aſked them: How many loaves have ye? And they ſaid: Seven.

6 And he commanded the people to ſit down on the ground: and taking the ſeven loaves, giving thanks he broke, and gave to his diſciples to ſet before them, and they ſet them before the people.

7 And they had a few little fiſhes; and he bleſſed them, and commanded them to be ſet before them.

8 And they did eat and were filled, and they took up that which was left of the fragments, ſeven baſkets.

9 And they that had eaten were about four thouſand: and he ſent them away.

10 And immediately going up into a ſhip with his diſciples, he came into the parts of Dalmanutha.

‖ Matt. 16. 1. Luke 11. 54. 11 ‖ And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And ſighing deeply in ſpirit, he ſaith: Why doth this generation ſeek a ſign? Amen I ſay to you, a ſign ſhall not be given to this generation.

13 And leaving them, he went up again into the ſhip, and paſſed to the other ſide of the water.

14 And they forgot to take bread: and they had but one loaf with them in the ſhip.

15 And he charged them, ſaying: Take heed and beware of the leaven of the Phariſees, and of the leaven of Herod.

16 And they reaſoned among themſelves, ſaying: Becauſe we have no bread.

17 Which Jeſus knowing, ſaith to them: Why do you reaſon, becauſe you have no bread? do you not yet know nor underſtand? have you ſtill your heart blinded?

18 Having eyes ſee you not? and having ears hear you not? ‖ Neither do you remember. ‖ Supra 6. 41. John 6. 11.

19 When I broke the five loaves among five thouſand: how many baſkets full of fragments took you up? They ſay to him: Twelve.

20 And when the ſeven loaves among four thouſand, how many baſkets of fragments took you up? And they ſay to him: Seven.

21 And he ſaid to them: How do you not yet underſtand?

22 And they came to Bethſaida: and they bring to him a blind man, and they beſought him to touch him.

23 And taking the blind man by the hand he led him out of the town: and ſpitting upon his eyes, laying his hands on him, he aſked him if he ſaw any thing.

24 And looking up, he ſaid: I ſee men as trees, walking.

25 After that he laid his hands again upon his eyes, and he began to ſee, and was reſtored, ſo that he ſaw all things clearly.

26 And he ſent him to his houſe, ſaying: Go into thy houſe, and if thou enter into the town, tell no body.

27 ‖ And Jeſus went out, and his diſciples, into the town of Ceſarea Philippi; and in the way he aſked his diſciples ſaying to them: ‡ Whom do men ſay that I am? ‖ Matt. 16. 13. ‡ Luke 9. 18.

28 And they anſwered him, ſaying: John the Baptiſt; but ſome Elias, and others as one of the prophets.

29 Then he ſaith to them: But whom do you ſay I am? Peter anſwering, ſaid to him: Thou art the Chriſt.

30 And he ſtrictly charged them that they ſhould not tell any man of him.

31 And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected by the ancients and by the high-prieſts, and the Scribes, and be killed: and after three days riſe again.

32 And he ſpoke the word openly. ‖ And Peter taking him, began to rebuke him. ‖ Matt. 16. 34.

33 But he turning about and ſeeing his diſciples, threatened Peter, ſaying: Go after me, ſatan, becauſe thou doſt not reliſh the things that are of God, but the things that are of men.

34 And calling together the multitude with his diſciples, he ſaid to them: ‡ If any man will follow me, let him deny himſelf, and take up his croſs, and follow me. ‡ Matt. 10. 38 & 10. 24.

35 ‖ For whoſoever will ſave his life, ſhall loſe it; and whoſoever ſhall loſe his life for my ſake, and for the goſpel, ſhall ſave it. ‖ Luke 9. 23. & 14. 27.

36 For what ſhall it profit a man, if he gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul.

‡ Matt. 10. 33. Luke 9. 26. & 12. 9. 38 ‡ For whoſoever ſhall be aſhamed of me, and of my words in this adulterous and ſinful generation: the Son of man alſo ſhall be aſhamed of him, when he ſhall come in the glory of his Father with the holy Angels.

|| Matt. 26. 28. Luke 6. 27. 39 And he ſaid to them: || Amen I ſay to you, that there are ſome of them that ſtand here, who ſhall not taſte death, till they ſee the kingdom of God coming in power.

CHAP. IX.

Chriſt is transfigured. He caſts out the dumb ſpirit. He teaches humility and to avoid ſcandal.

Matt. 17. ‡. Luke 9. 28. AND after ſix days Jeſus taketh with him Peter and James and John: and leadeth them up into a high mountain apart by themſelves, and was transfigured before them.

2 And his garments became ſhining, and exceeding white as ſnow, ſo as no fuller on earth can make white.

3 And there appeared to them Elias with Moſes: and they were talking with Jeſus.

4 And Peter anſwering, ſaid to Jeſus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, one for Moſes, and one for Elias.

5 For he knew not what he ſaid: for they were ſtruck with fear:

6 And there was a cloud that overſhadowed them, and a voice came out of the cloud, ſaying: This is my moſt beloved ſon: hear ye him.

7 And immediately looking about, they ſaw no man any more but Jeſus only with them.

|| Matt. 17. 9. 8 || And as they came down from the mountain, he charged them not to tell any man what things they had ſeen, till the Son of man ſhall be riſen again from the dead.

9 And they kept the word to themſelves: queſtioning together what that ſhould mean: When he ſhall be riſen from the dead.

|| Mal. 4. 5. 10 And they aſked him, ſaying: || Why then do the Phariſees and Scribes ſay, that Elias muſt come firſt?

11 And he anſwered and ſaid to them: Elias when he ſhall come firſt, ſhall reſtore all things: and how || it is written of the Son of man, that he muſt ſuffer many things, and be deſpiſed.

|| Iſai. 53. 3. & 4.

12 But I ſay to you, that Elias alſo is come (and they have done to him whatſoever they would) as it is written of him.

13 And when he came to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them.

14 And preſently all the people ſeeing Jeſus, were aſtoniſhed and ſtruck with fear: and running to him, they ſaluted him.

15 And he aſked them, what do you queſtion about among you?

16 || And one of the multitude anſwering, ſaid: Maſter, I have brought to thee my ſon who hath a dumb ſpirit, || Luke 9. 38.

17 And whereſoever he taketh him, he daſheth him, and he foameth, and gnaſheth with his teeth, and pineth away, and I ſpoke to thy diſciples to caſt him out, and they could not.

18 And Jeſus anſwering them, ſaid: O incredulous generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him to me.

19 And they brought him. And when he had ſeen him, immediately the ſpirit troubled him: and being thrown down upon the ground, he rolled about foaming.

20 And he aſked his father: How long time it is ſince this hath happened unto him? But he ſaid: From his infancy:

21 And oftentimes hath he caſt him into the fire, and into waters, to deſtroy him. But if thou canſt do any thing, have compaſſion on us, and help us.

22 And Jeſus ſaith to him: If thou canſt believe, all things are poſſible to him that believeth.

23 And immediately the father of the boy crying out, with tears ſaid: I do believe, Lord; help thou my unbelief.

24 And when Jeſus ſaw the multitude running together, he threatened the unclean ſpirit, ſaying to him: Thou deaf and dumb ſpirit, I command thee, go out of him: and enter no more into him.

25 And crying out, and greatly tearing him, he went out of him, and he became as one dead, inſomuch that many ſaid: He is dead.

26 But Jeſus taking him by the hand, lifted him up, and he aroſe.

27 And when he was come into the houſe, his diſciples aſked him privately: Why could not we caſt him out?

28 And he ſaid to them: This kind can go out by nothing, but by prayer and faſting.

29 And departing from thence they paſſed through Galilee, and he would not that any man ſhould know it.

|| Matt. 20. 17. Luke 9. 43. & 44. 30 || And he taught his diſciples, and ſaid to them: The Son of man ſhall be de-

livered into the hands of men, and they shall kill him, and after that he is killed he shall rise again the third day.

31 But they understood not the word: and they were afraid to ask him.

32 And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?

33 But they held their peace: for in the way they had disputed among themselves, ‖ which of them should be the greatest. ‖ Matt. 18. 1. Luke 9. 46.

34 And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant of all.

35 And taking a child, he set him in the midst of them: and when he had embraced him, he saith to them:

36 Whosoever shall receive one such child as this in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

37 ‖ John answered him saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him. ‖ Luke 9. 49.

38 But Jesus said. Do not forbid him: for there is no man that doth a miracle ‖ in my name, that can soon speak ill of me. ‖ 1 Cor. 12. 3.

39 For he that is not against you, is for you.

40 ‖ For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen I say to you, he shall not lose his reward. ‖ Matt. 10. 42.

41 ‡ And whosoever shall scandalize one of these little ones who believe in me; it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea. ‡ Matt. 18. 6. Luke 17. 2.

42 ‖ And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into the fire that cannot be quenched: ‖ Matt. 5. 30. & 18. 8.

43 Where their worm dieth not, and the fire is not extinguished.

44 And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire:

45 ‖ Where their worm dieth not, and the fire is not extinguished. ‖ Isai. 66. 24.

46 And if thy eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire:

47 Where their worm dieth not, and the fire is not extinguished.

48 ‖ For every one shall be salted with fire: and every victim shall be salted with salt. ‖ Lev. 2. 13.

49 ‡ Salt is good: but if the salt become unsavoury, wherewith will you season it? Have salt in you, and have peace among you. ‡ Matt. 5. 13. Luke 14. 34.

CHAP. X.

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

AND rising up from thence, he cometh into the territories of Judea beyond the Jordan: and the people flock to him again. And as he was accustomed, he taught them again. Matt. 19. 1.

2 And the Pharisees coming to him, asked him: Is it lawful for a man to put away his wife? tempting him.

3 But he answering, saith to them: What did Moses command you?

4 And they said: ‖ Moses permitted to write a bill of divorce, and to put *her* away. ‖ Deut. 24. 1.

5 And Jesus answering, said to them: Because of the hardness of your heart he wrote you that precept.

6 But from the beginning of the creation, ‖ God made them male and female. ‖ Gen. 1. 27.

7 For this cause ‡ a man shall leave his father and mother: and shall cleave to his wife. ‡ Gen. 2. 24. Matt. 19. 5. 1. Cor. 7. 10. Ephes. 5. 31.

8 ‖ And they two shall be in one flesh. Therefore now they are not two, but one flesh. ‖ 1. Cor. 6. 16.

9 What therefore God joined together, let no man put asunder.

10 And in the house again his disciples asked him concerning the same thing.

11 And he said to them: Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if the wife shall put away her husband, and be married to another, she committeth adultery.

13 And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.

14 And when Jesus saw it, he was much displeased, and said to them: Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.

15 Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.

16 And embracing them, and laying his hands upon them, he blessed them.

17 And when he was gone forth into the way, a certain man running up and kneel-

ing before him, asked him: || Good Master, what shall I do that I may receive life everlasting?

|| Matt. 19. 16. Luke 18. 18.

18 And Jesus said to him: Why calleſt thou me good? None is good, but one, *that is* God.

19 || Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do not fraud, honour thy father and mother.

|| Exod. 20. 13.

20 But he answering, said to him: Master, all these things I have observed from my youth.

21 And Jesus looking on him: loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.

22 But he being struck sad at the saying, went away sorrowful: for he had great possessions.

23 And Jesus looking round about, saith to his disciples: How hardly shall they who have riches, enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answering again, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they wondered the more, saying among themselves: Who then can be saved?

27 And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

|| Matt. 19. 27. Luke 18. 28.

28 || And Peter began to say to him: Behold, we have left all things, and have followed thee.

29 Jesus answering, said: Amen I say to you, there is no man who hath left house, or brethren; or sisters, or father, or mother, or children, or lands for my sake and for the gospel,

30 Who shall not receive a hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.

|| Matt. 19. 30.

31 || But many that are first, shall be last, and the last first.

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following were afraid. || And taking again the twelve, he

|| Luke 18. 31.

began to tell them the things that should befal him.

33 *Saying:* Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the Scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

35 || And James and John the sons of Zebedee, came to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us:

|| Matt. 20. 20.

36 But he said to them? What would you that I should do for you?

37 And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

39 But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.

40 But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

41 And the ten hearing it, began to be much displeased at James and John.

42 But Jesus calling them, saith to them: || You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

|| Luke 22. 25.

43 But it is not so among you, but whosoever will be greater, shall be your minister.

44 And whosoever will be first among you, shall be the servant of all.

45 For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

46 || And they came to Jericho: and as he went out of Jericho, with his disciples and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.

|| Matt. 20. 29. Luke 18. 35.

47 And when he had heard, that it was Jesus of Nazareth, he began to cry out, and to say: Jesus, Son of David have mercy on me.

48 And many rebuked him, that he might hold his peace. But he cried a great deal the more: Son of David, have mercy on me.

CHAP. X. VER. 18. *None is good.* Of himself entirely and essentially, but God alone: men may be good also, but only by participation of God's goodness.

49 And Jesus stood still and commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee.

50 And he casting off his garment, leaped up, and came to him.

51 And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.

52 And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

CHAP. XI.

Christ enters into Jerusalem upon an ass: curses the barren fig tree: and drives the buyers and sellers out of the temple.

Matt. 21. 1. Luke 19. 29. AND when they were drawing near to Jerusalem, and to Bethania at the mount of olives, he sendeth two of his disciples.

2 And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring *him*.

3 And if any man shall say to you: What are you doing: say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way they found the colt tied before the gate without in the meeting of two ways: and they loose him.

5 And some of them that stood there, said to them: What do you loosing the colt?

6 And they said to them as Jesus had commanded them: and they let him go with them.

‖ John 12. 14. 7 ‖ And they brought the colt to Jesus: and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9 And they that went before, and they ‖ Psal. 117. 26. Isai 28. 16. Matt. 21. 9. Luke 19. 38. that followed, cried, saying: ‖ Hosanna:

10 Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

‡ Matt. 21. 12. 11 ‡ And he entered Jerusalem, into the temple: and having viewed all things round about, when now the hour of evening was come, he went out to Bethania with the twelve.

12 And the next day when they came out from Bethania he was hungry.

13 ‖ And when he had seen a-far off a fig-tree having leaves, he came, if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves: for it was not the time for figs. ‖ Matt 21. 19.

14 And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

15 And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple, and he overthrew the tables of the money-changers, and the chairs of them that sold doves

16 And he suffered not that any man should carry a vessel through the temple:

17 And he taught, saying to them: Is it not written: ‖ My house shall be called the house of prayer to all nations? But you have made it a den of thieves. ‖ Isai. 56. 7. Jerem. 7. 11.

18 Which when the chief priests and the Scribes had heard, they sought how they might destroy him: for they feared him, because the whole multitude was in admiration at his doctrine.

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning, they saw the fig-tree dried up from the roots.

21 And Peter remembering, said to him: Rabbi, behold the fig-tree, which thou cursedst, is withered away.

22 And Jesus answering, saith to them: ‖ Have the faith of God. ‖ Matt. 21. 21.

23 Amen I say to you, that whosoever shall say to this mountain: Be thou removed, and be thou cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he shall say, shall be done: it shall be done for him.

24 ‖ Therefore I say to you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you. ‖ Matt. 17. 7. & 21 22.

25 ‡ And when you shall stand to pray, forgive, if you have any thing against any man: that your Father also, who is in heaven, may forgive you your sins. ‡ Matt 6. 14. & 18. 35. Luke 11. 9.

26 But if you will not forgive, neither will your Father, who is in heaven, forgive you your sins.

27 ‖ And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests, and the Scribes, and the ancients. ‖ Luke 20. 1.

28 And they say to him: By what authority dost thou these things? and who hath given thee this authority to do these things?

29 And Jesus answering, said to them: I will also ask of you one question, and

answer you me: and I will tell you by what authority I do these things.

30 The baptism of John was it from heaven, or from men? Answer me.

31 But they thought with themselves, saying: If we say, from heaven: he will say, Why then did not you believe him?

32 If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

33 And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

CHAP. XII.

The parable of the vineyard and husbandmen. Cæsar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.

Isai. 5. 1. Jerem. 2. 21. Matt. 21. 33. Luke 20. 9.

AND he began to speak to them in parables: A man planted a vineyard, and made a hedge round it, and dug a place for the wine-vat, and built a tower, and let it to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, to receive from the husbandmen of the fruit of the vineyard.

3 And they having laid hands on him, beat him: and sent him away empty.

4 And again he sent to them another servant: and him they wounded in the head, and used him reproachfully.

5 And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

6 Having therefore as yet one dearly beloved son: he sent him also to them last of all, saying: They will reverence my son.

7 But the husband-men said one to another: This is the heir: come, let us kill him: and the inheritance shall be ours.

8 And laying hold on him, they killed him: and cast him out of the vineyard.

9 What therefore will the lord of the vineyard do? He will come and destroy the husbandmen: and will give the vineyard to others.

10 And have you not read this scripture:

|| Psal. 117. 22. Isai. 28. 16. Matt. 21. 42. Acts 4 11. Rom. 9. 33. 1 Peter 2 7.

|| The stone which the builders rejected, the same is become the head of the corner:

11 By the Lord hath this been done, and it is wonderful in our eyes?

12 And they sought to lay hands on him: but they feared the people. For they knew that he spoke this parable against them. And leaving him they went their way.

‡ Matt. 22. 15. Luke 20. 20.

13 ‡ And they send to him some of the Pharisees and of the Herodians; to catch him in *his* words.

14 And coming, they say to him: Master, we know that thou art a true speaker, and carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar; or shall we not give it?

15 But he knowing their dissimulation, saith to them: Why tempt you me? bring me a penny that I may see *it*.

16 And they brought it to him. And he saith to them: Whose is this image, and inscription? They say to him, Cæsar's.

17 And Jesus answering, said to them: || Render therefore to Cæsar the things that are Cæsar's, and to God the things that God's. And they marvelled at him.

|| Rom. 13. 7.

18 ‡ And there came to him the Sadducees, who say there is no resurrection: and they asked him, saying:

‡ Matt. 22. 23. Luke 20. 27.

19 Master, Moses wrote unto us, || that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

|| Deut. 25. 5.

20 Now there were seven brethren: and the first took a wife, and died leaving no issue.

21 And the second took her and died: and neither did he leave any issue. And the third in like manner.

22 And the seven took her in like manner: and did not leave issue. Last of all the woman also died.

23 In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said to them: Do ye not therefore err, not understanding the Scriptures, nor the power of God?

25 For when they shall rise again from the dead, they shall neither marry, nor be given in marriage, but are as the angels in heaven.

26 And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: || I am the God of Abraham, and the God of Isaac, and the God of Jacob?

|| Exod. 3. 6. Matt. 22 34.

27 He is not the God of the dead, but of the living. You therefore do greatly err.

28 || And there came one of the Scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment.

|| Matt. 22. 35.

29 And Jesus answered him: The first commandment of all is: || Hear, O Israel, the Lord thy God, is one God:

|| Deut. 6. 4.

30 And thou shalt love the Lord thy God with thy whole heart, and with thy

whole ſoul, and with thy whole mind, and with thy whole ſtrength. This is the firſt commandment.

‖ Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

31 ‖ And the ſecond is like to it: Thou ſhalt love thy neighbour as thyſelf. There is no other commandment greater than theſe.

32 And the Scribe ſaid to him: Well, maſter, thou haſt ſaid in truth, that there is one God, and there is no other beſides him.

33 And that he ſhould be loved with the whole heart, and with the whole underſtanding, and with the whole ſoul, and with the whole ſtrength: and to love one's neighbour as himſelf, is a greater thing than all holocauſts and ſacrifices.

34 And Jeſus ſeeing that he had anſwered wiſely, ſaid to him: Thou art not far from the kingdom of God. And no man after that durſt aſk him any queſtion.

35 And Jeſus anſwering ſaid, teaching in the temple: How do the Scribes ſay, that Chriſt is the ſon of David?

‖ Pſal. 109. 1. Matt. 22. 44. Luke 20. 42.

36 For David himſelf ſaith by the Holy Ghoſt: ‖ The Lord ſaid to my Lord, ſit on my right hand, until I make thy enemies thy foot-ſtool.

37 David therefore himſelf calleth him Lord, and whence is he then his ſon? And a great multitude heard him gladly.

‖ Matt. 23. 6. Luke 11. 43. & 20. 46.

38 And he ſaid to them in his doctrine: ‖ Beware of the Scribes, who love to walk in long robes, and to be ſaluted in the market-place,

39 And to ſit in the firſt chairs in the ſynagogues, and to have the higheſt places at ſuppers:

40 Who devour the houſes of widows under the pretence of long prayer: theſe ſhall receive greater judgment.

‡ Luke 21. 1.

41 ‡ And Jeſus ſitting over-againſt the treaſury, beheld how the people caſt money into the treaſury, and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe caſt in two mites, which make a farthing.

43 And calling his diſciples together, he ſaith to them: Amen I ſay to you, this poor widow hath caſt in more than all they who have caſt into the treaſury.

44 For they all did caſt in of their abundance; but ſhe, of her want caſt in all ſhe had, *even* her whole living.

CHAP. XIII.

Chriſt foretels the deſtruction of the temple, and the ſigns that ſhall forerun the day of judgment.

Matt. 24. 1.

AND as he was going out of the temple, one of his diſciples ſaith to him: Maſter, behold what manner of ſtones, and what buildings *are here.*

‖ Luke 19. 44. & 21. 6.

2 And Jeſus anſwering ſaid to him: Seeſt thou all theſe great buildings? ‖ There ſhall not be left a ſtone upon a ſtone, that ſhall not be thrown down.

3 And as he ſat on the mount of Olives over-againſt the temple, Peter and James and John and Andrew aſked him apart:

4 Tell us, when ſhall theſe things be? and what ſhall be the ſign when all theſe things ſhall begin to be fulfilled.

‖ Epheſ. 5. 6. 2 Theſſ. 2. 3.

5 And Jeſus anſwering, began to ſay to them: ‖ Take heed leſt any man deceive you.

6 For many ſhall come in my name, ſaying: I am he: and they ſhall deceive many.

7 And when you ſhall hear of wars and rumours of wars, fear ye not: for ſuch things muſt needs be: but the end is not yet.

8 For nation ſhall riſe againſt nation and kingdom againſt kingdom, and there ſhall be earthquakes in places, and famines. Theſe are the beginning of ſorrows.

9 But look to yourſelves. For they ſhall deliver you up to councils, and in the ſynagogues you ſhall be beaten, and you ſhall ſtand before governors and kings for my ſake, for a teſtimony unto them.

10 And unto all nations the goſpel muſt firſt be preached.

‖ Matt. 10. 19. Luke 12. 11. & 21. 14.

11 ‖ And when they ſhall lead you delivering you up, be not thoughtful beforehand what you ſhall ſpeak; but whatſoever ſhall be given you in that hour, that ſpeak ye. For it is not you that ſpeak but the Holy Ghoſt.

12 And the brother ſhall betray his brother unto death, and the father his ſon; and children ſhall riſe up againſt the parents, and ſhall put them to death.

13 And you ſhall be hated by all men for my name's ſake. But he that ſhall endure unto the end, he ſhall be ſaved.

‖ Dan. 9. 27. Matt. 24. 15. Luke 21. 20.

14 ‖ And when you ſhall ſee the abomination of deſolation, ſtanding where it ought not: let him that readeth underſtand: then let thoſe who are in Judea, flee to the mountains:

15 And let him that is on the houſe-top, not go down into the houſe, nor enter therein to take any thing out of his houſe:

16 And let him that ſhall be in the field, not turn back again to take up his garment.

17 And wo to them that are with child, and that give ſuck in thoſe days.

18 But pray ye, that theſe things may not happen in winter.

19 For in thoſe days ſhall be ſuch tribula-

tions as were not from the beginning of the creation which God created until now, neither ſhall be.

20 And unleſs the Lord had ſhortened the days, no fleſh ſhould be ſaved: but for the ſake of the elect which he hath choſen, he hath ſhortened the days.

‖ Matt 24. 23 Luke 17. 23 & 21 8. 21 ‖ And then if any man ſhall ſay to you: Lo, here is Chriſt; or lo, he is there: do not believe.

22 For there will riſe up falſe chriſts and falſe prophets, and they ſhall ſhew ſigns and wonders, to ſeduce, if it were poſſible, even the elect.

23 Take you heed therefore: behold I have foretold you all things.

‖ Iſai. 13. 10. Ezec. 32. 7. Joel 2. 10. 24 ‖ But in thoſe days, after that tribulation, the ſun ſhall be darkened, and the moon ſhall not give her light.

25 And the ſtars of heaven, ſhall be falling down, and the powers, that are in heaven ſhall be moved.

26 And then ſhall they ſee the Son of man coming in the clouds, with great power and glory.

‖ Matt. 24. 31. 27 ‖ And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth to the uttermoſt part of heaven.

28 Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that ſummer is very near:

29 So you alſo when you ſhall ſee theſe things come to paſs, know ye that it is very nigh, even at the doors.

30 Amen I ſay to you, that this generation ſhall not paſs, until all theſe things be done.

31 Heaven and earth ſhall paſs away but my words ſhall not paſs away.

32 But of that day or hour no man knoweth, neither the angels in heaven nor the Son, but the Father.

‖ Matt. 24. 42. 33 ‖ Take ye heed, watch, and pray: for ye know not when the time is.

34 Even as a man who going into a far country, left his houſe; and gave authority to his ſervants over every work, and commanded the porter to watch.

35 Watch ye therefore (for you know not when the lord of the houſe cometh: at even, or at midnight, or at the cock crowing, or in the morning)

36 Leſt coming on a ſudden, he find you ſleeping.

37 And what I ſay to you, I ſay to all: Watch.

CHAP. XIV.

The firſt part of the hiſtory of the paſſion of Chriſt.

NOW the feaſt of the paſch, and of the azyms was after two days: and the chief prieſts and the Scribes ſought how they might by *ſome* wile lay hold on him, and kill him. Matt. 26. 2. Luke 22. 1. A. D. 33.

2 But they ſaid: Not on the feſtival day, leſt there ſhould be a tumult among the people.

‖ Matt. 26. 6. John 12. 1. 3 ‖ And when he was in Bethania in the houſe of Simon the leper, and was at meat: there came a woman having an alabaſter box of ointment of precious ſpikenard: and breaking the alabaſter box ſhe poured it out upon his head.

4 Now there were ſome that had indignation within themſelves, and ſaid: Why was this waſte of the ointment made?

5 For this ointment might have been ſold for more than three hundred pence and given to the poor. And they murmured againſt her.

6 But Jeſus ſaid: Let her alone, why do you moleſt her? She hath wrought a good work upon me.

7 For the poor you have always with you: and whenſoever you will, you may do them good: but me you have not always.

8 She hath done what ſhe could: ſhe is come before hand to anoint my body for the burial.

9 Amen I ſay to you, whereſoever this goſpel ſhall be preached in the whole world, that alſo which ſhe hath done, ſhall be told for a memorial of her.

‖ Matt. 26. 14. 10 ‖ And Judas Iſcariot one of the twelve, went to the chief prieſts, to betray him to them.

11 And they hearing it were glad: and promiſed to give him money. And he ſought how he might conveniently betray him.

† Matt. 26. 17. Luke 22. 7. 12 † Now on the firſt day of the unleavened bread when they ſacrificed the paſch, the diſciples ſay to him: Whither wilt thou that we go, and prepare for thee to eat the paſch?

13 And he ſendeth two of his diſciples, and ſaith to them: Go ye into the city: and there ſhall meet you a man carrying a pitcher of water, follow him;

14 And whereſoever he ſhall go in, ſay

CHAP. XIII. VER. 32. *Nor the Son.* Not that the Son of God is abſolutely ignorant of the day of judgment, but that he knoweth it not, as our teacher: *i. e.* he knoweth it not ſo as to teach it to us, as not being expedient.

CHAP. XIV. VER. 1. *Azyms.* That is, the feaſt of the unleavened bread.

to the master of the house: The master saith, Where is my refectory: where I may eat the pasch with my disciples?

15 And he will shew you a large dining-room furnished: and there prepare ye for us.

16 And his disciples went their way, and came into the city: and they found as he had told them, and they prepared the pasch.

‖ Matt. 26. 20. Luke 22. 14. 17 ‖ And when evening was come, he cometh with the twelve.

‡ John 13. 21. 18 And when they were at table and eating, Jesus saith: Amen I say to you, ‡ that one of you who eateth with me, shall betray me.

19 But they began to be sorrowful, and to say to him one by one: Is it I?

20 And he said to them: One of the twelve who dippeth his hand in the dish with me.

‖ Psal. 40. 10. Acts 1. 16. 21 And the Son of man indeed goeth, ‖ as it is written of him: but wo to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.

‡ Matt. 26. 26. 1 Cor. 11. 24. 22 ‡ And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said: Take ye, This is my body.

23 And having taken the chalice, giving thanks he gave *it* to them: and they all drank of it.

24 And he said to them: This is my blood of the new testament, which shall be shed for many.

25 Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had sung a hymn, they went forth to the mount of olives.

‖ John 16. 32. ‡ Zach. 13. 7. 27 And Jesus saith to them: ‖ You willl all be scandalized in me this night: for it is written: ‡ I will strike the shepherd, and the sheep shall be dispersed,

28 But after I shall be risen again, I will go before you into Galilee.

29 But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: Amen I say to thee, to day even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spoke the more vehemently: Although I should die together with thee, I will not deny thee: And in like manner also said they all.

‖ Matt. 26. 36. Luke 22. 40. 32 ‖ And they come to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray.

33 And he taketh Peter and James and John with him; and he began to fear, and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death: stay you here, and watch.

35 And when he had gone forward a little, he fell flat on the ground: and he prayed, that if it were possible, the hour pass from him:

36 And he said: Abba, Father, all things are possible to thee, take away this chalice from me, but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And going away again, he prayed, saying the same words.

40 And when he returned he found them again asleep (for their eyes were heavy) and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners.

42 Rise up, let us go. Behold, he that will betray me, is at hand.

‖ Matt. 26. 47. Luke 22. 47. John 18. 3. 43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve: ‖ and with him a great multitude with swords and staves, from the chief priests and the Scribes and the ancients.

44 And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away cautiously.

45 And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him.

46 But they laid hands on him, and held him.

47 And one of them that stood by, drawing a sword, struck the servant of the chief priest, and cut off his ear.

48 And Jesus answering, said to them: Are you come out as against a robber with swords and staves to apprehend me?

49 I was daily with you in the temple

VER. 30. *Crow twice.* The cocks crow at two different times of the night: viz. about midnight for the first time; and then about the time commonly called the *cock crowing*: And this was the *cock crowing* our Saviour spoke of: and therefore the other evangelists take no notice of the first crowing.

teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

‖ Matt. 26. 56. 50 ‖ Then his disciples leaving him, all fled away.

51 And a certain young man followed him, having a linen cloth cast about his naked *body:* and they laid hold on him.

52 But he casting off the linen cloth fled from them naked.

‖ Matt. 26. 57. Luke 22 54. John 18 13. 53 ‖ And they brought Jesus to the high-priest: and all the priests and the Scribes and the ancients were assembled together.

54 And Peter followed him a-far off even into the palace of the high priest: and he sat with the servants at the fire, and warmed himself.

‖ Matt. 26. 59. 55 ‖ And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and they found none.

56 For many bore false witness against him, and their evidence did not agree.

57 And some rising up, bore false witness against him, saying:

‖ John 2. 19. 58 We heard him say: ‖ I will destroy this temple made with hands, and within three days I will build another not made with hands.

59 And their witness did not agree.

60 And the high-priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace and answered nothing. Again the high-priest asked him and said to him: Art thou the Christ the Son of the blessed God?

‖ Matt. 24. 30. & 26. 64. 62 And Jesus said to him: I am: ‖ And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

63 Then the high-priest rending his garments, saith: What need we any farther witnesses?

64 You have heard the blasphemy. What think you? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face and to buffet him, and to say to him: Prophecy: and the servants struck him with the palms of their hands.

‖ Matt. 26. 69. Luke 22. 56. John 18. 17. 66 ‖ Now when Peter was in the court below, there cometh one of the maid-servants of the high-priest:

67 And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew.

‖ Matt. 26. 71. 69 ‖ And again a maid-servant seeing him, began to say to the standers-by: This is one of them.

‡ Luke 22. 59. John 18. 25. 70 But he denied again. ‡ And after a while they that stood by, said again to Peter: Surely thou art one of them: for thou art also a Galilean.

71 But he began to curse and to swear, *saying:* I know not this man of whom you speak.

‖ Matt. 26. 75. John 13. 38. 72 And immediately the cock crew again. ‖ And Peter remembered the word that Jesus had said to him: Before the cock crow twice thou shalt deny me thrice. And he began to weep.

CHAP. XV.

The continuation of the history of the passion.

Matt. 27. 1. Luke 22. 66. John 18. 28. AND straightway in the morning the chief priests holding a consultation with the ancients and the Scribes and the whole council, bound Jesus and led him away, and delivered him to Pilate,

2 And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest *it.*

‖ Matt. 27. 12. Luke 23. 2. John 18. 33. 3 ‖ And the chief priests accused him in many things.

4 And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

5 But Jesus still answered nothing; so that Pilate wondered.

6 Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.

7 And there was one called Barabbas, who was put in prison with seditious men, who in the sedition had committed murder.

8 And when the multitude was come up, they began to desire what he always done to them.

9 And Pilate answered them, and said: Will you that I release to you the king of the Jews?

10 For he knew that the chief priests had delivered him up through envy.

11 But the chief priests moved the people, that he should rather release Barabbas to them.

‖ Matt. 27. 22. Luke 23. 14. 12 ‖ And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?

‡ John 18. 40. 13 ‡ But they again cried out: Crucify him.

14 And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

15 So Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

16 ‖ And the soldiers led him into the court of the palace, and they call together the whole band. ‖ Matt 27. 27. John 19. 2.

17 And they cloath him with purple, and platting a crown of thorns, they put it upon him.

18 And they began to salute him: Hail, king of the Jews?

19 And they struck his head with a reed: And they did spit on him, and bowing their knees, they worshipped him.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

21 ‖ And they forced one Simon of Cyrene who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. ‖ Matt. 27. 32. Luke 23. 26.

22 And they bring him into the place *called* Golgotha, which being interpreted is, The place of Calvary.

23 And they gave him to drink wine mingled with myrrh: but he took it not.

24 ‖ And crucifying him, they divided his garments, casting lots upon them, what every man should take. ‖ Matt. 27. 35. Luke 23. 34. John 19. 23.

25 And it was the third hour, and they crucified him.

26 And the inscription of his cause was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves, the one on his right hand and the other on his left.

28 ‖ And the Scripture was fulfilled which saith: And with the wicked he was reputed. ‖ Isai. 53. 12.

29 And they that passed by, blasphemed him, wagging their heads, and saying: ‡ Vah, thou that destroyest the temple of God, and in three days buildest it up again: ‡ John 2. 19.

30 Save thyself, coming down from the cross.

31 In like manner also the chief priests with the Scribes mocking said one to another: He saved others, himself he cannot save.

32 Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

34 And at the ninth hour Jesus cried out with a loud voice, saying: ‖ Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? ‖ Psal. xx. 2. Matt. 27. 46.

35 And some of the standers by hearing, said: Behold he calleth Elias.

36 And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down.

37 And Jesus having cried out with a loud voice gave up the ghost.

38 And the veil of the temple was rent in two, from the top to the bottom.

39 And the centurion who stood over-against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God.

40 ‖ And there were also women looking on a-far off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome: ‖ Matt. 27. 55.

41 Who also when he was in Galilee, followed him, ‖ and ministered to him, and many other women that came up with him to Jerusalem. ‖ Luke 8. 2.

42 ‖ And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath.) ‖ Matt. 27. 57. Luke 23. 50.

43 Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. John 19. 38.

44 But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

45 And when he had understood it by the centurion, he gave the body to Joseph.

46 And Joseph buying fine linen and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepuchre.

47 And Mary Magdalene and Mary *the mother* of Joseph beheld where he was laid.

CHAP. XVI.

Christ's resurrection and ascension.

AND when the sabbath was past, Mary Magdalen and Mary *the mother* of Matt. 28. 1. Luke 24. 1. John 20. 1.

CHAP. XV. VER, 25. *The third hour.* The ancient account divided the day into four parts, which were named from the hour from which they began: the first, third, sixth and ninth hour. Our Lord was crucified a little before noon; before the *third hour* had quite expired; but when the *sixth hour* was near at hand.

James and Salome bought ſweet ſpices, that coming they might anoint Jeſus.

2 And very early in the morning the firſt day of the week, they come to the ſepulchre, the ſun being now riſen.

3 And they ſaid one to another: Who ſhall roll us back the ſtone from the door of the ſepulchre?

4 And looking, they ſaw the ſtone rolled back. For it was very great.

5 ‖ And entering into the ſepulchre, they ſaw a young man ſitting on the right ſide, cloathed with a white robe: and they were aſtoniſhed.

‖ Matt. 28. 5. Luke 24. 4. John 20. 12.

6 And he ſaith to them: Be not affrighted; you ſeek Jeſus of Nazareth, who was crucified: he is riſen, he is not here, behold the place where they laid him.

7 But go tell his diſciples, and Peter, that he goeth before you into Galilee: there you ſhall ſee him, ‖ as he told you.

‖ Supra 14. 28.

8 But they going out, fled from the ſepulchre: for a trembling and fear had ſeized them: and they ſaid nothing to any man: for they were afraid.

9 But he riſing early ‖ the firſt day of the week, appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

‖ John 20. 16.

10 She went and told them that had been with him, who were mourning and weeping.

11 And they hearing that he was alive and had been ſeen by her, did not believe.

12 ‖ and after that he appeared in another form to two of them walking, as they were going into the country.

‖ Luke 24. 13.

13 And they going told it to the reſt: neither did they believe them.

14 At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardneſs of heart: becauſe they did not believe them who had ſeen him after he was riſen again.

15 And he ſaid to them: Go ye into the whole world and preach the goſpel to every creature.

16 He that believeth and is baptized, ſhall be ſaved: but he that believeth not, ſhall be condemned.

17 And theſe ſigns ſhall follow them that believe: ‖ In my name they ſhall caſt out devils: ‡ they ſhall ſpeak with new tongues:

‖ Acts 16. 18. ‡ Acts 2. 4. & 10. 46.

18 ‖ They ſhall take up ſerpents: and if they ſhall drink any deadly thing, it ſhall not hurt them: ‡ they ſhall lay their hands upon the ſick, and they ſhall recover.

‖ Acts. 28. 5. ‡ Acts 28. 8.

19 And the Lord Jeſus, after he had ſpoken to them, ‖ was taken up into heaven, and ſitteth on the right hand of God.

‖ Luke. 24. 51.

20 But they going forth preached every where: the Lord co-operating with them, and confirming the word with ſigns that followed.

VER. 2. *The ſun being now riſen.* They ſet out before it was light, to go to the ſepulchre: but the ſun was riſen when they arrived there. Or figuratively, the *ſun* here ſpoken of is the *ſun of juſtice*, Chriſt Jeſus our Lord, who was riſen before their coming.

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO ST. LUKE.

ST. LUKE *was a native of Antioch, the capital of Syria; he was by profeſſion a phyſician, and ſome ancient writers ſay that he was very ſkilful in painting. He was converted by St. Paul, and became his diſciple and companion in his travels, and fellow-labourer in the miniſtry of the Goſpel. He wrote in Greek about twenty four years after our Lord's Aſcenſion.*

CHAP. I.

The conception of John the Baptiſt, and of Chriſt: the viſitation and canticle of the Bleſſed Virgin: the birth of the Baptiſt, and the canticle of Zachary.

FORASMUCH as many have taken in hand to ſet forth in order a narration of the things that have been accompliſhed among us:

2 According as they have delivered them unto us, who from the beginning were eye-witneſſes and miniſters of the word:

3 It ſeemed good to me alſo, having diligently attained to all things from the beginning, to write to thee in order, moſt excellent Theophilus,

4 That thou mayeſt know the truth of thoſe words in which thou haſt been inſtructed.

5 There was in the days of Herod the king of Judea, a certain prieſt named Zachary, ‖ of the courſe of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. ‖ 1 Par. 24. 10.

6 And they were both juſt before God, walking in all the commandments and Juſtifications of the Lord without blame,

7 And they had no ſon, for that Elizabeth was barren, and they both were well advanced in years.

8 And it came to paſs, that while he executed the prieſtly office before God, in the order of his courſe,

9 According to the cuſtom of the prieſtly office, it was his lot to offer incenſe, going into the temple of the Lord;

10 ‖ And all the multitude of the people was praying without at the hour of incenſe. ‖ Exod. 30. 7. Levit. 16. 17.

11 And there appeared to him an Angel of the Lord, ſtanding on the right ſide of the altar of incenſe.

12 And Zachary ſeeing him was troubled, and fear fell upon him:

13 But the Angel ſaid to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John;

14 And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth.

15 For he ſhall be great before the Lord: and ſhall drink no wine nor ſtrong drink,

CHAP. 1. VER. 5. *Of the courſe of Abia.* i. e. Of the *Rank* of Abia, which word in the Greek is commonly put for the employment of *one day*; but here for the functions of a *whole week*. For, by the appointment of David, 1. Paral. 24. the deſcendants from Aaron were divided into twenty-four families, of which the eighth was Abia, from whom deſcended this Zacharias, who at this time was in the *week* of his prieſtly functions.

and he shall be filled with the Holy Ghost even from his mother's womb:

16 And he shall convert many of the children of Israel to the Lord their God:

17 And he shall go before him in the spirit and power of Elias: ‖ that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people.

‖ Malac. 4. 6. Matt. 11. 14.

18 And Zachary said to the Angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19 And the Angel answering, said to him: I am Gabriel who stand before God: and am sent to speak to thee, and to bring thee these good tidings.

20 And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachary: and they wondered that he staid so long in the temple.

22 And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, that he departed to his own house.

24 And after those days his wife Elizabeth conceived, and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary.

28 And the Angel being come in, said to her: Hail full of grace, the Lord is with thee: Blessed *art* thou among women.

29 And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the Angel said to her: Fear not, Mary, for thou hast found grace with God:

‖ Isai. 7. 14.

31 ‖ Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name Jesus.

‡ Infra 2. 21.

32 He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father: ‖ and he shall reign in the house of Jacob for ever,

‖ Dan. 7. 14 & 27. Micheas 4. 7.

33 And of his kingdom there shall be no end.

34 And Mary said to the Angel: How shall this be done, because I know not man?

35 And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

36 And behold thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren:

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.

39 And Mary rising up in those days, went into the mountainous country with haste, into a city of Juda:

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God my saviour.

48 Because he hath regarded the humility of his hand-maid: for behold from henceforth all generations shall call me blessed.

49 For he that is mighty hath done great things to me: and holy *is* his name.

50 And his mercy is from generation to generations, to them that fear him.

51 He hath shewed might ‖ in his arm: he hath scattered the proud in the conceit of their heart.

‖ Isai. 51. 9. Psal. 32. 10.

VER. 48. *Shall call me blessed.* These words are a prediction of that honour which the church in all ages should pay to blessed the Virgin. Let Protestants examine whether they are any way concerned in this prophecy.

52 He hath put down the mighty from their ſeat, and hath exalted the humble.

53 ‡ He hath filled the hungry with good things: and the rich he hath ſent away empty.

54 He hath received Iſrael his ſervant, being mindful of his mercy.

55 As he ſpoke to our fathers, ‖ to Abraham and to his ſeed for ever.

56 And Mary abode with her about three months: and ſhe returned to her own houſe.

57 Now Elizabeth's full time of being delivered was come, and ſhe brought forth a ſon.

58 And her neighbours and kinsfolks heard that the Lord hath ſhewed his great mercy towards her, and they congratulated with her.

59 And it came to paſs that on the eight day they came to circumciſe the child, and they called him by his father's name Zachary.

60 And his mother anſwering, ſaid: Not ſo, but he ſhall be called John.

61 And they ſaid to her: There is none of thy kindred that is called by this name.

62 And they made ſigns to his father, how he would have him called.

63 And demanding a table-book he wrote, ‖ ſaying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue *looſed*, and he ſpoke bleſſing God.

65 And fear came upon all their neighbours: and all theſe words were divulged over all the mountainous country of Judea.

66 And all they who had heard them laid them up in their heart, ſaying: What a one, think ye, ſhall this child be? For the hand of the Lord was with him.

67 And Zachary his father was filled with the Holy Ghoſt: and he propheſied, ſaying:

68 ‖ Bleſſed be the Lord God of Iſrael, becauſe he hath viſited and wrought the redemption of his people:

69 ‡ And hath raiſed up a horn of ſalvation to us, in the houſe of David his ſervant.

70 ‖ As he ſpoke by the mouth of his holy prophets, who are from the beginning:

71 Salvation from our enemies, and from the hand of all that hate us:

72 To ſhew mercy to our fathers: and to remember his holy covenant.

73 ‡ The oath which he ſwore to Abraham our father, that he would grant to us:

74 That being delivered from the hand of our enemies, we may ſerve him without fear,

75 In holineſs and juſtice before him, all our days.

76 And thou child, ſhalt be called the prophet of the moſt High: for thou ſhalt go before the face of the Lord to prepare his way.

77 ‖ To give knowledge of ſalvation to his people, unto the remiſſion of their ſins.

78 Through the bowels of the mercy of our God: in which ‡ the Orient, from on high, hath viſited us.

79 To enlighten them that ſit in darkneſs, and in the ſhadow of death: to direct our feet into the way of peace.

80 And the child grew up, and was ſtrengthened in ſpirit: and was in the deſerts until the day of his manifeſtation to Iſrael.

CHAP. II.

The birth of Chriſt: his preſentation in the temple: Simeon's prophecy. Chriſt at twelve years of age is found amongſt the doctors.

AND it came to paſs that in thoſe days there went out a decree from Cæſar Auguſtus, that the whole world ſhould be enrolled.

2 This enrolling was firſt made by Cyrinus the governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joſeph alſo went up from Galilee out of the city of Nazareth into Judea, to the city of ‡ David, which is called ‖ Bethlehem: becauſe he was of the houſe and family of David,

5 To be enrolled with Mary his eſpouſed wife who was with child.

6 And it came to paſs, that when they were there, her days were accompliſhed, that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him up in ſwadling clothes, and laid him in a manger: becauſe there was no room for them in the inn.

8 And there were in the ſame country

‡ 1 Kings 2. 5. Pſal. 33. 11.

‖ Gen. 17. 9. & 22 16. Pſal. 131. 11. Iſai. 41. 8.

‖ Supra 17.

‡ Pſal. 131. 17.

‖ Jerem. 23. 6. & 30. 10.

‡ Gen. 22. 16. Jer. 31. 33. Hebr. 6. 13. & 17.

‖ Mal. 4. 5. Supra 17.

‡ Zach 3. 9. & 6. 12. Malac. 4. 2.

‡ 1. Kings 20. 6. ‖ Mich. 5. 2. Matt. 2. 6.

VER. 69. *Horn of ſalvation.* i. e. *A powerful ſalvation*, as Dr. Wethem tranſlates it. For in the Scripture, by *Horn* is generally underſtood ſtrength and *power*.

VER. 78. *The Orient.* It is one of the titles of the Meſſias, the true light of the world, and the ſun of juſtice.

VER. 7. *Her firſt born.* The meaning is, not that ſhe had afterward any other child; but it is a way of ſpeech among the *Hebrews*, to call them alſo the *firſt-born*, who are the only children. See Annot. *Matt.* 1. ver. 25.

shepherds watching, and keeping the night-watches over their flock.

9 And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

10 And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people:

11 For this day is born to you a Saviour, who is Christ the Lord, in the city of David.

12 And this shall be a sign unto you: You shall find the infant wrapped in swadling clothes, and laid in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:

14 Glory to God in the highest: and on earth peace to men of good will.

15 And it came to pass, that after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.

16 And they came with haste: and they found Mary and Joseph, and the infant lying in a manger.

17 And seeing, they understood of the word that had been spoken to them concerning this child.

18 And all they that heard wondered: and at those things that were told them by the shepherds.

19 But Mary kept all these words, pondering *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

21 ‖ And after eight days were accomplished that the child should be circumcised: his name was called ‡ Jesus, which was called by the angel, before he was conceived in the womb.

22 And after the days of her purification ‖ according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord,

23 As it is written in the law of the Lord: ‡ That every male opening the womb shall be called holy to the Lord.

24 And to offer a sacrifice according as it is written ‖ in the law of the Lord, a pair of turtle doves, or two young pidgeons.

25 And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law.

28 He also took him into his arms, and blessed God, and said:

29 Now thou dost dismiss thy servant, O Lord, according to thy word in peace:

30 Because my eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people:

32 A light to the revelation of the Gentiles, and the glory of thy people of Israel.

33 And his father and mother were wondering at these things, which were spoken concerning him.

34 And Simeon blessed them, and said to Mary his mother: ‖ Behold this *child* is set for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted,

35 And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

36 And there was a prophetess *called* Anna, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity.

37 And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day.

38 Now she at the same hour coming in, gave praise to the Lord: and spoke of him to all that looked for the redemption of Israel.

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, full of wisdom: and the grace of God was in him.

41 And his parents went every year to Jerusalem, ‖ at the solemn day of the pasch.

‖ Gen. 17. 12. Lev. 12. 3. ‡ Matt. 1. 21. Supra. 1. 31.

‖ Lev. 12. 6.

‡ Exod. 13. 2. Num. 8. 16.

‖ Lev. 12. 8.

‖ Isai. 8. 14. Rom. 9. 33. 1. Pet. 2. 7.

‖ Exod. 23. 15 & 34. 18. Deut. 16. 1.

VER. 34. *For the ruin, &c.* Christ came for the salvation of all men: but here *Simeon* prophesies what would come to pass, that *many* through their own wilful blindness and obstinacy would not believe in Christ, nor receive his doctrine which therefore would be *ruin* to them: but to others a *resurrection* by their believing in him and obeying his commandments.

* A.D. 12. Secundum Vul. 8.

42 And when he was twelve years * old, they went up to Jeruſalem according to the cuſtom of the feaſt.

43 And after they had fullfilled the days, when they returned, the child Jeſus remained in Jeruſalem, and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and ſought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, hearing them, and aſking them queſtions.

47 And all, that heard him, were aſtoniſhed at his wiſdom, and his anſwers.

48 And ſeeing *him*, they wondered. And his mother ſaid to him: Son, why haſt thou done ſo to us? behold thy father and I have ſought thee ſorrowing.

49 And he ſaid to them: How is it that you ſought me? did you not know, that I muſt be about the things that are my Father's?

50 And they underſtood not the word, that he ſpoke unto them.

51 And he went down with them, and came to Nazareth: and was ſubject to them. And his mother kept all theſe words in her heart.

52 And Jeſus increaſed in wiſdom, and age, and grace with God and men.

CHAP. III.

John's miſſion and preaching. Chriſt is baptized by him.

* A.D. Secundum Vul. 28.

NOW in the fifteenth year * of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lyſanias tetrarch of Abilina,

‖ Acts 4. 6. 2 ‖ Under the high prieſts Annas and Caiphas: the word of the Lord came to John, the ſon of Zachary, in the deſert.

‖ Matt. 3 1. Mark 1. 4. 3 ‖ And he came into all the country about the Jordan, preaching the baptiſm of penance for the remiſſion of ſins,

‖ Iſa. 40. 3. John 1. 23. 4 As it is written in the book of the words of Iſaias the prophet: ‡ A voice of one crying in the wilderneſs: Prepare ye the way of the Lord: make his paths ſtraight:

5 Every valley ſhall be filled: and every mountain and hill ſhall be brought low: and the crooked ſhall be made ſtraight, and the rough ways plain:

6 And all fleſh ſhall ſee the ſalvation of God.

7 He ſaid therefore to the multitudes that came forth to be baptized by him: ‖ Ye offſpring of vipers, who hath ſhewed you to flee from the wrath to come? ‖ Matt. 3. 7. & 23. 33.

8 Bring forth therefore fruit worthy of penance, and do not begin to ſay: We have Abraham for our father. For I ſay to you, that God is able of theſe ſtones to raiſe up children to Abraham.

9 For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, ſhall be cut down and caſt into the fire.

10 And the people aſked him ſaying: What then ſhall we do?

11 And he anſwering, ſaid to them: ‖ He that hath two coats, let him give to him that hath none: and he that hath meat, let him do in like manner. ‖ James 2. 15. 1. John 3. 17.

12 And the publicans alſo came to be baptized, and ſaid to him: Maſter, what ſhall we do?

13 But he ſaid to them: Do nothing more than that which is appointed you.

14 And the ſoldiers alſo aſked him, ſaying: And what ſhall we do? And he ſaid to them: Do violence to no man: neither calumniate any man: and be content with your pay.

15 And as people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Chriſt:

16 John anſwered ſaying to them all: ‖ I indeed baptize you with water: but there ſhall come one mightier than I, the latchet of whoſe ſhoes I am not worthy to looſe: ‡ he ſhall baptize you with the Holy Ghoſt, and with fire: ‖ Matt. 3. 11. Mark 1. 8. John 1. 26. ‡ Matt. 3. 11. Acts 1. 5. 11. 16. & 19. 4.

17 Whoſe fan is in his hand, and he will purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

18 And many other things exhorting did he preach to the people.

19 ‖ But Herod the tetrarch, when he was reproved by him for Herodias his brother's wife, and for all the evils which Herod had done. ‖ Matt. 14. 4. Mark 6. 17.

20 He added this alſo above all, and ſhut up John in priſon.

21 ‖ Now it came to paſs when all the people were baptized, that Jeſus alſo being baptized and praying, heaven was opened: ‖ Matt. 3. 16. Mark 1. 10. John 1. 32.

22 And the Holy Ghoſt deſcended in a bodily ſhape as a dove upon him: and a voice came from heaven: ‡ Thou art my beloved Son, in thee I am well pleaſed. ‡ Matt. 3. 17. & 17. 5. Infra 9. 35. 2 Pet. 1. 17.

23 And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat,

24 Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25 Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,

26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Cosan, who was of Elmadan, who was of Her,

29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

31 Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

33 Who was of Aminadab, who was of Aram, who was of Efron, who was of Phares, who was of Judas,

34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

CHAP. IV.

Christ's fasting, and temptation. He is persecuted in Nazareth: his miracles in Capharnaum.

Matt. 4. 1. Mark 1. 2. AND Jesus being full of the Holy Ghost, returned from the Jordan: and was led by the spirit into the desert,

2 For the space of forty days, and was tempted by the devil. And he did eat nothing in those days: and when they were ended he was hungry.

3 And the devil said to him: If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him: It is written: ‖ That man liveth not by bread alone, but by every word of God. ‖ Deut. 8. 3. Matt. 4. 4.

5 And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time:

6 And he said to him: To thee will I give all this power, and the glory of them: for to me they are delivered, and to whom I will I give them.

7 If thou therefore wilt adore before me, all shall be thine.

8 And Jesus answering said to him: ‖ It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve. ‖ Deut. 6. 13. & 10. 20.

9 And he brought him to Jerusalem, and set him on a pinacle of the temple, and said to him: If thou be the Son of God, cast thyself down from hence.

10 ‖ For it is written, that he hath given his Angels charge over thee, that they keep thee: ‖ Psal. 90. 11.

11 And that in their hands they shall bear thee up, lest thou dash thy foot against a stone.

12 And Jesus answering said to him: It is said: ‖ Thou shalt not tempt the Lord thy God. ‖ Deut. 6. 16.

13 And when all the temptation was ended, the devil departed from him for a time.

14 ‖ And Jesus turned in the power of the Spirit into Galilee, and the fame of him went out through the whole country. ‖ Matt. 4. 12. Mark 1. 14.

15 And he taught in their synagogues, and was extolled by all.

16 ‡ And he came to Nazareth where he was brought up, and he went into the synagogue according to his custom on the sabbath day, and he rose up to read. ‡ Matt. 13. 54. Mark 6. 1. John 4. 45.

17 And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:

18 ‖ The Spirit of the Lord is upon me: wherefore he hath anointed me, to preach the gospel to the poor he hath sent me, to heal the contrite of heart, ‖ Isai. 61. 1.

CHAP. III. VER. 23. *Who was of Heli.* St. *Joseph*, who by nature was the son of *Jacob* (St. *Matt.* i. 16.) in the account of the law was son of *Heli.* For *Heli* and *Jacob* were brothers, by the same mother: and *Heli*, who was the elder, dying without issue, *Jacob*, as the law directed, married his widow; in consequence of such marriage, his son *Joseph* was reputed in the law the son of *Heli.*

19 To preach deliverance to the captives, and ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord, and the day of reward.

20 And when he had folded the book, he reſtored it to the miniſter, and ſat down. And the eyes of all in the ſynagogue were fixed on him.

21 And he began to ſay to them: This day is fulfilled this ſcripture in your ears.

22 And all gave teſtimony to him: and they wondered at the words of grace that proceeded from his mouth, and they ſaid: Is not this the ſon of Joſeph?

23 And he ſaid to them: Doubtleſs you will ſay to me this ſimilitude: Phyſician heal thyſelf: as great things as we have heard done in Capharnaum, do alſo here in thy own country.

24 And he ſaid: Amen I ſay to you, that no prophet is accepted in his own country.

3 Kings 17. 9. 25 In truth I ſay to you, ‖ there were many widows in the days of Elias in Iſrael, when heaven was ſhut up three years and ſix months: when there was a great famine throughout all the land:

26 And to none of them was Elias ſent, but to a widow at Sarepta of Sidon.

4 Kings 5. 14. 27 ‖ And there were many lepers in Iſrael in the time of Eliſeus the prophet: and none of them was cleanſed but Naaman the Syrian.

28 And all they in the ſynagogue, hearing theſe things, were filled with anger.

29 And they roſe up and thruſt him out of the city: and they brought him to the brow of the hill, whereon their city was built, that they might caſt him down headlong.

30 But he paſſing through the midſt of them, went his way.

‖ Matt. 4. 13. Mark 1. 21. 31 ‖ And he went down into Capharnaum a city of Galilee, and there he taught them on the ſabbath-days.

† Matt. 7. 28. 32 † And they were aſtoniſhed at his doctrine: for his word was with power.

‡ Mark 1. 23. 33 ‖ And in the ſynagogue there was a man who had an unclean devil, and he cried out with a loud voice,

34 Saying: Let us alone, what have we to do with thee Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the Holy *one* of God.

35 And Jeſus rebuked him, ſaying: Hold thy peace, and go out of him. And when the devil had thrown him into the midſt, he went out of him, and hurt him not at all

36 And there came fear upon all, and they talked among themſelves, ſaying: What word is this, for with authority and power he commandeth the unclean ſpirits, and they go out?

37 And the fame of him was publiſhed in every place of the country.

38 And Jeſus riſing up out of the ſynagogue, went into Simon's houſe. ‖ And Simon's wife's mother was taken with a great fever: and they beſought him for her. ‖ Matt. 8. 14. Mark 1. 31.

39 And ſtanding over her, he commanded the fever: and it left her. And immediately riſing, ſhe miniſtered to them.

40 And when the ſun was down, all they that had any ſick with divers diſeaſes, brought them to him. But he laying his hands on every one of them, healed them.

41 ‖ And devils went out of many, crying out and ſaying: Thou art the Son of God. And he rebuking them ſuffered them not to ſpeak: for they knew that he was Chriſt. ‖ Mark 1. 34.

42 And when it was day, going out he came into a deſert place: and the multitudes ſought him, and came to him: and they detained him that he ſhould not depart from them.

43 And he ſaid to them: I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he was preaching in the ſynagogues of Galilee.

CHAP. V.

The miraculous draught of fiſhes. The cure of the leper and of the paralytick. The call of Matthew.

AND it came to paſs, that when the multitudes preſſed upon him to hear the word of God, he ſtood by the lake of Geneſareth.

‖ Matt. 4. 18. Mark 1. 16. 2 ‖ And he ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets.

3 And going up into one of the ſhips that was Simon's he deſired him to thruſt out a little from the land. And ſitting down he taught the multitudes out of the ſhip.

4 Now when he had ceaſed to ſpeak, he ſaid to Simon: Launch out into the deep, and let down your nets for a draught.

5 And Simon anſwering, ſaid to him: Maſter, we have laboured all the night, and have taken nothing: but at thy word I will let down the net.

6 And when they had done this they encloſed a very great multitude of fiſhes, and their net was breaking.

7 And they beckoned to their partners that were in the other ſhip, that they ſhould come and help them. And they came, and

filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord.

9 For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt be taking men.

11 And when they had brought their ships to land, leaving all things they followed him.

‖ Matt. 8. 2. Mark 1. 40. 12 ‖ And it came to pass, when he was in a certain city, behold a man full of the leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And stretching forth *his* hand he touched him, saying: I will: Be thou cleansed. And immediately the leprosy departed from him.

‖ Lev. 14. 4. 14 And he charged him to tell no man: but, Go, shew thyself to the priest, ‖ and offer for thy cleansing according as Moses commanded for a testimony to them.

15 But the fame of him went abroad the more: and great multitudes came together to hear, and to be healed of their infirmities.

16 And he retired into the desert, and prayed.

17 And it came to pass on a certain day, that he sat teaching. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem: and the power of the Lord was to heal them.

‖ Matt. 9. 2. Mark 2. 3. 18 ‖ And behold men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst, before Jesus.

20 And when he saw their faith, he said: Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to think, saying: who is this who speaketh blasphemies? Who can forgive sins, but God alone?

22 And when Jesus knew their thoughts, answering he said to them: What is it you think in your hearts?

23 Which is it easier to say: Thy sins are forgiven thee: or to say: Arise, and walk?

24 But that you may know that the Son man hath power on earth to forgive sins (he said to the sick of the palsy) I say to thee, Arise take up thy bed, and go into thy house.

25 And immediately rising up before them, he took up the bed on which he lay: and he went away into his own house, glorifying God.

26 And all were astonished, and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day.

‖ Matt. 9. 9. Mark 2. 14. 27 ‖ And after these things he went forth, and saw a publican named Levi, sitting at the custom-house, and he saith to him: Follow me.

28 And leaving all things, he rose up and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that were at table with them.

‖ Mark 2. 16. 30 ‖ But their Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

31 And Jesus answering, said to them: They who are in health need not the physician: but they that are sick.

32 I came not to call the just, but sinners to penance.

‖ Mark 2. 18. 33 And they said to him: ‖ Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner: but thine eat and drink.

34 And he said to them: Can you make the children of the bridegroom fast, whilst the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those days.

36 And he spoke also a similitude to them, That no man putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

37 And no man putteth new wine into old bottles: otherwise the new wine will burst the bottles, and it will be spilled, and the bottles will be lost.

38 But new wine must be put into new bottles, and both are preserved.

39 And no man drinking old, hath presently a mind to new: for he saith, The old is better.

CHAP. VI.

Chriſt excuſes his diſciples: He cures upon the ſabbath-day: chuſes the twelve, and makes a ſermon to them.

Matt. 12. 1. Mark 2. 23. AND it came to paſs on the ſecond firſt ſabbath, that as he went through the corn-fields, his diſciples plucked the ears of corn, and did eat rubbing them in their hands.

2 And ſome of the Phariſees ſaid to them: Why do you that which is not lawful to do on the ſabbath-days?

3 And Jeſus anſwering them, ſaid: Have you not read ſo much as this, what David did, when himſelf was hungry, and they that were with him:

‖ 1 Kings 21. 6. 4 ‖ How he went into the houſe of God, and took and eat the bread of propoſition, and gave to them that were with him, which ‖ Exod. 29. 33. is not lawful to eat ‡ but only for the prieſts?

Lev. 24. 9. 5 And he ſaid to them: The Son of man is Lord alſo of the ſabbath.

6 And it came to paſs alſo on another ſabbath, that he entered into the ſynagogue, ‖ Matt. 12. 10. Mark 3. 1. and taught. ‖ And there was a man, whoſe right hand was withered.

7 And the Scribes and Phariſees watched to ſee if he would heal on the ſabbath: that they might find an accuſation againſt him.

8 But he knew their thoughts: and ſaid to the man who had the withered hand: Ariſe, and ſtand forth in the midſt. And he riſing ſtood forth.

9 Then Jeſus ſaid to them: I aſk you, if it be lawful on the ſabbath days to do good, or to do evil: to ſave life, or to deſtroy?

10 And looking round about on them all, he ſaid to the man: Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored.

11 And they were filled with madneſs, and they talked one with another, what they might do to Jeſus.

12 And it came to paſs in thoſe days, that he went out into a mountain to pray, and he paſſed the whole night in the prayer of God.

‖ Matt. 10. 1. Mark 3. 13. 13 ‖ And when it was day he called his diſciples: and he choſe twelve of them (whom alſo he named Apoſtles:)

14 Simon, whom he ſurnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the ſon* of Alpheus and Simon who is called Zelotes:

16 And Jude *the brother* of James, and Judas Iſcariot, who was the traitor.

17 And coming down with them, he ſtood in an open plain, and the company of his diſciples, and a very great multitude of people from all Judea and Jeruſalem, and the ſea-coaſt both of Tyre and Sidon,

18 Who had come to hear him, and to be healed of their diſeaſes. And they that were troubled with unclean ſpirits, were cured.

19 And all the multitude ſought to touch him, for virtue went out from him, and healed all.

‖ Matt. 5. 2. 20 ‖ And he lifting up his eyes on his diſciples, ſaid: Bleſſed are ye poor: for yours is the kingdom of God.

‡ Matt. 5. 6. 21 ‡ Bleſſed are ye that hunger now: for you ſhall be filled. Bleſſed are ye that weep now: for you ſhall laugh.

‖ Matt. 5. 11. 22 ‖ Bleſſed ſhall you be when men ſhall hate you, and when they ſhall ſeparate you, and ſhall reproach you, and caſt out your name as evil, for the Son of man's ſake.

23 Be glad in that day and rejoice: for behold, your reward is great in heaven. For according to theſe things did their fathers to the prophets.

‖ Eccli. 31 8. Amos 6. 1. 24 ‖ But wo to you that are rich: for you have your conſolation.

‡ Iſai. 65. 13. 25 ‡ Wo to you that are filled: for you ſhall hunger. Wo to you that laugh now: for you ſhall mourn and weep.

26 Wo *to you* when men ſhall bleſs you: for according to theſe things did their fathers to the falſe prophets.

‖ Matt. 5. 44. 27 But I ſay to you that hear: ‖ Love your enemies, do good to them that hate you.

28 Bleſs them that curſe you, and pray for them that calumniate you.

29 And to him that ſtriketh thee on the *one* cheek, offer alſo the other. And him that taketh away from thee thy cloak, hinder not *to take* thy coat alſo.

30 Give to every one that aſketh thee, and of him that taketh away thy goods, aſk them not again,

31 And as you would that men ſhould do to you, do you alſo to them in like manner.

32 And if you love them that love you, what thanks have you? for ſinners alſo love thoſe that love them.

33 And if ye do good to them who do

CHAP. VI. VER. 1. *The ſecond firſt ſabbath.* Some underſtand this of the ſabbath of Pentecoſt, which was the ſecond in courſe amongſt the great feaſts: others of a ſabbath day that immediately followed any ſolemn feaſt.

good to you; what thanks have you? for ſinners alſo do this.

‖ Deut. 15. 8. Matt. 5. 42. 34 ‖ And if you lend to them of whom you hope to receive; what thanks have you? for ſinners alſo lend to ſinners, for to receive as much.

35 But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward ſhall be great, and you ſhall be the ſons of the Moſt High: for he is kind to the unthankful, and to the evil.

36 Be ye therefore merciful, as your father alſo is merciful.

‖ Matt. 7. 1. 37 ‖ Judge not, and you ſhall not be judged: condemn not, and you ſhall not be condemned. Forgive, and you ſhall be forgiven.

38 Give, and it ſhall be given to you: good meaſure and preſſed down and ſhaken together and running over ſhall they give into your boſom. ‖ For with the ſame meaſure that you ſhall meaſure, it ſhall be meaſured to you again.

‖ Matt. 7. 2. Mark 4. 24.

39 And he ſpoke alſo to them a ſimilitude: Can the blind lead the blind? do they not both fall into the ditch?

‡ Matt. 10. 24. John 13. 16. 40 ‡ The diſciple is not above his maſter: but every one ſhall be perfect, if he be as his maſter.

‖ Matt. 7. 3. 41 ‖ And why ſeeſt thou the mote in thy brother's eye: but the beam that is in thy own eye thou conſidereſt not.

42 Or how canſt thou ſay to thy brother: Brother, let me pull the mote out of thy eye: when thou thyſelf ſeeſt not the beam in thy own eye? Thou hypocrite, caſt firſt the beam out of thy own eye: and then ſhalt thou ſee clearly to take out the mote from thy brother's eye.

‖ Matt. 7. 18. & 12. 33. 43 ‖ For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit.

44 For every tree is known by its fruit. For men do not gather figs from thorns: Nor from a bramble buſh do they gather grapes.

45 A good man out of the good treaſure of his heart bringeth forth that which is good: and an evil man out of the evil treaſure bringeth forth that which is evil. For out of the abundance of the heart the mouth ſpeaketh.

‖ Matt. 7. 21. Rom. 2. 13. James 1. 22. 46 And why call you me ‖ Lord, Lord: and do not the things which I ſay?

47 Whoſoever cometh to me, and heareth my words, and doth them: I will ſhew you to whom he is like.

48 He is like to a man building a houſe, who digged deep, and laid the foundation upon a rock. And when a flood came, the ſtream beat vehemently upon that houſe, and it could not ſhake it: for it was founded on a rock.

49 But he that heareth, and doeth not: is like to a man building his houſe upon the earth without a foundation: againſt which the ſtream beat vehemently, and immediately it fell: and the ruin of that houſe was great.

CHAP. VII.

Chriſt heals the centurion's ſervant: raiſes the widow's ſon to life: anſwers the meſſengers ſent by John: and abſolves the penitent ſinner.

AND when he had finiſhed all his words in the hearing of the people, he entered into Capharnaum. Matt. 8. 5.

2 And the ſervant of a certain centurion, who was dear to him, was ſick, and ready to die.

3 And when he had heard of Jeſus, he ſent to him the ancients of the Jews, deſiring him to come and heal his ſervant.

4 And when they came to Jeſus, they beſought him earneſtly, ſaying to him: He is worthy that thou ſhouldſt do this for him.

5 For he loveth our nation: and he hath built us a ſynagogue.

6 And Jeſus went with them. And when he was now not far from the houſe, the centurion ſent *his* friends to him, ſaying: ‖ Lord, trouble not thyſelf: for I am not worthy that thou ſhouldſt enter under my roof. ‖ Matt. 8. 8.

7 Wherefore neither did I think myſelf worthy to come to thee: but ſay the word, and my ſervant ſhall be healed.

8 For I alſo am a man ſubject to authority, having under me ſoldiers: and I ſay to one, Go, and he goeth: and to another Come, and he cometh: and to my ſervant, do this, and he doth it.

9 Which when Jeſus heard, he marvelled: and turning about to the multitude that followed him, he ſaid: Amen I ſay to you, I have not found ſo great faith even in Iſrael.

10 And they who were ſent returning to the houſe, found the ſervant whole, who had been ſick.

11 And it came to paſs, after this, that he went into a city called Naim: and there went with him his diſciples, and a great multitude.

12 And when he came nigh to the gate of the city, behold a dead man was carried out, the only ſon of his mother: and ſhe was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said to her: Weep not.

14 And he came near and touched the bier. (And they that carried it, stood still.) And he said: Young man, I say to thee, arise.

15 And he that was dead, sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on them all: and they glorified God, saying: ‖ That a great prophet is risen up among us: and God hath visited his people.

17 And this rumour of him went forth throughout all Judea. and throughout all the country round about.

18 And John's disciples told him of all these things.

19 ‖ And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he who is to come: or expect we another?

20 And when the men were come to him, they said: John the Baptist hath sent us to thee, saying: Art thou he who is to come: or expect we another?

21 (And in that same hour, he cured many of their diseases, and sores, and of evil spirits, and to many that were blind he gave sight.)

22 And answering, he said to them: Go and relate to John what you have heard and seen: ‖ That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached:

23 And blessed is he whosoever shall not be scandalized in me.

24 And when the messengers of John were departed, he began to speak to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?

25 But what went you out to see? a man cloathed in soft garments? Behold they that are in costly apparel and live delicately are in the houses of kings.

26 But what went you out to see? a prophet? Yea, I say to you, and more than a prophet:

27 ‖ This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

28 For I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist: but he who is lesser in the kingdom of God, is greater than he.

29 And all the people hearing, and the publicans, justified God, being baptised with the baptism of John.

30 But the Pharisees, and the lawyers, despised the counsel of God against themselves, being not baptised by him.

31 And the Lord said: ‖ Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

33 ‖ For John the Baptist came, neither eating bread, nor drinking wine, and you say: He hath a devil.

34 The Son of man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat.

37 ‖ And behold a woman in the city who was a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment:

38 And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what kind of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering, said to him: Simon, I have something to say to thee. But he said: Master, say *it*.

41 A certain creditor had two debtors, the one owed five hundred pence, and the other fifty.

42 And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

43 Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said to Simon: Dost thou see this woman? I entered

‖ Matt. 11. 16.

‖ Matt. 3. 4. Mark 1. 6.

‖ Matt. 26. 7. Mark 14. 3. John 11. 2. & 12. 3.

‖ Luke 24. 19. John 4. 19.

‖ Matt. 11. 2.

† Isai. 35. 5.

‖ Mal. 3. 1. Matt. 11. 10. Mark 1. 2.

CHAP. VII. VER. 29. *Justified God*; i. e. praised the justice of God, feared and worshiped God, as just and merciful.

VER. 36. *One of the Pharisees*; i. e. Simon.

into thy houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped them with her hair.

45 Thou gaveſt me no kiſs: but ſhe, ſince ſhe came in, hath not ceaſed to kiſs my feet.

46 My head with oil thou didſt not anoint: but ſhe with ointment hath anointed my feet.

47 Wherefore I ſay to thee: Many ſins are forgiven her, becauſe ſhe hath loved much. But to whom leſs is forgiven, he loveth leſs.

|| Matt. 9. 2. 48 And he ſaid to her: || Thy ſins are forgiven thee.

49 And they that ſat together at table began to ſay within themſelves: Who is this that forgiveth ſins alſo?

50 And he ſaid to the woman: Thy faith hath made thee ſafe: go in peace.

CHAP. VIII.

The parable of the ſeed. Chriſt ſtills the ſtorm at ſea: caſts out the legion: heals the iſſue of blood: and raiſes the daughter of Jairus to life.

AND it came to paſs afterwards, that he travelled through the cities and towns, preaching and publiſhing the Goſpel of the kingdom of God: and the twelve with him.

|| Mark 16. 9. 2 And certain women who had been healed of evil ſpirits and infirmities: || Mary called Magdalene, out of whom ſeven devils were gone forth,

3 And Joanna the wife of Chuſa Herod's ſteward, and Suſanna, and many others who miniſtered unto him of their ſubſtance.

4 And when a very great multitude was gathered together, and haſtened out of the cities to him, he ſpoke by a ſimilitude:

|| Matt. 13. 3. Mark 4. 3. 5 || A ſower went out to ſow his ſeed: and as he ſowed ſome fell by the way ſide, and it was trodden down, and the fowls of the air devoured it.

6 And ſome fell upon a rock: and as ſoon as it was ſprung up, it withered away, becauſe it had no moiſture.

7 And ſome fell among thorns, and the thorns growing up with it, choaked it.

8 And ſome fell upon good ground: and ſprung up, and yielded fruit a hundredfold. Saying theſe things he cried out: He that hath ears to hear, let him hear.

9 And his diſciples aſked him what this parable might be.

10 To whom he ſaid: To you it is given to know the myſtery of the kingdom of God: but to the reſt in parables: || that ſeeing they may not ſee, and hearing may not underſtand. || Iſai. 6. 9. Matt. 13. 14. Mark 4. 11. John 12. 40. Acts 28. 26. Rom. 11. 8.

11 Now the parable is this: The ſeed is the word of God.

12 And they by the way ſide are they that hear, then the devil cometh, and taketh the word out of their heart, leſt believing they ſhould be ſaved.

13 Now they upon the rock: *are they* who when they hear, receive the word with joy: and theſe have no roots; who believe for a while, and in time of temptation fall away.

14 And that which fell among thorns: are they who have heard, and going their way, are choaked with the cares and riches and pleaſures of this life, and yield no fruit.

15 But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it and bring forth fruit in patience.

|| Matt. 5. 15. Mark 4. 21. 16 || Now no man that lighteth a candle, covereth it with a veſſel, or putteth it under a bed: but ſetteth it upon a candleſtick, that they who come in may ſee the light.

‡ Matt. 10. 26. Mark 4. 22. 17 ‡ For there is not any thing ſecret, that ſhall not be made manifeſt: nor hidden, that ſhall not be known, and come abroad.

18 Take heed therefore how you hear. || For whoſoever hath, to him ſhall be given: and whoſoever hath not, that alſo which he thinketh he hath, ſhall be taken away from him. || Matt. 13. 12. & 25. 29.

† Matt. 12. 46. Mark 3. 32. 19 † And his mother and brethren came to him: and they could not come at him for the crowd.

20 And it was told him: Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered, and ſaid to them: My mother and my brethren are they, who hear the word of God, and do it.

|| Matt. 8. 23. Mark 4. 36. 22 || And it came to paſs on a certain day, that he went into a little ſhip with his diſciples, and he ſaid to them: Let us go over to the other ſide of the lake. And they launched forth.

23 And when they were ſailing, he ſlept: and there came down a ſtorm of wind on the lake, and they were filled, and were in danger.

CHAP. VII. VER. 47. *Many ſins are forgiven her, becauſe ſhe hath loved much.* In the ſcripture an effect ſometimes ſeems attributed to one only cauſe, when there are divers other concurring diſpoſitions: for the ſins of this woman, in this verſe are ſaid to be forgiven, becauſe *ſhe loved much*: but verſe 50, Chriſt tells her, *thy faith hath made thee ſafe*. Hence in a true converſion are joined faith, hope, love, ſorrow for ſin, and other pious diſpoſitions.

CHAP. VIII. VER. 10. *Seeing they may not ſee.* See the annotation, *Mark* iv. 12.

24 And they came and awaked him, ſaying: Maſter, we periſh. But he ariſing, rebuked the wind, and the raging of the water: and it ceaſed, and there was a calm.

25 And he ſaid to them: Where is your faith? And they being afraid, wondered, ſaying one to another: Who is this: (think you) that he commandeth both the winds and the ſea, and they obey him?

26 And they ſailed to the country of the Geraſens which is over-againſt Galilee.

27 And when he was come forth to the land, there met him a certain man who had a devil now for a long time, and he wore no clothes, neither did he abide in a houſe, but in the tombs.

28 And when he ſaw Jeſus, he fell down before him: and crying out with a loud voice, he ſaid: What have I to do with thee Jeſus, Son of the moſt high God? I beſeech thee, do not torment me.

29 For he commanded the unclean ſpirit to go out of the man. For many times it ſeized him, and he was bound with chains, and kept in fetters: and he broke the bonds, and was driven by the devil into the deſerts.

30 And Jeſus aſked him, ſaying: What is thy name? But he ſaid: Legion: becauſe many devils were entered into him.

31 And they beſought him that he would not command them to go into the deep.

32 And there was there a herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them.

33 The devils therefore went out of the man, and entered into the ſwine: and the herd run violently down a ſteep place into the lake, and were ſtifled.

34 Which when they that fed them ſaw done, they fled away, and told it in the city and in the villages.

35 And they went out to ſee what was done: and they came to Jeſus, and found the man, out of whom the devils had departed, ſitting at his feet, cloathed, and of a ſound mind, and they were afraid.

36 And they alſo that had ſeen it told them, how he had been healed from the legion.

37 And all the multitude of the country of the Geraſens beſought him to depart from them: for they were taken with great fear. And he went up into the ſhip, and returned back again.

38 Now the man, out of whom the devils were departed, beſought him that he might be with him. But Jeſus ſent him away, ſaying:

39 Return to thy houſe, and tell how great things God hath done to thee. And he went through the whole city, publiſhing how great things Jeſus had done to him.

40 And it came to paſs, that when Jeſus was returned, the multitude received him. For they were all waiting for him.

41 ‖ And behold there came a man whoſe name was Jairus, and he was a ruler of the ſynagogue: and he fell down at the feet of Jeſus, beſeeching him that he would come into his houſe, ‖ Matt. 19. 18. Mark. 5.22.

42 For he had an only daughter almoſt twelve years old, and ſhe was dying. And it happened, as he went, that he was thronged by the multitudes.

43 And there was a certain woman having an iſſue of blood twelve years, who had beſtowed all her ſubſtance on phyſicians, and could not be healed by any:

44 She came behind him, and touched the hem of his garment: and immediately her iſſue of blood ſtopped.

45 And Jeſus ſaid: Who is it that touched me? And when all denied, Peter and they that were with him ſaid: Maſter, the multitudes throng thee, and preſs thee, and doſt thou ſay: Who touched me?

46 And Jeſus ſaid: Some body hath touched me: for I know that virtue is gone out from me.

47 And the woman ſeeing, that ſhe was not hid, came trembling, and fell down before his feet: and declared before all the people for what cauſe ſhe had touched him, and how ſhe was immediately healed.

48 But he ſaid to her: Daughter, thy faith hath made thee whole: go in peace.

49 While he was yet ſpeaking, there cometh one to the ruler of the ſynagogue, ſaying to him: Thy daughter is dead, trouble him not.

50 But Jeſus hearing this word, anſwered the father of the maid: Fear not, believe only, and ſhe ſhall be ſafe.

51 And when he was come to the houſe, he ſuffered no man to go with him, but Peter, and James, and John, and the father and mother of the maiden.

52 And all wept and mourned for her. But he ſaid: Weep not, the maid is not dead, but ſleepeth.

53 And they laughed at him, knowing that ſhe was dead.

54 But he taking her by the hand cried out, ſaying: Maid, ariſe.

55 And her ſpirit returned, and ſhe roſe immediately. And he bade them give her to eat.

56 And her parents were aſtoniſhed,

whom he charged not to tell any one what had been done.

CHAP. IX.

Chriſt ſends forth his apoſtles: feeds five thouſand with five loaves: is transfigured: and caſts out a devil.

Matt. 10 1. Mark 3. 15. THEN having called together the twelve apoſtles, he gave them power, and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

‖ Matt. 10. 9. Mark 6. 8. 3 ‖ And he ſaid to them: Take nothing for your journey, neither ſtaff, nor ſcrip, nor bread, nor money, neither have two coats.

4 And whatſoever houſe you ſhall enter into, abide there, and depart not from thence.

‖ Acts 13. 51. 5 And whoſoever will not receive you: ‖ when ye go out of that city, ſhake off even the duſt of your feet for a teſtimony againſt them.

6 And going out they went about through the towns preaching the goſpel, and healing every where.

‖ Matt. 14. 1. Mark 6. 14. 7 ‖ Now Herod the tetrarch heard of all that was done by him; and he was in a doubt becauſe it was ſaid

8 By ſome: That John was riſen from the dead: but by ſome *others*: that Elias had appeared: and by others: that one of the ancient prophets was riſen.

9 And Herod ſaid: John I have beheaded: but who is this of whom I hear ſuch things? And he ſought to ſee him.

10 And the apoſtles being returned, related to him all they had done: and having taken them, he retired apart into a deſert place, which belongeth to Bethſaida.

11 Which when the people knew, they followed him: and he received them, and ſpoke to them of the kingdom of God, and healed them who had need of healing.

‖ Matt. 14. 15. Mark 6. 36. 12 Now the day began to decline. And the twelve came and ſaid to him: ‖ Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals: for we are here in a deſert place.

‡ John 6. 9. 13 But he ſaid to them: Give you them to eat. And they ſaid: ‡ We have no more than five loaves and two fiſhes: unleſs we ſhould go and buy food for all this multitude.

14 Now they were about five thouſand men. And he ſaid to his diſciples: Make them ſit down by fifties in a company.

15 And they did ſo: and made them all ſit down.

16 And taking the five loaves and the two fiſhes, he looked up to heaven, and bleſſed them: and he broke, and diſtributed to his diſciples, to ſet before the multitude.

17 And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baſkets.

‖ Matt. 16. 13. Mark 8. 27. 18 ‖ And it came to paſs, as he was alone praying, his diſciples alſo were with him: and he aſked them, ſaying: Whom do the people ſay that I am?

19 But they anſwered, and ſaid: John the Baptiſt: but ſome ſay Elias; and others ſay that one of the former prophets is riſen again.

20 And he ſaid to them: But whom do you ſay that I am? Simon Peter anſwering, ſaid: The Chriſt of God.

21 But he ſtrictly charging them, commanded they ſhould tell this to no man,

‖ Matt. 17. 21 Mark 8. 31. & 9. 30. 22 Saying: ‖ The Son of man muſt ſuffer many things, and be rejected by the ancients, and chief prieſts, and Scribes, and be killed, and riſe again the third day.

‡ Matt. 10. 38. & 16. 24. Mark 8. 34. Infra 14. 27. ‖ Infra 17. 33. John 12. 5. 23 ‡ And he ſaid to all: If any man will come after me, let him deny himſelf and take up his croſs daily, and follow me.

24 ‖ For whoſoever will ſave his life, ſhall loſe it: for he that ſhall loſe his life for my ſake, ſhall ſave it.

25 For what doth it profit a man if he gain the whole world, and loſe himſelf, and caſt away himſelf?

‖ Matt. 10. 33. Mark 8. 38. 2 Tim. 2. 12. 26 ‖ For whoſoever ſhall be aſhamed of me, and of my words; of him ſhall the Son of man be aſhamed, when he ſhall come in his majeſty, and of his Father's, and of the holy angels.

‡ Matt. 16. 28. Mark 8. 39. 27 ‡ But I ſay to you truly: There are ſome ſtanding here that ſhall not taſte death, till they ſee the kingdom of God.

‖ Matt. 17. 1. Mark 9. 1. 28 ‖ And it came to paſs about eight days after theſe words, that he took Peter, and James, and John, and went up into a mountain to pray.

29 And whilſt he prayed, the appearance of his countenance was altered: and his raiment became white and ſhining.

30 And behold two men were talking with him. And they were Moſes and Elias,

31 Appearing in majeſty: and they ſpoke of his deceaſe, which he was to accompliſh in Jeruſalem.

32 But Peter, and they that were with him, were heavy with ſleep. And waking, they ſaw his majeſty, and the two men that ſtood with him.

33 And it came to paſs that as they were departing from him, Peter ſaid to Jeſus:

Maſter, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid.

34 And as he ſpoke theſe things, there came a cloud, and overſhadowed them: and they were afraid, when they entered into the cloud.

‖ 2 Pet. 1. 17. 35 And a voice came out of the cloud, ſaying: ‖ This is my beloved Son, hear him.

36 And whilſt the voice was uttered, Jeſus was found alone. And they held their peace, and told no man in thoſe days any of theſe things which they had ſeen.

37 And it came to paſs that on the day following, when they came down from the mountain, there met him a great multitude.

‖ Matt. 17. 14 Mark 9. 16. 38 ‖ And behold a man among the crowd cried out, ſaying: Maſter I beſeech thee, look upon my ſon, for he is the only one I have:

39 And lo, a ſpirit ſeizeth him, and he ſuddenly crieth out, and he throweth him down, and teareth him ſo that he foameth, and bruiſing him hardly departeth from him:

40 And I deſired thy diſciples to caſt him out, and they could not.

41 And Jeſus anſwering, ſaid: O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither.

42 And as he was coming near, the devil threw him down and tore him.

43 And Jeſus rebuked the unclean ſpirit, and cured the boy, and reſtored him to his father.

44 And all were aſtoniſhed at the mighty power of God: but while they all wondered at all the things he did, he ſaid to his diſciples: Lay you up in your hearts theſe words: for it ſhall come to paſs that the Son of man ſhall be delivered into the hands of men.

45 But they underſtood not this word, and it was hid from them, ſo that they perceived it not. And they were afraid to aſk him concerning this word.

‖ Matt. 18. 1. Mark 9. 33. 46 ‖ And there entered a thought into them, which of them ſhould be greater.

47 But Jeſus ſeeing the thoughts of their heart, took a child and ſet him by him.

48 And ſaid to them: Whoſoever ſhall receive this child in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me. For he that is the leaſt among you all, he is the greateſt.

49 And John anſwering, ſaid: Maſter, we ſaw one caſting out devils in thy name, and we forbade him, becauſe he followeth not with us.

50 And Jeſus ſaid to him: Forbid *him* not: for he that is not againſt you, is for you.

51 And it came to paſs when the day of his aſſumption were accompliſhing, that he ſteadfaſtly ſet his face to go to Jeruſalem.

52 And he ſent meſſengers before his face: and going they entered into a city of the Samaritans to prepare for him.

53 And they received him not, becauſe his face was of one going into Jeruſalem.

54 And when his diſciples James and John had ſeen this, they ſaid: Lord, wilt thou that we command fire to come down from heaven and conſume them?

55 And turning, he rebuked them, ſaying: You know not of what ſpirit you are.

‖ John 3. 17. & 12. 47. 56 ‖ The Son of man came not to deſtroy ſouls, but to ſave. And they went into another town.

57 And it came to paſs as they walked in the way, that a certain man ſaid to him. I will follow thee whitherſoever thou goeſt.

‖ Matt. 8. 20. 58 ‖ Jeſus ſaid to him: The foxes have holes, and the birds of the air neſts; but the Son of man hath not where to lay his head.

59 But he ſaid to another: Follow me. And he ſaid: Lord, ſuffer me firſt to go, and to bury my father.

60 And Jeſus ſaid to him: Let the dead bury their dead: but go thou, and preach the kingdom of God.

61 And another ſaid: I will follow thee, Lord, but let me firſt take my leave of them that are at my houſe.

62 Jeſus ſaid to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

Chriſt ſends forth, and inſtructs his ſeventy-two diſciples. The good Samaritan.

AND after theſe things the Lord appointed alſo other ſeventy-two: and he ſent them two and two before his face, into every city and place, whither he himſelf was to come.

‖ Matt. 37. 2 And he ſaid to them: ‖ The harveſt indeed is great, but the labourers are few. Pray ye therefore the Lord of the harveſt, that he ſend labourers into his harveſt.

‡ Matt. 10. 16. 3 Go: ‡ Behold I ſend you as lambs among wolves.

‖ Matt. 10. 10. Mark 6. 8. 4 ‖ Carry neither purſe, nor ſcrip, nor ſhoes, ‡ and ſalute no man by the way.

‡ 4 Kings 4. 29. 5 Into whatſoever houſe you enter, firſt ſay: Peace be to this houſe:

6 And if the ſon of peace be there, your

peace shall rest upon him: but if not, it shall return to you.

7 And in the same house remain, eating and drinking such things as they have: ‖ for the labourer is worthy of his hire. Remove not from house to house.

‖ Deut. 24. 14. Matt. 10. 10. 1 Tim. 5. 18.

8 And into what city soever you enter, and they receive you, eat such things as are set before you;

9 And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

‖ Acts 13. 51.

11 ‖ Even the very dust of your city that cleaveth to us: we wipe off against you, yet know this that the kingdom of God is at hand.

12 I say to you, it shall be more tolerable at that day for Sodom, than for that city.

‖ Matt. 11. 21.

13 ‖ Wo to thee, Corozain, wo to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works, that have been wrought in you, they would have done penance long ago, sitting in sack-cloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capharnaum, which art exalted unto heaven: thou shalt be thrust down to hell.

‖ Matt. 10. 40. John 13. 20.

16 ‖ He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17 And the seventy two returned with joy, saying: Lord, the devils also are subject to us in thy name.

18 And he said to them: I saw satan as lightning falling from heaven.

19 Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you.

20 But yet rejoice not in this that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

‖ Matt. 11. 25.

21 ‖ In that same hour he rejoiced in the Holy Ghost, and said: I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father: because so it hath pleased thee.

22 All things are delivered to me by my Father: and no one knoweth who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal *him*.

23 And turning to his disciples, he said: ‖ Blessed *are* the eyes that see the things which you see. ‖ Matt. 13. 16.

24 For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen *them*; and to hear the things that your hear, and have not heard them.

25 ‖ And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? ‖ Matt 22. 35. Mark 12. 28.

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: † Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. † Deu. 6. 5.

28 And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said to Jesus: And who is my neighbour?

30 And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away leaving him half dead.

31 And it happened that a certain priest went down the same way, and seeing him, he passed by.

32 In like manner also a levite, when he was near the place and saw him, passed by.

33 But a certain Samaritan being on his journey, came near him: and seeing him, was moved with compassion.

34 And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast brought him to an inn, and took care of him.

35 And the next day he took out two pence, and gave them to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee.

36 Which of these three in thy opinion was neighbour to him that fell among the robbers?

37 But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

38 Now it came to pass as they went, that he entered into a certain town: and a

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CHAP. X. VER. 21. *He rejoiced in the Holy Ghost*; That is, according to his humanity he rejoiced in the Holy Ghost, and gave thanks to his eternal Father.

certain woman named Martha, received him into her houſe:

39 And ſhe had a ſiſter called Mary, who ſitting alſo at the Lord's feet, heard his word.

40 But Martha was buſy about much ſerving: who ſtood, and ſaid: Lord, haſt thou no care that my ſiſter hath left me alone to ſerve? ſpeak to her therefore, that ſhe help me.

41 And the Lord anſwering, ſaid to her: Martha, Martha, thou art careful, and art troubled about many things.

42 But one thing is neceſſary. Mary hath choſen the beſt part, which ſhall not be taken away from her.

CHAP. XI.

He teaches his diſciples to pray. Caſts out a dumb devil. Confutes the Phariſees; and pronounces woes againſt them for their hypocriſy.

AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid to him: Lord teach us to pray, as John alſo taught his diſciples.

2 And he ſaid to them: When you pray, ‖ Matt. 6. 9. ſay: ‖ Father, hallowed be thy name. Thy kingdom come.

3 Give us this day our daily bread.

4 And forgive us our ſins: for we alſo forgive every one that is indebted to us. And lead us not into temptation.

5 And he ſaid to them: Which of you ſhall have a friend, and ſhall go to him at mid-night, and ſhall ſay to him: Friend lend me three loaves,

6 For a friend of mine is come off his journey to me, and I have nothing to ſet before him.

7 And he from within ſhould anſwer and ſay: Trouble me not, the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee.

8 Yet if he ſhall continue knocking: I ſay to you, although he will not riſe and give him, becauſe he is his friend: yet becauſe of his importunity he will riſe, and give him as many as he needeth.

‖ Matt. 7. 7. & 21. 22. Mark 11. 24. John 14. 13. James 1. 5. 9 ‖ And I ſay to you: Aſk, and it ſhall be given you: ſeek, and you ſhall find: knock, and it ſhall be opened to you.

10 For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

‡ Matt. 7. 9. 11 ‡ And which of you if he aſk his father bread, will he give him a ſtone? or a fiſh, will he for a fiſh give him a ſerpent?

12 Or if he ſhall aſk an egg, will he reach him a ſcorpion?

13 If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that aſk him?

‖ Matt. 9. 32. & 12. 22. 14 ‖ And he was caſting out a devil, and the ſame was dumb. And when he had caſt out the devil, the dumb ſpoke, and the multitude admired.

‡ Matt. 9. 34. Mark 3. 22. 15 But ſome of them ſaid: He caſteth out devils, ‡ in Beelzebub the prince of devils.

16 And others tempting, aſked of him a ſign from heaven.

17 But he ſeeing their thoughts, ſaid to them: Every kingdom divided againſt itſelf ſhall be brought to deſolation, and a houſe upon a houſe ſhall fall.

18 And if ſatan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe you ſay, that in Beelzebub I caſt out devils.

19 Now if I caſt out devils in Beelzebub: in whom do your children caſt them out? Therefore they ſhall be your judges.

20 But if I in the finger of God caſt out devils: doubtleſs the kingdom of God is come upon you.

21 When a ſtrong man armed keepeth his court, thoſe things which he poſſeſſeth are in peace.

22 But if a ſtronger than he come upon him and overcome him, he will take away all his armour wherein he truſted, and will diſtribute his ſpoils.

23 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 When the unclean ſpirit is gone out of a man, he walketh through places without water, ſeeking reſt: and not finding, he ſaith: I will return into my houſe whence I came out.

25 And when he is come, he findeth it ſwept and garniſhed.

26 Then he goeth and taketh with him ſeven other ſpirits more wicked than himſelf, and entering in they dwell there. And the laſt ſtate of that man becometh worſe than the firſt.

27 And it came to paſs: as he ſpoke theſe things, that a certain woman from the crowd lifting up her voice ſaid to him: Bleſſed is the womb that bore thee, and the paps that gave thee ſuck.

28 But he ſaid: Yea rather, bleſſed are they who hear the word of God, and keep it.

29 And when the people were gathered

together, he began to say: || This generation is a wicked generation: they ask a sign, and a sign shall not be given them, but the sign of Jonas the prophet. || Matt. 12. 39.

30 || For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation. || Jonas 2.1.

31 ‡ The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. ‡ 3 Kings 10. 1. 2 Par. 9. 1.

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it, || because they did penance at the preaching of Jonas; and behold more than Jonas here. || Jonas 3.5.

33 ‡ No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. ‡ Matt. 5. 15. Mark 4. 21.

34 || The light of thy body, is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, the body also will be darksome. || Matt. 6. 22.

35 Take heed therefore that the light which is in thee, be not darkness.

36 If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him to dine with him. And he went in, and sat down to eat.

38 And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39 And the Lord said to him: || Now you Pharisees do make clean the outside of the cup, and of the platter: but your inside is full of rapine and iniquity. || Matt. 23. 25.

40 Foolish men, did not he that made that which is without, make also that which is within?

41 But yet that which remaineth, give alms; and behold all things are clean unto you.

42 But wo to you Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God: Now these things you ought to have done, and not to leave those undone.

43 || Wo to you Pharisees because you love the uppermost seats in the synagogues, and salutations in the market-place. || Matt. 6. 2. Mark 12. 39. Infra 20.46.

44 Wo to you, because you are as sepulchres that appear not, and men that walk over them are not aware.

45 Then one of the lawyers answering, said to him: Master, in saying these things, thou reproachest us also.

46 And he said: Wo to you lawyers also: || because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. || Matt. 23. 4.

47 Wo to you who build the monuments of the prophets: and your fathers killed them.

48 Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

49 Therefore also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation,

51 || From the blood of Abel unto the blood of ‡ Zacharias, who was slain between the altar and the temple. Yea I say to you, it shall be required of this generation. || Gen. 4. 8. ‡ 2 Par. 24. 22.

52 Wo to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

53 And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to * oppress his mouth about many things, * i. e. stop.

54 Lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

Christ warns us against hypocrisy, the fear of the world, and covetousness: and admonishes all to watch.

AND when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: || Beware ye of the leaven of the Pharisees, which is hypocrisy. || Matt. 16. 6. Mark 8. 15.

CHAP. XI. VER. 46. *Wo to you lawyers.* He speaks of the doctors of the law of *Moses*, commonly called the *Scribes*.

VER. 47. *Wo to you who build &c.* Not that the building of the monuments of the prophets was in itself blameworthy, but only the intention of these unhappy men, who made use of this outward shew of religion and piety, as a means to carry on their wicked designs against the prince of prophets.

2 ‡ For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

‡ Matt. 10. 26. Mark 4. 22.

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be proclaimed on the house-tops.

4 And I say to you my friends: Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will shew you whom ye shall fear: fear ye him whom after he hath killed, hath power to cast into hell. Yea I say to you fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

8 And I say to you: ‖ Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

‖ Matt. 10. 32. Mark 8. 38. 2 Tim. 2. 12.

9 But he that shall deny me before men, shall be denied before the angels of God.

10 ‡ And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

‡ Matt. 12. 32. Mark. 3. 29.

11 And when they shall bring you into the synagogues, and to magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say.

12 For the Holy Ghost shall teach you in the same hour what you ought to say.

13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

14 But he said to him: Man, who hath made me a judge or a divider over you?

15 And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.

16 And he spoke a similitude to them, saying: ‖ The land of a certain rich man brought forth plenty of fruits:

‖ Eccli. 11. 19.

17 And he thought within himself, saying: What shall I do, because I have not where to lay up together my fruits?

18 And he said: This will I do: I will pull down my barns, and will bilud greater: and into them will I gather all things that are grown to me, and my goods.

19 And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.

20 But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples: Therefore I say to you: ‖ Be not solicitous for your life, what you shall eat: nor for your body, what you shall put on.

‖ Psal. 54 23 Matt. 6. 25. 1 Pet. 5. 7.

23 The life is more than the food, and the body is more than the raiment.

24 Consider the ravens, for they do not sow, nor do they reap, neither have they store-house, nor barn, and God feedeth them. How much are you more valuable than they?

25 And which of you by thinking can add to his stature one cubit?

26 If then you are not able to do even the least thing, why are you solicitous for the rest?

27 Consider the lilies how they grow: they labour not, neither do they spin. But I say to you not even Solomon in all his glory was clothed like one of these.

28 Now if God cloath in this manner the grass that is to day in the field, and to morrow is cast into the oven: how much more you, O ye of little faith?

29 And seek not you what you shall eat, or what you shall drink: and be not lifted up on high:

30 For all these things do the nations of the world seek after. But your Father knoweth that you have need of these things.

31 But seek ye first the kingdom of God and his justice: and all these things shall be added unto you.

32 Fear not, little flock, for it hath pleased your Father to give you a kingdom.

33 ‖ Sell what you possess, and give alms. Make to yourselves bags which grow not old, ‡ a treasure in heaven which faileth not: where the thief approacheth not, nor the moth corrupteth.

‖ Matt. 19. 21. ‡ Matt. 6. 20.

34 For where your treasure is, there will your heart be also,

35 Let your loins be girded, and lamps burning in your hands,

36 And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh, and knocketh, they may open to him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister to them.

38 And if he shall come in the second

watch, or if he ſhall come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

|| Matt. 24. 43. 39 || But this know ye, that if a maſter of a family did know at what hour the thief would come, he would ſurely watch, and would not ſuffer his houſe to be broke open.

|| Apoc. 16. 15. 40 Be you alſo ready: || for at what hour you think not, the Son of man will come.

41 And Peter ſaid to him: Lord, doſt thou ſpeak this parable to us, or likewiſe to all?

42 And the Lord ſaid: Who (thinkeſt thou) is the faithful and wiſe ſteward, whom his lord ſetteth over his family, to give them their meaſure of wheat in due ſeaſon?

43 Bleſſed is that ſervant, whom when his lord ſhall come, he ſhall find ſo doing.

44 Verily I ſay to you, he will ſet him over all that he poſſeſſeth.

45 But if that ſervant ſhall ſay in his heart: My lord is long a coming; and ſhall begin to ſtrike the men-ſervants and maid-ſervants, and to eat and to drink, and be drunk:

46 The lord of that ſervant will come in a day that he expecteth not, and at an hour that he knoweth not, and ſhall ſeparate him, and ſhall appoint him his portion with unbelievers.

47 And that ſervant who knew the will of his lord, and hath not prepared, and did not according to his will, ſhall be beaten with many ſtripes.

48 But he that knew not, and did things worthy of ſtripes, ſhall be beaten with few ſtripes. And unto whomſoever much is given, of him much ſhall be required: and to whom they have committed much, of him they will demand the more.

49 I am come to ſend fire on the earth, and what will I but that it be kindled?

50 And I have a baptiſm, wherewith I am to be baptiſed: and how am I ſtraitened until it be accompliſhed?

|| Matt. 10. 34. 51 || Think ye that I am come to give peace on earth? I tell you no, but ſeparation:

52 For there ſhall be from henceforth five in one houſe divided, three againſt two, and two againſt three

53 Shall be divided: the father againſt the ſon, and the ſon againſt the father, the mother againſt the daughter, and the daughter againſt the mother, the mother-in-law againſt her daughter-in-law, and the daughther-in-law againſt her mother-in-law.

|| Matt. 16. 2. 54 || And he ſaid alſo to the multitudes: When you ſee a cloud riſing out of the weſt, preſently you ſay: A ſhower is coming: and ſo it happeneth:

55 And when *ye ſee* the ſouth-wind blow, you ſay: There will be heat: and it cometh to paſs.

56 You hypocrites, you know how to diſcern the face of the heavens, and of the earth; but how is it that you do not diſcern this time?

57 And why even of yourſelves do you not judge that which is juſt?

|| Matt. 5. 25. 58 || And when thou goeſt with thy adverſary to the prince, whilſt thou art in the way endeavour to be delivered from him: leſt perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor caſt thee into priſon.

59 I ſay to thee, thou ſhalt not go out thence, until thou payeſt the very laſt mite.

CHAP. XIII.

The neceſſity of penance. The barren fig-tree. The cure of the infirm woman, &c.

AND there were preſent at that very time ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

2 And he anſwering, ſaid to them: Think you that theſe Galileans were ſinners above all the men of Galilee, becauſe they ſuffered ſuch things?

3 I ſay to you, No: but unleſs you do penance, you ſhall all likewiſe periſh.

4 Or thoſe eighteen upon whom the tower fell in Siloe, and ſlew them: think you that they alſo were debtors above all the men that dwell in Jeruſalem.

5 I tell you: No: but unleſs you do penance, you ſhall all likewiſe periſh.

6 He ſpoke alſo this parable: A certain man had a fig-tree planted in his vine-yard, and he came ſeeking fruit on it, and found none.

7 And he ſaid to the tiller of the vine-yard: Behold theſe three years I come ſeeking fruit on this fig-tree, and I find none. Cut it down therefore; why doth it take up the ground?

8 But he anſwering, ſaid to him: Lord, let it alone this year alſo, until I dig about it, and dung it.

9 And if happily it bear fruit: but if not, then after that thou ſhalt cut it down.

10 And he was teaching in their ſynagogue on the ſabbath.

11 And behold there was a woman who had a ſpirit of infirmity eighteen years: and

she was bent down, and could not look upwards at all.

12 And when Jesus saw her, he called her to him, and said to her: Woman, thou art delivered from thy infirmity.

13 And he laid his hands upon her, and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue, being angry that Jesus had healed on the sabbath, answering, said to the multitude: There are six days wherein you ought to work: in them therefore come, and be healed, and not on the sabbath-day.

15 And the Lord answering him, said: Ye hypocrites, doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water?

16 And ought not this daughter of Abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

18 He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it.

‖ Matt. 13. 31. Mark 4 31. 19 ‖ It is like to a grain of mustard-seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air rested in the branches thereof.

20 And again he said: Whereunto shall I esteem the kingdom of God to be like?

‖ Matt. 13. 33. 21 ‖ It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and towns teaching, and making his journey to Jerusalem.

23 And a certain man said to him: Lord, are they few that are saved? But he said to them:

‖ Matt. 7. 13. 24 ‖ Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able.

‡ Matt. 25. 10. 25 ‡ But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us: and he answering shall say to you: I know you not whence you are:

26 Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 And he shall say to you: ‖ I know you not whence you are: ‡ depart from me, all ye workers of iniquity. ‖ Matt. 7. 23. ‡ Psal. 6. 9. Matt. 25 41.

28 There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29 And there shall come from the east and the west and the north and the south, and shall sit down in the kingdom of God.

30 ‖ And behold they are last who shall be first, and they are first who shall be last. ‖ Matt. 19. 30. & 20. 16.

31 The same day there came some of the Pharisees, saying to him: Depart and get thee hence: for Herod hath a mind to kill thee. Mark 10. 31.

32 And he said to them: Go, and tell that fox: Behold I cast out devils, and do cures to day, and to morrow, and the third day I am consummated.

33 Nevertheless I must walk to day, and to morrow, and the day following: because it cannot be that a prophet perish out of Jerusalem.

34 ‖ Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children, as the bird doth her brood under her wings, and thou wouldst not? ‖ Matt. 23. 37.

35 Behold your house shall be left to you desolate. And I say to you, that you shall not see me, till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

CHAP. XIV.

Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.

AND it came to pass when Jesus went into the house of a certain prince of the Pharisees on the sabbath-day to eat bread, and they were watching him.

2 And behold there was a certain man before him that had the dropsy.

3 And Jesus answering, spoke to the lawyers, and Pharisees, saying: Is it lawful to heal on the sabbath-day?

4 But they held their peace. But he taking him, healed him, and sent him away.

5 And answering them, he said: Which of you whose ass or his ox shall fall into a pit, and will not immediately draw him out on the sabbath-day?

6 And they could not answer him to these things.

CHAP. XIII. VER. 24. *Shall seek, &c.* Shall desire to be saved; but for want of taking sufficient pains, and being thoroughly in earnest, shall not attain to it.

7 And he ſpoke a parable alſo to them that were invited, marking how they choſe the firſt ſeats at the table, ſaying to them:

8 When thou art invited to a wedding, ſit not down in the higheſt place, leſt perhaps one more honourable than thou be invited by him:

9 And he who invited thee and him, come and ſay to thee: Give place to this man and then thou begin with bluſhing to take the loweſt place.

10 But when thou art invited, go, ſit down in the loweſt place: that when he who invited thee cometh, he may ſay to thee: ‖ Friend, go up higher. Then ſhalt thou have glory before them that ſit at table with thee.

‖ Prov. 25. 7.

11 ‡ Becauſe every one that exalteth himſelf, ſhall be humbled: and he that humbleth himſelf, ſhall be exalted.

‡ Matt. 23. 12. Infra 18.14.

12 And he ſaid to him alſo that had invited him: ‖ When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, nor thy kinſmen, nor thy neighbours who are rich; leſt they alſo invite thee again, and a recompence be made to thee.

‖ Tobias 4. 7. Prov. 3 9.

13 But when thou makeſt a feaſt, call the poor, the feeble, the lame, and the blind.

14 And thou ſhalt be bleſſed, becauſe they have not wherewith to make thee recompence: for recompence ſhall be made thee at the reſurrection of the juſt.

15 When one of them that ſat at table with him, had heard theſe things, he ſaid to him, Bleſſed is he that ſhall eat bread in the kingdom of God.

16 But he ſaid to him: ‖ A certain man made a great ſupper, and invited many.

‖ Matt. 22. 2. Apoc. 19.9.

17 And he ſent his ſervant at ſupper time to ſay to them that were invited, that they ſhould come, for now all things are ready.

18 And they began all at once to make excuſe. The firſt ſaid to him: I have bought a farm, and I muſt needs go out and ſee it: I pray thee, have me excuſed.

19 And another ſaid: I have bought five yoke of oxen, and I go to try them: I pray thee, have me excuſed.

20 And another ſaid: I have married a wife, and therefore I cannot come.

21 And the ſervant returning told theſe things to his lord. Then the maſter of the houſe being angry, ſaid to his ſervant: Go out quickly into the ſtreets, and lanes of the city: and bring in hither the poor, and the feeble, and the blind and the lame.

22 And the ſervant ſaid: Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid to the ſervant: Go out into the high-ways and hedges: and compel them to come in, that my houſe may be filled.

24 But I ſay to you, that none of thoſe men, that were called, ſhall taſte my ſupper.

25 And there went great multitudes with him: and turning, he ſaid to them:

26 ‖ If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple.

‖ Matt. 10. 37.

27 ‖ And whoſoever doth not carry his croſs and come after me, cannot be my diſciple.

‖ Matt. 10. 38. & 16. 24. Mark 8. 34.

28 For which of you having a mind to build a tower, doth not firſt ſit down and reckon the charges that are neceſſary, whether he have wherewithal to finiſh *it*;

29 Leſt after he hath laid the foundation, and is not able to finiſh it, all that ſee it begin to mock him,

30 Saying: This man began to build, and was not able to finiſh.

31 Or what king about to go to make war againſt another king, doth not firſt ſit down and think, whether he be able with ten thouſand to meet him that with twenty thouſand cometh againſt him?

32 Or elſe whilſt the other is yet afar off, he ſendeth an embaſſy, and deſireth conditions of peace.

33 So likewiſe every one of you that doth not renounce all that he poſſeſſeth, cannot be my diſciple.

34 ‖ Salt is good. But if the ſalt ſhall loſe its ſavour, wherewith ſhall it be ſeaſoned?

‖ Matt. 5. 13. Mark 9. 49.

35 It is neither profitable for the land, nor for the dunghill, but ſhall be caſt out. He that hath ears to hear, let him hear.

CHAP. XV.

The parables of the loſt ſheep, and of the prodigal ſon.

NOW the publicans and ſinners drew near unto him, to hear him.

2 And the Phariſees and the Scribes murmured, ſaying: This man receiveth ſinners, and eateth with them.

3 And he ſpoke to them this parable, ſaying:

CHAP. XIV. VER. 26. *Hate not, &c.* The law of Chriſt does not allow us to *hate* even our enemies, much leſs our parents: but the meaning of the text is, that we muſt be in that diſpoſition of ſoul, as to be willing to renounce, and part with every thing, how near or dear ſoever it may be to us, that would keep us from following Chriſt.

‖ Matt. 18. 12.

4 ‖ What man among you that hath a hundred ſheep: and if he ſhall loſe one of them, doth he not leave the ninety nine in the deſert, and go after that which was loſt until he find it?

5 And when he hath found it, doth he not lay it upon his ſhoulders rejoicing:

6 And coming home call together his friends and neighbours, ſaying to them: Rejoice with me becauſe I have found my ſheep that was loſt?

7 I ſay to you, that even ſo there ſhall be joy in heaven upon one ſinner that doth penance, more than upon ninety nine juſt who need not penance.

8 Or what woman having ten groats, if ſhe loſe one groat doth not light a candle and ſweep the houſe, and ſeek diligently, till ſhe find it?

9 And when ſhe hath found it, call together her friends and neighbours, ſaying: Rejoice with me, becauſe I have found the groat which I had loſt.

10 So I ſay to you, there ſhall be joy before the angels of God upon one ſinner doing penance.

11 And he ſaid: A certain man had two ſons:

12 And the younger of them ſaid to his father: Father, give me the portion of ſubſtance that falleth to me. And he divided unto them his ſubſtance.

13 And not many days after, the younger ſon gathering all together, went abroad into a far country: and there waſted his ſubſtance by living riotouſly.

14 And after he had ſpent all, there came a mighty famine in that country, and he began to be in want.

15 And he went, and joined himſelf to one of the citizens of that country. And he ſent him into his farm to feed ſwine.

16 And he would fain have filled his belly with the huſks the ſwine did eat: and no man gave unto him.

17 And returning to himſelf, he ſaid: How many hired ſervants in my father's houſe have plenty of bread, and I here periſh with hunger?

18 I will ariſe, and will go to my father, and ſay to him: Father, I have ſinned againſt heaven, and before thee:

19 I am not now worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And riſing up he went to his father. And when he was yet a great way off, his father ſaw him, and was moved with compaſſion, and running to him fell upon his neck and kiſſed him.

21 And the ſon ſaid to him: Father I have ſinned againſt heaven, and before thee, I am not now worthy to be called thy ſon.

22 But the father ſaid to his ſervants: Bring forth quickly the firſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet:

23 And bring hither the fatted calf, and kill it, and let us eat and make merry:

24 Becauſe this my ſon was dead, and is come to life again: he was loſt and is found. And they began to be merry.

25 Now his elder ſon was in the field: and when he came and drew nigh to the houſe, he heard muſic and dancing:

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid to him: Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe.

28 And he was angry, and would not go in. His father therefore coming out began to intreat him.

29 And he anſwering, ſaid to his father: Behold, for ſo many years I ſerve thee, and I have never tranſgreſſed thy commandment, and yet thou haſt never given me a kid to make merry with my friends:

30 But as ſoon this thy ſon is come, who hath devoured his ſubſtance with harlots, thou haſt killed for him the fatted calf.

31 But he ſaid to him: Son, thou art always with me, and all I have is thine.

32 But it was fit that we ſhould make merry and be glad, for this thy brother was dead, and is come to life again: he was loſt, and is found.

CHAP. XVI.

The parable of the unjuſt ſteward: of the rich man and Lazarus.

AND he ſaid alſo to his diſciples: There was a certain rich man who had a ſteward: and the ſame was accuſed unto him, that he had waſted his goods.

2 And he called him, and ſaid to him: What is this I hear of thee? give an account of thy ſtewardſhip: for now thou canſt not be ſteward.

3 And the ſteward ſaid within himſelf: What ſhall I do, for my lord taketh away from me the ſtewardſhip? To dig I am not able: To beg I am aſhamed.

CHAP. XV. VER. 10. *Before the Angels.* By this it is plain that the ſpirits in heaven have a concern for us below, and a joy at our repentance, and conſequently a knowledge of it.

4 I know what I will do, that when I ſhall be put out of the ſtewardſhip, they may receive me into their houſes.

5 Therefore calling together every one of his lord's debtors, he ſaid to the firſt: How much doſt thou owe my lord?

6 But he ſaid: A hundred barrels of oil. And he ſaid to him: Take thy bill: and ſit down quickly, and write fifty.

7 Then he ſaid to another: And how much doſt thou owe? Who ſaid: A hundred quarters of wheat. He ſaid to him: Take thy bill, and write eighty.

8 And the lord commended the unjuſt ſteward, foraſmuch as he had done wiſely: for the children of this world are wiſer in their generation than the children of light.

9 And I ſay to you: Make to yourſelves friends of the mammon of iniquity, that when you ſhall fail, they may receive you into everlaſting dwellings.

10 He that is faithful in that which is leaſt, is faithful alſo in that which is greater: And he that is unjuſt in that which is little, is unjuſt alſo in that which is greater.

11 If then you have not been faithful in the unjuſt mammon, who will truſt you with that which is the true?

12 And if you have not been faithful in that which is another's: who will give you that which is your own?

‖ Matt. 6. 24. 13 ‖ No ſervant can ſerve two maſters, for either he will hate the one, and love the other: or he will hold to the one, and deſpiſe the other: you cannot ſerve God and mammon.

14 Now the Phariſees who were covetous, heard all theſe things: and they derided him.

15 And he ſaid to them: You are they who juſtify yourſelves before men: but God knoweth your hearts: for that which is high to men, is an abomination before God.

‖ Matt. 11. 12. 16 ‖ The law and the prophets *were* until John: from that time the kingdom of God is preached, and every one uſeth violence towards it.

‡ Matt. 5. 18. 17 ‡ And it is eaſier for heaven and earth to paſs, than for one tittle of the law to fail.

‖ Matt. 5. 32. Mark 10. 11. 1 Cor. 7. 10. & 11. 18 ‖ Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her huſband, committeth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen: and feaſted ſumptuouſly every day.

20 And there was a certain beggar by name Lazarus, who lay at his gate, full of ſores,

21 Deſiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover the dogs came and licked his ſores.

22 And it came to paſs that the beggar died, and he was carried by the angels into Abraham's boſom. And the rich man alſo died: and he was buried in hell.

23 And lifting up his eyes when he was in torments, he ſaw Abraham afar off, and Lazarus in his boſom:

24 And he cried, and ſaid: Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

25 And Abraham ſaid to him: Son, remember that thou didſt receive good things in thy life time, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is fixed a great chaos: ſo that they who would paſs from hence to you, cannot, nor from thence come hither.

27 And he ſaid: Then, Father, I beſeech thee that thou wouldſt ſend him to my father's houſe.

28 For I have five brethren, that he may teſtify to them, leſt they alſo come into this place of torments.

29 And Abraham ſaid to him: They have Moſes and the prophets; let them hear them.

30 But he ſaid: No, father Abraham, but if one went to them from the dead, they will do penance.

31 And he ſaid to him: If they hear not Moſes and the prophets, neither will they believe, if one riſe again from the dead.

CHAP. XVII.

Leſſons of avoiding ſcandal; of the efficacy of faith, &c. The ten lepers. The manner of the coming of Chriſt.

AND he ſaid to his diſciples: It is impoſſible that ſcandals ſhould not come: but wo to him through whom they come. Matt. 18. 7. Mark 9. 41.

CHAP. XVI. VER. 9. *Mammon of iniquity. Mammon* ſignifies *riches.* They are here called the *mammon of iniquity*, becauſe often times ill gotten, ill beſtowed, or an occaſion of evil; and at the beſt are but worldly, and falſe: and not the true riches of a chriſtian.

Ibid. They may receive. By this we ſee, that the poor ſervants of God, whom we have relieved by our alms, may hereafter, by their interceſſion, bring our ſouls to heaven.

VER. 22. *Abraham's Boſom.* The place of reſt, where the ſouls of the ſaints reſided, till Chriſt had opened heaven by his death.

2 It were better for him that a mill-ſtone were put about his neck, and he caſt into the ſea, than that he ſhould ſcandalize one of theſe little ones.

‖ Lev. 19. 17. Eccli. 13. 17. Matt. 18. 15.

3 Take heed to yourſelves. ‖ If thy brother ſin againſt thee, reprove him: and if he do penance, forgive him.

4 And if he ſin againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying: I repent, forgive him.

5 And the Apoſtles ſaid to the Lord: Increaſe our faith.

‡ Matt. 17. 19.

6 ‡ And the Lord ſaid: If you had faith like a grain of muſtard-ſeed, you might ſay to this mulberry-tree: Be thou plucked up by the root, and be thou tranſplanted into the ſea and it ſhould obey you.

7 But which of you having a ſervant plowing or feeding cattle, will ſay to him when he is come from the field: Immediately go, ſit down:

8 And will not *rather* ſay to him: Make ready my ſupper, and gird thyſelf, and ſerve me whilſt I eat and drink, and afterwards thou ſhalt eat and drink?

9 Doth he thank that ſervant, becauſe he did the things which he commanded him?

10 I think not. So you alſo, when you ſhall have done all the things that are commanded you, ſay: We are unprofitable ſervants: we have done that which we ought to do.

11 And it came to paſs, as he was going to Jeruſalem, that he paſſed through the midſt of Samaria in Galilee.

12 And as he entered into a certain town there met him ten men that were lepers, who ſtood a-far off:

13 And they lifted up their voice, ſaying: Jeſus, maſter, have mercy on us.

14 And when he ſaw them, he ſaid:

‖ Lev. 14. 2.

‖ Go, ſhew yourſelves to the prieſts. And it came to paſs, that as they went they were cleanſed.

15 And one of them when he ſaw that he was cleanſed, went back, with a loud voice glorifying God,

16 And he fell on his face before his feet, giving thanks: and this man was a Samaritan.

17 And Jeſus anſwering ſaid: Were there not ten made clean? and where are the nine?

18 There is no one found to return and give glory to God, but this ſtranger.

19 And he ſaid to him: Ariſe, go thy way: for thy faith hath made thee whole.

20 And when he was aſked by the Phariſees: when the kingdom of God ſhould come? he anſwering them ſaid: The kingdom of God cometh not with obſervation:

21 Neither ſhall they ſay: Behold here, or behold there, For lo the kingdom of God is within you.

22 And he ſaid to his diſciples: The days will come when you ſhall deſire to ſee one day of the Son of man, and you ſhall not ſee it.

‖ Matt. 24. 23. Mark. 13. 21.

23 ‖ And they will ſay to you: Lo here, and lo there. Go ye not after, nor follow them:

24 For as the lightning that lighteneth from under heaven, ſhineth unto the parts that are under heaven, ſo ſhall the Son of man be in his day.

25 But firſt he muſt ſuffer many things, and be rejected by this generation.

‖ Gen. 7. 7. Matt. 24. 37.

26 ‖ And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man.

27 They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered in to the ark: and the flood came, and deſtroyed them all.

‖ Gen. 19. 25.

28 ‖ Likewiſe as it was in the days of Lot: They did eat and drink, they bought and ſold, they planted and built.

29 And in the day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.

30 Even thus ſhall it be in the day when the Son of man ſhall be revealed.

31 In that hour he that ſhall be on the houſe-top, and his goods in the houſe, let him not go down to take them away: and he that ſhall be in the field, in like manner let him not return back.

32 Be you mindful of Lot's wife.

‖ Matt. 10. 39. Mark 8. 35.

33 ‖ Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe it, ſhall preſerve it.

‖ Supra 9. 24. John. 12. 25. Matt. 24. 40.

34 I ſay to you ‡ in that night there ſhall be two men in one bed: the one ſhall be taken, and the other ſhall be left.

35 Two women ſhall be grinding together: the one ſhall be taken, and the other ſhall be left: two men ſhall be in the field: the one ſhall be taken, and the other ſhall be left.

CHAP. XVII. VER. 10. *Unprofitable ſervants.* Becauſe our ſervice is of *no profit* to our maſter; and he juſtly claims it as our bounden duty. But tho' we are *Unprofitable to him*, our ſerving him, is not *unprofitable to us*: for, he is pleaſed to give by his grace a value to our good works, which, in conſequence of his promiſe, entitles them to an eternal reward.

36 They anſwering ſay to him: Where, Lord?

47 And he ſaid them: Wherefoever, the body ſhall be, thither will the eagles alſo be gathered together.

CHAP. XVIII.

We muſt pray always. The Phariſee and the Publican. The danger of riches. The blind man is reſtored to ſight.

Eccli. 18. 22. 1. Theſſ. 5. 17. AND he ſpoke alſo a parable to them, that we ought always to pray, and not to faint,

2 Saying: There was a judge in a certain city, who feared not God, nor regarded man.

3 And there was a certain widow in that city, and ſhe came to him, ſaying: Avenge me of my adverſary.

4 And he would not for a long time. But afterwards he ſaid within himſelf: Although I fear not God, nor regard man,

5 Yet becauſe this widow is troubleſome to me, I will avenge her, leſt continually coming ſhe weary me out.

6 And the Lord ſaid: Hear what the unjuſt judge ſaith:

7 And will not God avenge his elect who call to him day and night: and will have patience in their regard?

8 I ſay to you he will quickly avenge them. But yet when the Son of man cometh, ſhall he find, think you, faith on earth?

9 He ſpoke alſo this parable to ſome who truſted in themſelves as juſt, and deſpiſed others:

10 Two men went up into the temple to pray: the one a Phariſee, and the other a publican,

11 The Phariſee ſtanding, prayed thus with himſelf: O God, I give thee thanks that I am not as the reſt of men, extortioners, unjuſt, adulterers, nor ſuch as this publican.

12 I faſt twice in the week: I give tythes of all that I poſſeſs.

13 And the publican ſtanding a-far off would not ſo much as lift his eyes towards heaven: but ſtruck his breaſt ſaying: O God be merciful to me a ſinner.

14 I ſay to you, this man went down to his houſe juſtified rather than the other: ‖ becauſe every one that exalteth himſelf, ſhall be humbled: and he that humbleth himſelf, ſhall be exalted.

‖ Matt. 23. 12. Supra. 14. 11.

15 ‡ And they brought to him alſo infants, that he might touch them. Which when the diſciples ſaw, they rebuked them.

‡ Matt. 19. 13. Mark 10. 13.

16 But Jeſus, calling them together, ſaid: Suffer children to come to me, and forbid them not: for of ſuch is the kingdom of God.

17 Amen I ſay to you: Whoſoever ſhall not receive the kingdom of God as a child, ſhall not enter into it.

18 ‖ And a certain ruler aſked him, ſaying: Good maſter, what ſhall I do to poſſeſs everlaſting life? ‖ Matt. 19. 16.

19 And Jeſus ſaid to him: Why doſt thou call me good? None is good but God alone.

20 Thou knoweſt the commandments: ‖ Thou ſhalt not kill: Thou ſhalt not commit adultery: Thou ſhalt not ſteal: Thou ſhalt not bear falſe witneſs: Honour thy father and mother. ‖ Exod. 20. 13.

21 And he ſaid: All theſe I have kept from my youth.

22 Now when Jeſus had heard this, he ſaid to him: Yet one thing is wanting to thee: ſell all that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come, follow me.

23 He having heard theſe things, was ſorrowful: for he was very rich.

24 And Jeſus ſeeing him become ſorrowful, ſaid: How hardly ſhall they that have riches enter into the kingdom of God.

25 For it is eaſier for a camel to paſs through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard it ſaid: Who then can be ſaved?

27 He ſaid to them: The things that are impoſſible with men, are poſſible with God.

28 Then Peter ſaid: Behold we have left all things, and have followed thee.

29 And he ſaid to them? Amen I ſay to you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdom of God's ſake,

30 Who ſhall not receive much more in this preſent time, and in the world to come life everlaſting.

31 ‖ Then Jeſus took unto him the twelve, and ſaid to them: Behold we go up to Jeruſalem, and all things ſhall be accompliſhed which were written by the prophets concerning the Son of man. ‖ Matt. 20. 17. Mark 10. 32.

32 For he ſhall be delivered to the Gentiles, and ſhall be mocked, and ſcourged, and ſpit upon:

33 And after they have ſcourged him,

CHAP. XVIII. VER. 3. *Avenge.* That is, do me juſtice. It is a *Hebraiſm*.

they will put him to death, and the third day he ſhall riſe again.

34 And they underſtood none of theſe things, and this word was hid from them, and they underſtood not the things that were ſaid.

Matt. 20. 29. Mark. 10. 46.

35 ‖ Now it came to paſs, that when he drew nigh to Jericho, a certain blind man ſat by the way-ſide, begging.

36 And when he heard the multitude paſſing by, he aſked what this meant.

37 And they told him that Jeſus of Nazareth was paſſing by.

38 And he cried out ſaying: Jeſus Son of David, have mercy on me.

39 And they that went before, rebuked him, that he ſhould hold his peace. But he cried out much more: Son of David have mercy on me.

40 And Jeſus ſtood and commanded him to be brought to him. And when he was come near, he aſked him,

41 Saying: What wilt thou that I do to thee? But he ſaid Lord, that I may ſee.

42 And Jeſus ſaid to him: Receive thy ſight: thy faith hath made thee whole.

43 And immediately he ſaw, and followed him, glorifying God. And all the people when they ſaw it, gave praiſe to God.

CHAP. XIX.

Zacheus entertains Chriſt. The parable of the pounds. Chriſt rides upon an aſs, and weeps over Jeruſalem.

AND entering in, he walked through Jericho.

2 And behold there was a man by name Zacheus: and this was the chief of the publicans, and he was rich.

3 And he ſought to ſee Jeſus who he was: and he could not for the crowd, becauſe he was little of ſtature.

4 And he ran before, and climbed up into a ſycamore-tree that he might ſee him: for he was to paſs that way.

5 And when Jeſus came to the place, he looked up, and ſaw him, and ſaid to him: Zacheus make haſte and come down: for to day I muſt abide in thy houſe.

6 And he made haſte and came down, and received him with joy.

7 And when they all ſaw it, they murmured, ſaying: that he was gone to be gueſt with a man that is a ſinner.

8 But Zacheus ſtood and ſaid to the Lord, Behold, Lord the half of my goods I give to the poor: and if I have wronged any man of any thing, I reſtore him four-fold.

9 Jeſus ſaid to him: This day is ſalvation come to this houſe: becauſe he alſo is a ſon of Abraham.

10 ‖ For the Son of man is come to ſeek, and to ſave that which was loſt. ‖ Matt. 18. 12.

11 As they were hearing theſe things, he added and ſpoke a parable, becauſe he was nigh to Jeruſalem: and becauſe they thought that the kingdom of God ſhould immediately be manifeſted.

12 He ſaid therefore: ‖ A certain nobleman went into a far country to receive for himſelf a kingdom, and to return. ‖ Matt. 25 14.

13 And calling his ten ſervants, he delivered them ten pounds, and ſaid to them: Trade till I come.

14 But his citizens hated him: and they ſent an embaſſage after him, ſaying: We will not have this man to reign over us.

15 And it came to paſs that he returned, having received the kingdom: and he commanded his ſervants to be called, to whom he had given the money: that he might know how much every man had gained by trading.

16 And the firſt came, ſaying: Lord, thy pound hath gained ten pounds.

17 And he ſaid to him: Well done, thou good ſervant, becauſe thou haſt been faithful in a little, thou ſhalt have power over ten cities.

18 And the ſecond came, ſaying: Lord thy pound hath gained five pounds.

19 And he ſaid to him: Be thou alſo over five cities.

20 And another came, ſaying: Lord, behold here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up what thou didſt not lay down, and thou reapeſt what thou didſt not ſow.

22 He ſaith to him: Out of thy own mouth I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up what I laid not down, and reaping that which I did not ſow:

23 And why then didſt thou not give my money into the bank, that at my coming I might have required it with uſury?

24 And he ſaid to them that ſtood by: Take the pound away from him, and give it to him that hath the ten pounds.

25 And they ſaid to him: Lord he hath ten pounds.

26 ‖ But I ſay to you, that to every one ‖ Matt. 13. 12. & 25. 29. Mark 4. 25. Supra 8. 18.

CHAP. XIX. VER. 13. *He delivered them ten pounds.* In the original, what is here tranſlated a pound, is μνᾶ, *or* in Latin *mina*, in value of our coin three pounds two ſhillings and ſix pence.

that hath ſhall be given, and he ſhall abound: and from him that hath not, even that which he hath ſhall be taken from him.

27 But as for thoſe my enemies, who would not have me reign over them, bring them hither; and kill them before me.

28 And when he had ſaid theſe things, he went before going up to Jeruſalem.

29 And it came to paſs, when he was come nigh to || Bethphage and Bethania at the mountain called Olivet, he ſent two of his diſciples, || Matt. 21. 1. Mark 11. 1.

30 Saying: Go ye into the town, which is over-againſt you, entering into it, you ſhall find the colt of an aſs tied, on which no man hath ever ſat: looſe him, and bring him hither.

31 And if any man ſhall aſk you: Why do you looſe him? You ſhall ſay thus unto him: Becauſe the Lord hath need of his ſervice.

32 And they that were ſent went their way, and found the colt ſtanding, as he had ſaid to them.

33 And as they were looſing the colt, the owners thereof ſaid to them? Why looſe you the colt?

34 But they ſaid: Becauſe the Lord hath need of him.

35 || And they brought him to Jeſus. And caſting their garments on the colt, they ſet Jeſus thereon. || John 12. 14. 2.

36 And as he went, they ſpread their clothes underneath in the way.

37 And when he was now coming near the deſcent of mount Olivet, the whole multitude of his diſciples began with joy to praiſe God with a loud voice, for all the mighty works they had ſeen,

38 Saying: Bleſſed is he who cometh king in the name of the Lord, peace in heaven, and glory on high.

39 And ſome of the Phariſees from amongſt the multitude ſaid to him: Maſter rebuke thy diſciples.

40 And he ſaid to them: I tell you, that if theſe ſhould hold their peace, the ſtones will cry out.

41 And when he drew near, ſeeing the city, he wept over it, ſaying:

42 If thou alſo hadſt known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes.

43 For the days ſhall come upon thee: and thy enemies ſhall caſt a trench about thee, and compaſs thee round, and ſtraiten thee on every ſide,

44 And beat thee flat to the ground, and thy children who are in thee: || and they ſhall not leave in thee a ſtone upon a ſtone: becauſe thou haſt not known the time of thy viſitation. || Matt. 24. 2. Mark. 13. 2. Infra. 21. 6.

45 † And entering into the temple, he began to caſt out them that ſold therein, and them that bought, † Matt. 21. 12 Mark. 11. 15.

46 Saying to them: It is written: My houſe is the houſe of prayer. But you have made it a den of thieves. || Iſai. 56. 7. Jerem. 7. 11.

47 And he was teaching daily in the temple. And the chief prieſts and the Scribes and the rulers of the people ſought to deſtroy him:

48 And they found not what to do to him. For all the people were held in ſuſpenſe hearing him.

CHAP. XX.

The parable of the huſbandmen. Of paying tribute to Cæſar; and of the reſurrection of the dead.

AND it came to paſs in one of the days, when he was teaching the people in the temple, and preaching the goſpel, the chief prieſts and the Scribes with the ancients met together, Matt. 21. 23. Mark. 11. 27.

2 And ſpoke to him, ſaying: Tell us, by what authority doſt thou theſe things? or, who is he that hath given thee this authority?

3 And Jeſus anſwering, ſaid to them: I will alſo aſk you one word. Anſwer me:

4 The baptiſm of John was it from heaven, or of men?

5 But they thought within themſelves, ſaying: If we ſhall ſay, From heaven: he will ſay: Why then did you not believe him?

6 But if we ſay, Of men, the whole people will ſtone us: for they are certain that John was a prophet.

7 And they anſwered that they knew not whence it was.

8 And Jeſus ſaid to them: Neither do I tell you by what authority I do theſe things.

9 And he began to ſpeak to the people this parable: || A man planted a vine-yard, and let it out to huſband-men: and he was abroad for a long time. || Iſai. 5. 1. Jerem. 2. 21. Matt. 21. 33. Mark. 12. 1.

10 And at the ſeaſon he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vine-yard. But they beat him, and ſent him away empty.

11 And again he ſent another ſervant. And they beat him alſo, and treating him reproachfully, ſent him away empty.

12 And again he ſent the third: and they wounded him alſo, and caſt him out.

13 Then the lord of the vineyard ſaid: What ſhall I do? I will ſend my beloved ſon: it may be, when they ſee him, they will reverence him.

14 But when the huſbandmen ſaw him, they thought within themſelves, ſaying: This is the heir, let us kill him, that the inheritance may be ours.

15 And caſting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

16 He will come, and will deſtroy theſe huſbandmen, and will give the vineyard to others. And when they heard this, they ſaid to him: God forbid.

17 But he looking on them, ſaid: What is this then that is written: ‖ The ſtone which the builders rejected, the ſame is become the head of the corner?

‖ Pſal. 117. 22. Iſai. 28. 16. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Peter 2. 7.

18 Whoſoever ſhall fall upon that ſtone, ſhall be bruiſed: and upon whomſoever it ſhall fall, it will daſh him to pieces.

19 And the chief prieſts and the Scribes ſought to lay hands on him the ſame hour: but they feared the people: for they knew that he ſpoke this parable againſt them.

20 † And being upon the watch, they ſent ſpies, who ſhould feign themſelves juſt that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

† Matt. 2. 15. Mark 12. 13.

21 And they aſked him, ſaying: Maſter, we know that thou ſpeakeſt and teacheſt rightly: and thou haſt no reſpect of perſon, but teacheſt the way of God in truth:

22 Is it lawful for us to give tribute to Cæſar, or not?

23 But he conſidering their deceit ſaid to them: Why tempt you me?

24 Shew me a penny. Whoſe image and inſcription hath it? They anſwering ſaid to him: Cæſar's.

25 And he ſaid to them: ‖ Render therefore to Cæſar the things that are Cæſar's: and to God the things that are God's.

‖ Rom. 13. 7.

26 And they could not reprehend his word before the people: and wondering at his anſwer, they held their peace.

27 ‖ And there came to him ſome of the Sadducees, who deny that there is any reſurrection, and they aſked him,

‖ Matt. 22. 23. Mark 12. 18.

28 Saying: Maſter, Moſes wrote unto us: ‡ If any man's brother die having a wife, and he hath been without children, that his brother ſhould take her to wife, and raiſe up ſeed to his brother.

‡ Deut. 25. 5.

29 There were therefore ſeven brethren: and the firſt took a wife, and died without ſons.

30 And the next took her to wife, and he alſo died without a ſon.

31 And the third took her. And in like manner all the ſeven, and they left no ſeed, and died.

32 Laſt of all the woman died alſo.

33 In the reſurrection therefore, whoſe wife of them ſhall ſhe be? ſince the ſeven had her to wife.

34 And Jeſus ſaid to them: The children of this world marry, and are given in marriage:

35 But they that ſhall be accounted worthy of that world, and of the reſurrection from the dead, ſhall neither be married, nor take wives.

36 Neither can they die any more: for they are equal to angels, and are the children of God, ſince they are the children of reſurrection.

37 Now that the dead riſe again, Moſes alſo ſhewed at the buſh, ‖ when he calleth the Lord, The God of Abraham and the God of Iſaac, and the God of Jacob.

‖ Exod. 3. 6.

38 For he is not the God of the dead, but of the living: for all live to him.

39 And ſome of the Scribes anſwering, ſaid to him: Maſter, thou haſt ſaid well.

40 And after that they durſt not aſk him any more queſtions.

41 But he ſaid to them: How ſay they that Chriſt is the ſon of David?

42 And David himſelf ſaith in the book of pſalms: ‖ The Lord ſaid to my Lord, ſit thou on my right hand,

‖ Pſal. 109. 1. Mat. 22. 44. Mark 12. 36.

43 Till I make thy enemies thy footſtool.

44 David then calleth him Lord: and how is he his ſon?

45 And in the hearing of all the people he ſaid to his diſciples:

46 ‖ Beware of the Scribes, who deſire to walk in long robes, and love ſalutations in the market-place, and the firſt chairs in the ſynagogues, and the chief rooms at feaſts:

‖ Matt. 23. 6. Mark 12. 38. Supra 11. 43.

47 Who devour the houſes of widows, feigning long prayer. Theſe ſhall receive greater damnation.

CHAP. XXI.

The widows's mites. The ſigns that ſhould forerun the deſtruction of Jeruſalem, and the end of the world.

AND looking on, he ſaw the rich men caſt their gifts into the treaſury. Mark 12. 41.

2 And he ſaw alſo a certain poor widow caſting in two braſs mites.

3 And he ſaid: Verily I ſay to you, that

this poor widow hath caſt in more than they all.

4 For all theſe have of their abundance caſt into the offerings of God: but ſhe of her want, hath caſt in all her living that ſhe had.

5 And as ſome were ſaying of the temple, that it was adorned with goodly ſtones and gifts, he ſaid:

6 Theſe things which you ſee, ‖ the days will come, in which there ſhall not be left a ſtone upon a ſtone, that ſhall not be thrown down.

‖ Matt. 24. 2. Mark 13. 2. Supra 19. 44.

7 And they aſked him ſaying: Maſter, when ſhall theſe things be: and what ſhall be the ſign when they ſhall begin to come to paſs?

8 And he ſaid: Take heed that you be not ſeduced; for many will come in my name, ſaying, I am he: and the time is at hand: go ye not therefore after them.

9 And when you ſhall hear of wars and ſeditions, be not terrified: theſe things muſt firſt come to paſs, but the end is not yet immediately.

10 Then he ſaid to them: Nation ſhall riſe againſt nation, and kingdom againſt kingdom.

11 And there ſhall be great earth-quakes in divers places, and peſtilences and famines, and terrors from heaven, and there ſhall be great ſigns.

12 But before all theſe things they will lay their hands on you, and perſecute you, delivering you up to the ſynagogues and into priſons, dragging you before kings and governors for my name's ſake:

13 And it ſhall happen to you for a teſtimony.

14 Lay it up therefore in your hearts, not to meditate before how you ſhall anſwer.

15 For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to reſiſt and gainſay.

16 And you ſhall be betrayed by your parents and brethren, and kinſmen and friends: and ſome of you they will put to death.

17 And you ſhall be hated by all men for my name's ſake:

18 But a hair of your head ſhall not periſh.

19 In your patience you ſhall poſſeſs your ſouls,

‖ Dan. 9. 27. Matt. 24. 15. Mark 13. 14.

20 ‖ And when you ſhall ſee Jeruſalem compaſſed about with an army: then know that the deſolation thereof is at hand.

21 Then let them that are in Judea flee to the mountains: and let them that are in the midſt thereof, depart out: and let not them that are in the countries, enter into it.

22 For theſe are the days of vengeance, that all things may be fulfilled that are written.

23 But wo to them that are with child, and give ſuck in thoſe days; for there ſhall be great diſtreſs in the land, and wrath upon this people.

24 And they ſhall fall by the edge of the ſword: and ſhall be led away captives into all nations, and Jeruſalem ſhall be trodden down by the Gentiles: till the times of the nations be fulfilled.

25 ‖ And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars: and upon the earth diſtreſs of nations, by reaſon of the confuſion of the roaring of the ſea and of the waves:

‖ Iſai. 13. 19. Ezec. 32. 7. Joel 2. 10. & 3. 7. Matt. 24. 29. Mark 13. 24.

26 Men withering away for fear, and expectation of what ſhall come upon the whole world. For the powers of heaven ſhall be moved:

27 And then they ſhall ſee the Son of man coming in a cloud with great power and majeſty.

28 But when theſe things begin to come to paſs, look up, and lift up your heads: becauſe your redemption is at hand.

‖ Rom. 8. 23.

29 And he ſpoke to them a ſimilitude: See the fig-tree, and all the trees:

30 When they now ſhoot forth their fruit, you know that ſummer is nigh.

31 So you alſo when you ſhall ſee theſe things come to paſs, know that the kingdom of God is at hand.

32 Amen I ſay to you, this generation ſhall not paſs away, till all things be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 And take heed to yourſelves, leſt perhaps your hearts be overcharged with ſurfeiting, and drunkenneſs, and the cares of this life: and that day come upon you ſuddenly.

35 For as a ſnare ſhall it come upon all that ſit upon the face of the whole earth.

36 Watch ye therefore, praying at all times, that you may be accounted worthy to eſcape all theſe things that are to come, and to ſtand before the Son of man.

37 And in the day time he was teaching in the temple: but at night going out, he abode in the mount that is called Olivet.

38 And all the people came early in the morning to him in the temple to hear him.

CHAP. XXII.

The treaſon of Judas. The laſt ſupper. The firſt part of the hiſtory of the paſſion.

Matt. 26. 2. Mark 14. 1. A. D. 33.

NOW the feaſt of unleavened bread, which is called the paſch, was at hand.

2 And the chief prieſts and the Scribes ſought how they might put Jeſus to death: but they feared the people.

‖ Matt. 26. 14. Mark 14. 10.

3 ‖ And ſatan entered into Judas, who was ſurnamed Iſcariot, one of the twelve.

4 And he went, and diſcourſed with the chief prieſts and the magiſtrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed. And he ſought for an opportunity to betray him in the abſence of the multitude.

7 And the day of the unleavened bread came, on which it was neceſſary that the paſch ſhould be killed.

8 And he ſent Peter and John, ſaying: Go and prepare us the paſch, that we may eat.

9 But they ſaid: Where wilt thou that we prepare?

10 And he ſaid to them: Behold, as you go into the city, there ſhall meet you a man carrying a pitcher of water: follow him into the houſe, which he entereth into:

11 And you ſhall ſay to the maſter of the houſe: The Maſter ſaith to thee: Where is the gueſt-chamber, where I may eat the paſch with my diſciples?

12 And he will ſhew you a large dining room furniſhed: and there prepare.

13 And they going, found as he had ſaid to them, and they made ready the paſch.

‖ Matt. 26. 20. Mark 14. 17.

14 ‖ And when the hour was come, he ſat down, and the twelve Apoſtles with him.

15 And he ſaid to them: With deſire I have deſired to eat this paſch with you before I ſuffer.

16 For I ſay to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17 And having taken the chalice he gave thanks, and ſaid: Take, and divide *it* among you.

18 For I ſay to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

‖ 1 Cor. 11. 24.

19 ‖ And taking bread, he gave thanks, and brake, and gave to them, ſaying: This is my body which is given for you: Do this for a commemoration of me.

20 In like manner the chalice alſo, after he had ſupped, ſaying: This is the chalice the new teſtament in my blood, which ſhall be ſhed for you.

‖ Matt. 26. 21. Mark 14. 20. John 13. 18. † Pſal. 40. 9.

21 ‖ But yet behold, the hand of him that betrayeth me, is with me on the table.

22 And the Son of man indeed goeth, † according to that which is determined: but wo to that man by whom he ſhall be betrayed.

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24 And there was alſo a ſtrife amongſt them, which of them ſhould ſeem to be greater.

‖ Matt. 20. 25. Mark 10. 42.

25 And he ſaid to them: ‖The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.

26 But you not ſo: but he who is the greateſt among you, let him be as the leaſt: and he that is the leader, as he that ſerveth.

27 For which is greater, he that ſitteth at table, or he that ſerveth? Is not he that ſitteth at table? but I am in the midſt of you, as he that ſerveth.

28 And you are they who have continued with me in my temptations:

29 And I appoint to you, as my Father hath appointed to me, a kingdom,

30 That you may eat and drink at my table in my kingdom: and may ſit upon thrones judging the twelve tribes of Iſrael.

31 And the Lord ſaid: Simon, Simon, behold ſatan hath deſired to have you that he may ſift you as wheat:

32 But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren.

33 And he ſaid to him: Lord, I am ready to go with thee both into priſon, and to death.

‖ Matt. 26. 34. Mark 14. 30.

34 ‖ And he ſaid: I ſay to thee, Peter, the cock ſhall not crow this day, till thou

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CHAP. XXII. VER. 19. *Do this for a commemoration of me.* This ſacrifice and ſacrament is to be continued in the church, to the end of the world, to ſhew forth the death of Chriſt, until he cometh. But this commemoration, or remembrance, is by no means inconſiſtent with the real preſence of his body and blood, under theſe ſacramental veils, which repreſent his death: on the contrary, it is the manner that he himſelf hath commanded, of commemorating and celebrating his death, by offering in ſacrifice, and receiving in the ſacrament, that body and blood by which we were redeemed.

thrice deny that thou knoweſt me. And he ſaid to them:

‡ Matt. 10. 9. 35 ‡ When I ſent you without purſe, and ſcrip, and ſhoes, did you want any thing?

36 But they ſaid: Nothing. Then ſaid he to them: But now he that hath a purſe, let him take it, and likewiſe a ſcrip: and he that hath no ſword, let him ſell his coat, and buy one.

‖ Iſai. 53. 12. 37 For I ſay to you, that yet this, that is written, muſt be fulfilled in me: ‖ And with the wicked he was reputed: For the things concerning me have an end.

38 But they ſaid: Lord, behold here *are* two ſwords. And he ſaid to them: It is enough.

‖ Matt. 26. 36. Mark 14. 32. John 18. 1. 39 ‖ And going out he went according to his cuſtom, to the mount of Olives. And his diſciples alſo followed him.

40 And when he was come to the place, he ſaid to them: Pray, leſt ye enter into temptation.

‡ Matt. 26. 39. Mark 14. 35. 41 ‡ And he was withdrawn away from them a ſtone's caſt: and kneeling down he prayed,

42 Saying: Father, if thou wilt, remove this chalice from me: nevertheleſs not my will, but thine be done.

43 And there appeared to him an angel from heaven, ſtrengthening him. And being in an agony, he prayed the longer.

44 And his ſweat became as drops of blood trickling down upon the ground.

45 And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow.

46 And he ſaid to them: Why ſleep you? ariſe, pray, leſt you enter into temptation.

‖ Matt. 26. 47. Mark 14. 43. John 18. 3. 47 ‖ As he was yet ſpeaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jeſus, to kiſs him.

48 And Jeſus ſaid to him: Judas, doſt thou betray the Son of man with a kiſs?

49 And they that were about him, ſeeing what would follow ſaid to him: Lord, ſhall we ſtrike with the ſword?

50 And one of them ſtruck the ſervant of the high-prieſt, and cut off his right ear.

51 But Jeſus anſwering, ſaid: Suffer ye thus far. And when he had touched his ear, he healed him.

52 And Jeſus ſaid to the chief prieſts, and magiſtrates of the temple, and the ancients that were come to him: Are you come out, as it were againſt a thief, with ſwords and clubs?

53 When I was daily with you in the temple, you did not ſtretch forth your hands againſt me: but this is your hour, and the power of darkneſs.

‖ Matt. 26. 57. Mark 14. 53. John 18. 24. 54 ‖ Then apprehending him, they led him to the high-prieſt's houſe: but Peter followed a-far off.

‡ Matt. 26. 69. Mark 14. 66. John 18. 25. 55 ‡ And when they had kindled a fire in the midſt of the hall, and were ſitting about it, Peter was in the midſt of them.

56 Whom when a certain ſervant maid had ſeen ſitting at the light, and had looked upon him, ſhe ſaid: This man was alſo with him.

57 But he denied him, ſaying: Woman, I know him not.

58 And after a little while another ſeeing him, ſaid: Thou alſo art one of them. But Peter ſaid: O man, I am not.

‖ John 18. 26. 59 ‖ And about the ſpace of one hour after, another man affirmed, ſaying: Surely this man was alſo with him: for he is alſo a Galilean.

60 And Peter ſaid: Man, I know not what thou ſayeſt. And immediately while he was yet ſpeaking the cock crew.

61 And the Lord turning looked on Peter. And Peter remembered the word of the Lord, how he had ſaid: ‖ Before the cock crow, thou ſhalt deny me thrice. ‖ Matt. 26. 34. Mark 14. 30. John 13. 38.

62 And Peter went out and wept bitterly.

63 And the men that held him, mocked him, and ſtruck him.

64 And they blind-folded him, and ſmote him on the face. And they aſked him, ſaying: Propheſy, who is it that ſtruck thee?

65 And many other things blaſpheming they ſaid againſt him.

‖ Matt. 27. 1. Mark 15. 1. John 18. 28. 66 ‖ And as ſoon as it was day, the ancients of the people, and the chief prieſts, and Scribes came together, and they brought

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CHAP. XXII. VER. 58. *Another*, &c. Obſerve here, in order to reconcile the four evangeliſts, that divers perſons concurred in charging Peter with being Chriſt's diſciple; till at length they brought him to deny him thrice. 1. The portreſs that let him in, and afterwards ſeeing him at the fire, firſt put the queſtion to him; and then poſitively affirmed that he was with Chriſt. 2. Another maid accuſed him to the ſtanders by; and gave occaſion to the man here mentioned to renew the charge againſt him, which cauſed the ſecond denial. 3. Others of the company took notice of his being a Galilean; and were ſeconded by the kinſman of Malchus, who affirmed he had ſeen him in the garden. And this drew on the third denial.

him into their council, saying: If thou be the Christ, tell us.

67 And he said to them: If I shall tell you, you will not believe me:

68 And if I shall also ask you, you will not answer me, nor let me go.

69 But hereafter the Son of man shall be sitting on the right hand of the power of God.

70 Then said they all: Art thou then the Son of God? And he said: You say, that I am.

71 Then they said: What need we any farther testimony? For we ourselves have heard it from his own mouth.

CHAP. XXIII.

The continuation of the history of the passion.

AND the whole multitude of them rose up, and led him away to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our nation, ‖ and forbidding to give tribute to Cæsar, and saying that he is Christ the king.

‖ Matt. 22. 21. Mark 12. 17.

3 † And Pilate asked him, saying: Art thou the king of the Jews? And he answered and said: Thou sayest it.

† Matt. 27. 11. Mark. 15. 2. John 18. 33.

4 Then Pilate said to the chief priests and to the multitude: I find no cause in this man.

5 But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 And Pilate hearing of Galilee, asked if the man were a Galilean?

7 And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days.

8 And Herod seeing Jesus was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some miracle wrought by him.

9 And he questioned him with many words. But he answered him nothing.

10 And the chief priests and the Scribes stood by, earnestly accusing him.

11 And Herod with his soldiers despised him: and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends together that same day: for before they were enemies one to another.

13 Then Pilate calling together the chief priests, and the magistrates, and the people,

14 Said to them: You have brought this man to me, as one that perverteth the people, and behold I, having examined him before you, ‖ find no cause in this man touching those things wherein you accuse him.

‖ John 18. 38. & 19. 4.

15 No, nor yet Herod: For I sent you to him, and behold, nothing worthy of death is done to him.

16 I will chastise him therefore, and release him.

17 Now of necessity he was to release to them one upon the feast-day.

18 But the whole multitude cried out at once, saying: Away with this man, and release unto us Barabbas.

19 Who for a certain sedition made in the city, and for murder, was cast into prison.

20 And Pilate spoke to them again, desiring to release Jesus.

21 But they cried out, saying: Crucify him, crucify him.

22 And he said to them the third time: ‖ Why, what evil hath this man done? I find no cause of death in him: I will chastise him therefore, and let him go.

‖ Matt. 27. 23. Mark. 15. 14.

23 But they were instant with loud voices requiring that he might be crucified: and their voices prevailed.

24 And Pilate gave sentence that their petition should be granted.

25 And he released unto them him, who for murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

26 ‖ And as they led him away, they laid hold on one Simon of Cyrene, that was coming out of the country: and they laid the cross on him to carry after Jesus.

‖ Matt. 27. 32. Mark 15. 21.

27 And there followed him a great multitude of people and of women: who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.

29 For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne and the paps that have not given suck.

30 Then shall they begin to say to the mountains: ‖ Fall upon us: and to the hills: Cover us.

‖ Isai. 2. 19. Osee 10. 8. Apoc. 6. 16.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him, to be put to death.

† Matt. 27. 33. Mark 15. 22. John 19. 17.

33 † And when they were come to the place, which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left.

34 And Jesus said: Father, forgive them for they know not what they do. But dividing his garments, they cast lots.

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him coming to him, and offering him vinegar.

37 And saying: If thou be the king of the Jews, save thyself.

38 And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

39 And one of these robbers who were hanging, blasphemed him, saying: If thou be Christ, save thyself, and us.

40 But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil.

42 And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.

43 And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

44 And it was almost the sixth hour: and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened; and the veil of the temple was rent in the midst.

‖ Psal. 30. 6.

46 And Jesus crying with a loud voice, said: ‖ Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

47 Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man.

48 And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

49 And all his acquaintance, and the women that had followed him from Galilee, stood a-far off beholding these things.

‖ Matt. 27. 57 Mark 15. 43. John 19. 38.

50 ‖ And behold a man by name Joseph, who was a senator, a good and just man:

51 This man had not consented to their counsel and doings, he was of Arimathea, a city of Judea, who also himself waited for the kingdom of God.

52 This man went to Pilate, and begged the body of Jesus.

53 And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

54 And it was the day of the parasceve, and the sabbath drew near.

55 And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid.

56 And returning they prepared spices and ointments: and on the sabbath day they rested according to the commandment.

CHAP. XXIV.

Christ's resurrection; and manifestation of himself to his disciples.

Matt. 28. 1. Mark 16. 2. John 20. 1.

BUT on the first *day* of the week very early in the morning they came to the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled back from the sepulchre.

3 And going in they found not the body of the Lord Jesus.

4 And it came to pass, while they were astonished in mind at this, behold two men stood by them in shining apparel.

5 And as they were afraid and bowed down their countenance towards the ground, they said to them: Why seek you the living among the dead?

6 He is not here, but is risen: remember how he spoke to you, when he was yet in Galilee,

‖ Matt 16. 21. & 17. 21. Mark 8. 31. & 9. 30. Supra 9. 22.

7 Saying: ‖ The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

10 Now it was Mary Magdalene, and

CHAP. XXIII. VER. 43. *In Paradise.* That is, in the happy state of rest, joy and peace everlasting. Christ was pleased, by a special privilege, to reward the faith and confession of the penitent thief, with a full discharge of all his sins, both as to the guilt and punishment; and to introduce him immediately after death into the happy society of the saints, whose *limbo* that is, the place of their confinement, was now made a *paradise* by our Lord's going thither.

Ibid. VER. 54. *Parasceve.* That is the eve, or day of preparation for the sabbath.

Joanna, and Mary *the mother* of James, and the other women that were with them, that told these things to the apostles.

11 And these words seemed to them as an idle tale: and they did not believe them.

12 But Peter rising up ran to the sepulchre; and stooping down he saw the linen-cloths laid by themselves, and went away wondering in himself at that which was come to pass.

‖ Mark 16. 13 ‖ And behold, two of them went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they talked and reasoned with one another, Jesus himself also drew near and went with them.

16 But their eyes were held that they should not know him.

17 And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

18 And the one, whose name was Cleophas, answering, said to him: Art thou alone a stranger in Jerusalem, and hast not known the things that have been done there in these days?

19 And he said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God, and all the people,

20 And how our chief priests and rulers delivered him to be condemned to death, and crucified him.

21 But we hoped that it was he who should have redeemed Israel: and now besides all this, to day is the third day since these things were done.

22 Yea and certain women also of our company, affrighted us, who before it was light were at the sepulchre.

23 And not finding his body, came saying, that they had also seen a vision of Angels, who say that he is alive.

24 And some of our people went to the sepulchre: and found it so as the women had said, but him they found not.

25 Then he said to them: O foolish, and slow of heart to believe in all the things, which the prophets have spoken!

26 Ought not Christ to have suffered these things, and so to enter into his glory?

27 And beginning from Moses, and all the Prophets, he expounded to them in all the Scriptures, the things that were concerning him.

28 And they drew nigh to the town whither they were going: and he made as though he would go farther.

29 But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he vanished out of their sight.

32 And they said one to the other: Was not our heart burning within us, whilst he was speaking in the way, and opened to us the Scriptures?

33 And they rose up the same hour and went back to Jerusalem: and they found the eleven gathered together, and those that were with them,

34 Saying: The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way: and how they knew him in the breaking of bread.

‖ Mark 16. 14. John 20. 19. 36 ‖ Now whilst they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not.

37 But they being troubled and affrighted, supposed that they saw a spirit.

38 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39 See my hands and my feet, that it is I myself: feel, and see: for a spirit hath not flesh and bones, as you see me to have.

40 And when he had said this, he shewed them his hands and his feet.

41 But while they yet believed not, and wondered for joy, he said: Have you here any thing to eat?

42 And they offered him a piece of a broiled fish, and a honey-comb.

43 And when he had eaten before them, taking the remains he gave to them.

44 And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms concerning me.

45 Then he opened their understanding, that they might understand the Scriptures.

‖ Psal 18. 6. 46 And he said to them: ‖ Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day:

47 And that penance and remission of sins should be preached in his name

among all nations, beginning at Jerusalem.

‖ Acts 1. 8. 48 ‖ And you are witnesses of these things,

† John 14. 26. 49 † And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high.

50 And he led them out as far as to Bethania: and lifting up his hands he blessed them.

‖ Mark 16. 19. Acts 1. 9. 51 ‖ And it came to pass, whilst he blessed them, that he departed from them, and was carried up to heaven.

52 And they adoring, went back to Jerusalem with great joy:

53 And they were continually in the temple praising and blessing God. Amen.

CHAP. XXIV. VER. 49. *The promise of my Father*, i. e. The Holy Ghost, whom Christ had promised, that his Father and he would send, *John* xiv. ver. 26. and xvii. ver. 7.

THE HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO ST. JOHN.

St. John the Apostle and Evangelist, was the son of Zebedee and Salome, and brother to James the Greater. He was called the BELOVED DISCIPLE OF CHRIST, *and stood by at his crucifixion. He wrote the Gospel after the other Evangelists, about sixty-three years after our Lord's ascension. Many things that they had omitted were supplied by him. The original was written in Greek, and by the Greeks he is titled* THE DIVINE. *St.* JEROM *relates that when he was earnestly requested by the brethren to write the Gospel, he answered he would do it, if, by ordering a common fast, they would all put up their prayers together to the Almighty God; which being ended, replenished with the clearest and fullest revelation, coming from Heaven, he burst forth into that preface:* In the beginning was the Word, &c.

CHAP. I.

The Divinity and Incarnation of Christ. John bears witness of him. He begins to call his disciples.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him: and without him was made nothing that was made.

4 In him was life, and the life was the light of men:

5 And the light shineth in darkness, and the darkness did not comprehend it.

‖ Mat. 3. 1. Mark 1. 4. 6 ‖ There was a man sent from God, whose name was John.

7 This man came for a witness, to bear witness of the light, that all men might believe through him.

8 He was not the light, but was to bear witness of the light.

‖ Infra 3. 19. 9 ‖ That was the true light, which enlighteneth every man that cometh into this world.

† Heb. 11. 8.

10 He was in the world, † and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them he gave power to be made the ſons of God, to them that believe in his name.

13 Who are born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

‖ Matt. 1. 16. Luke 2. 7.

14 ‖ And the word was made fleſh, and dwelt among us: and we ſaw his glory, the glory as of the only begotten of the Father, full of grace and truth.

15 John beareth witneſs of him: and crieth out, ſaying: This was he of whom I ſpoke: He that ſhall come after me, is preferred before me, becauſe he was before me.

‖ 1. Tim. 6. 17.

16 ‖ And of his fulneſs we all have received, and grace for grace.

17 For the law was given by Moſes, grace and truth came by Jeſus Chriſt.

‖ 1. Tim. 6. 16. 1 John 4. 12.

18 ‖ No man hath ſeen God at any time: the only begotten Son who is in the boſom of the Father, he hath declared him.

19 And this is the teſtimony of John, when the Jews ſent from Jeruſalem prieſts and Levites to him, to aſk him: Who art thou?

20 And he confeſſed, and did not deny: and he confeſſed: I am not the Chriſt.

21 And they aſked him: what then? Art thou Elias? And he ſaid: I am not. Art thou the prophet? And he anſwered: No.

22 Then they ſaid to him: Who art thou, that we may give an anſwer to them that ſent us? What ſayeſt thou of thyſelf?

‖ Iſai. 40. 3. Matt. 3. 3. Mark 1. 3. Luke 3. 4.

23 He ſaid: ‖ I am the voice of one crying in the wilderneſs: Make ſtraight the way of the Lord, as the prophet Iſaias ſaid.

24 And they that were ſent, were of the Phariſees.

25 And they aſked him, and ſaid to him: Why then doſt thou baptize, if thou be not Chriſt, nor Elias, nor the prophet?

† Matt. 3. 11.

26 John anſwered them, ſaying † I baptize in water: but there hath ſtood one in the midſt of you, whom you know not.

‖ Mark 1. 7. Luke 3. 16. Acts 1. 5. & 11. 16. & 19. 4.

27 ‖ The ſame is he that ſhall come after me, who is preferred before me: the latchet of whoſe ſhoe I am not worthy to looſe.

28 Theſe things were done in Bethania beyond the Jordan, where John was baptizing.

29 The next day John ſaw Jeſus coming to him, and he ſaith: Behold the lamb of God, behold he who taketh away the ſin of the world.

30 This is he of whom I ſaid: After me cometh a man, who is preferred before me, becauſe he was before me.

31 And I knew him not, but that he may be made manifeſt in Iſrael, therefore am I come baptizing in water.

‖ Matt. 3. 16. Mark 1. 10. Luke 3. 22.

32 And John gave teſtimony, ſaying: ‖ I ſaw the Spirit coming down as a dove from heaven, and he remained upon him.

33 And I knew him not; but he, who ſent me to baptize in water, ſaid to me: He upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him, he it is that baptizeth with the Holy Ghoſt.

34 And I ſaw; and I gave teſtimony, that this is the Son of God.

35 Again the following day, John ſtood, and two of his diſciples.

36 And looking upon Jeſus as he was walking, he ſaith: Behold the lamb of God.

37 And the two diſciples heard him ſpeak, and they followed Jeſus.

38 And Jeſus turning, and ſeeing them following him, ſaith to them: what ſeek you? They ſaid to him: Rabbi, (which is to ſay being interpreted, Maſter) where dwelleſt thou?

39 He ſaith to them: Come and ſee. They came, and ſaw where he abode, and they ſtaid with him that day: now it was about the tenth hour.

40 And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him.

41 He firſt findeth his brother Simon, and ſaid to him: We have found the Meſſias, which is being interpreted, the Chriſt.

42 And he brought him to Jeſus. And Jeſus looking upon him, ſaid; Thou art Simon the ſon of Jona: thou ſhalt be called Cephas: which is interpreted, Peter.

43 On the following day he would go forth into Galilee, and he findeth Philip. And Jeſus ſaid to him: Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

‖ Gen. 49 10. Deut. 18. 18. † Iſai. 40. 10. & 45. 8. Jerem. 23. 5. Ezec. 34. 23. & 37. 24. Dan. 9. 24. & 25.

45 Philip findeth Nathanael, and ſaid to him: we have found him of whom ‖ Moſes in the law, † and the prophets did write, Jeſus the ſon of Joſeph of Nazareth.

46 And Nathanael ſaid to him: Can any thing of good come from Nazareth? Philip ſaith to him: Come and ſee.

47 Jeſus ſaw Nathanael coming to him, and he ſaith of him: behold an Iſraelite indeed in whom there is no guile.

48 Nathanael ſaid to him: Whence knoweſt thou me? Jeſus anſwered and ſaid to him: before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered him, and ſaid: Rabbi, thou art the Son of God, thou art the king of Iſrael.

50 Jeſus anſwered, and ſaid to him: Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, thou believeſt: greater things than theſe ſhalt thou ſee.

51 And he ſaith to him: Amen, amen I ſay to you, you ſhall ſee the heaven opened, and the angels of God aſcending and deſcending upon the Son of man.

CHAP. II.

Chriſt changes water into wine: He caſts the ſellers out of the temple.

AND the third day there was a marriage in Cana of Galilee: and the mother of Jeſus was there.

2 And Jeſus alſo was invited, and his diſciples, to the marriage.

3 And the wine failing, the mother of Jeſus ſaith to him: They have no wine.

4 And Jeſus ſaith to her: Woman, what is *that* to me and to thee? my hour is not yet come.

5 His mother ſaith to the waiters: Whatſoever he ſhall ſay to you, do ye.

6 Now there were ſet there ſix water-pots of ſtone, according to the manner of the purifying of the Jews, containing two or three meaſures a piece.

7 Jeſus ſaith to them: Fill the water-pots with water. And they filled them up to the brim.

8 And Jeſus ſaith to them: Draw out now, and carry to the chief ſteward of the feaſt. And they carried it.

9 And when the chief ſteward had taſted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief ſteward calleth the bride-groom,

10 And ſaith to him: Every man at firſt ſetteth forth good wine, and when men have well drank, then that which is worſe: But thou haſt kept the good wine until now.

11 This beginning of miracles did Jeſus in Cana of Galilee: and he manifeſted his glory, and his diſciples believed in him.

12 After this he went down to Capharnaum, he and his mother, and his brethren, and his diſciples: and they remained there not many days.

13 And the paſch of the Jews was at hand, and Jeſus went up to Jeruſalem:

14 And he found in the temple thoſe that ſold oxen and ſheep and doves, and the changers of money ſitting.

15 And when he had made as it were a ſcourge of little cords, he drove them all out of the temple, the ſheep alſo and the oxen, and he poured out the changers money, and the tables he overthrew.

16 And he ſaid to them that ſold doves: Take theſe things hence, and make not the houſe of my Father, a houſe of traffick.

17 And his diſciples remembered that it was written: ‖ The zeal of thy houſe hath eaten me up. ‖ Pſal. 68. 10.

18 Then the Jews anſwered, and ſaid to him: What ſign doſt thou ſhew us, ſeeing thou doſt theſe things.

19 Jeſus anſwered, and ſaid to them: ‖ Deſtroy this temple, and in three days I will raiſe it up. ‖ Mat. 26. 61. & 27. 40. Mark 14. 58. & 15. 29.

20 The Jews then ſaid: Six and forty years was this temple in building, and wilt thou raiſe it up in three days?

21 But he ſpoke of the temple of his body.

22 When therefore he was riſen again from the dead, his diſciples remembered, that he had ſaid this, † and they believed the Scripture, and the word that Jeſus had ſaid. † Pſal. 3. 6. & 36. 9.

23 Now when he was at Jeruſalem, at the paſch, upon the feſtival day, many believed in his name ſeeing, his miracles, which he did.

24 But Jeſus did not truſt himſelf to them, becauſe he knew all men,

25 And becauſe he needed not that any ſhould give teſtimony of man: for he knew what was in man.

CHAP. II. VER. 4. *What is that to me, &c.* Theſe words of our Saviour ſpoken to his mother has been underſtood by ſome commentators as harſh, they not conſidering the next following Verſe: *Whatſoever he ſhall ſay to you, do ye*, which plainly ſhews that his mother knew of the miracle that he was to perform, and that it was at her requeſt he wrought it; beſides the manner of ſpeaking the words as to the tone, and the countenance ſhewn at the ſame time, which could only be known to thoſe who were preſent, or from what had followed: for words indicating anger in one tone of voice, would be underſtood quite the reverſe in another.

CHAP. III.

Chriſt's diſcourſe with Nicodemus. John's teſtimony.

AND there was a man of the Phariſees, named Nicodemus, a ruler of the Jews.

2 This man came to Jeſus by night, and ſaid to him: Rabbi, we know that thou art come a teacher from God: for no man can do theſe miracles which thou doſt, unleſs God was with him.

3 Jeſus anſwered and ſaid to him: Amen, amen I ſay to thee, except a man be born again, he cannot ſee the kingdom of God.

4 Nicodemus ſaith to him: How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born again?

5 Jeſus anſwered: Amen, amen I ſay to thee, unleſs a man be born again of water and the Holy Ghoſt, he cannot enter into the kingdom of God.

6 That which is born of the fleſh, is fleſh: and that which is born of the ſpirit, is ſpirit.

7 Wonder not that I ſaid to thee, you muſt be born again.

8 The ſpirit breatheth where he will; and thou heareſt his voice, || but thou knoweſt not whence he cometh, nor whither he goeth: ſo is every one that is born of the ſpirit.

|| Pſal. 134. 7.

9 Nicodemus anſwered, and ſaid to him: How can theſe things be done?

10 Jeſus anſwered, and ſaid to him: Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Amen, amen I ſay to thee: we ſpeak what we know and we teſtify what we have ſeen, and you receive not our teſtimony.

12 If I have ſpoken to you earthly things, and you believe not: how will you believe if I ſhall ſpeak to you heavenly things?

13 And no man hath aſcended into heaven, but he that deſcended from heaven, the Son of man who is in heaven.

|| Num. 21. 9

14 || And as Moſes lifted up the ſerpent in the deſert, ſo muſt the Son of man be lifted up:

15 That whoſoever believeth in him, may not periſh, but may have life everlaſting.

16 || For God ſo loved the world, as to give his only begotton Son: that whoſoever believeth in him, may not periſh, but may have life everlaſting. || 1 John 4. 9.

17 For God ſent not his Son into the world, to judge the world, but that the world may be ſaved by him.

18 He that believeth in him is not judged: but he that doth not believe, is already judged: becauſe he believeth not in the name of the only begotten Son of God.

19 And this is the judgment: || becauſe the light is come into the world, and men loved darkneſs, rather than the light: for their works were evil. || Supra 1. 9.

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.

21 But he that doth truth, cometh to the light, that his works may be made manifeſt, becauſe they are done in God.

22 After theſe things Jeſus and his diſciples came into the land of Judea: and there he abode with them, || and baptized. || Infra 4. 2.

23 And John alſo was baptizing in Ennon near Salim: becauſe there was much water there, and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 And there aroſe a queſtion between ſome of John's diſciples and the Jews concerning purification.

26 And they came to John, and ſaid to him: Rabbi, he that was with thee beyond the Jordan, || to whom thou gaveſt teſtimony, behold he baptizeth, and all men come to him. || Supra 1. 19.

27 John anſwered and ſaid: A man cannot receive any thing except it be given him from heaven.

28 You yourſelves do bear me witneſs, || that I ſaid, I am not the Chriſt, but that I am ſent before him. || Supra 1. 20.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, who ſtandeth and heareth him, rejoiceth with joy becauſe of the bridegroom's voice. This my joy therefore is fulfilled.

CHAP. III. VER. 5. *Unleſs a man be born again &c.* By theſe words our Saviour hath declared the neceſſity of Baptiſm: and by the word *water* it is evident that the application of it is neceſſary with the words, *Matt.* xxviii. ver. 19.

VER. 18. *Is not judged*, He that believeth viz. by a faith working through charity, is not *judged*, that is, is not *condemned*, but the obſtinate *unbeliever* is *judged*, that is *condemned already*, by retrenching himſelf from the ſociety of Chriſt and his church.

VER. 19. *The judgment*, That is the cauſe of his condemnation.

VER. 21. *He that doth truth*, i. e. He that acteth according to truth, which here ſignifies the Law of God. *Thy law is truth. Pſ.* 118. ver. 142.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all.

32 And what he hath seen, and heard, that he testifieth: and no man receiveth his testimony.

33 He that hath received his testimony, ‖Rom. 3. 4. hath attested by his seal that ‖ God is true.

34 For he whom God hath sent, speaketh the words of God: for God doth not give the spirit by measure.

35 The Father loveth the Son: and he hath given all things into his hand.

‖ 1 John 5. 10. 36 ‖ He that believeth in the Son hath life everlasting: but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

CHAP. IV.

Christ talks with the Samaritan woman. He heals the ruler's son.

WHEN therefore Jesus understood that the Pharisees had heard that ‖ Supra 3. 22. Jesus maketh more disciples, ‖ and baptizeth *more* than John.

2 (Though Jesus *himself* did not baptize, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And it was necessary he should pass through Samaria.

5 He cometh therefore to a city of Samaria which is called Sichar: near the piece ‖ Gen. 33. 19. & 48. 22. Josue 24. 32. of ground, ‖ which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink.

8 (For his disciples were gone into the city to buy food,)

9 Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

10 Jesus answered and said to her: If thou didst know the gift of God, and who it is that saith to thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst for ever.

14 But the water that I shall give him, shall become in him a fountain of water springing up unto everlasting life.

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 Jesus saith to her: Go, call thy husband, and come hither.

17 The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband:

18 For thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly.

19 The woman saith to him: Sir, I perceive that thou art a prophet.

20 Our fathers adored on this mountain, and you say, ‖ that at Jerusalem is the place ‖ Deut. 12. 5. where men must adore.

21 Jesus saith to her: Woman, believe me, the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father.

22 ‖ You adore that which you know not: ‖ 4 Kings 17. 41. we adore that which we know: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true adorer shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 ‖ God is a spirit, and they that adore ‖ 1 Cor. 3. 17. him, must adore him in spirit and in truth.

25 The woman saith to him: I know that the Messias cometh (who is called Christ) therefore when he is come, he will tell us all things.

26 Jesus saith to her: I am he, who am speaking with thee.

27 And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her?

28 The woman therefore left her water-pot, and went away into the city, and saith to those men:

CHAP. IV. VER. 20. *This mountain. Garizim,* where the Samaritans had their schismatical temple.

29 Come, and see a man who hath told me all things that ever I did. Is not he the Christ?

30 Then they went out of the city, and came to him.

31 In the mean time the disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have food to eat which you know not of.

33 The disciples therefore said one to another: Hath any man brought him any thing to eat?

34 Jesus said to them: My food is to do the will of him that sent me, that I may perfect his work.

35 Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, ‖ for they are white already to harvest.

‖ Matt. 9. 37. Luke 10. 2.

36 And he that reapeth, receiveth wages, and gathereth fruit unto everlasting life: that both he that soweth, and he that reapeth, may rejoice together.

37 For in this is the saying true: that it is one man that soweth, and it is another that reapeth.

38 I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

39 Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: that he told me whatsoever I have done.

40 So when the Samaritans were come to him, they desired him that he would stay there. And he staid there two days.

41 And many more believed in him because of his own word.

42 And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.

43 Now after two days he departed thence: and went into Galilee.

‖ Matt. 13. 57. Mark 6. 4. Luke 4 24.

44 ‖ For Jesus himself gave testimony that a prophet hath not honour in his own country.

‡ Matt. 4. 12. Mark 1. 14. Luke 4. 14.

45 ‡ Then when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day.

46 He came again therefore into Cana of Galilee, ‖ where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum.

‖ Supra 2 9.

47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death.

48 Then Jesus said to him: Unless you see signs and wonders, you believe not.

49 The ruler saith to him: Sir, come down before that my son die.

50 Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him: and they brought word, saying, that his son lived.

52 He asked therefore of them the hour, wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him.

53 The father therefore knew that it was at the same hour, that Jesus said to him. Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

Christ heals on the sabbath the man languishing thirty eight years; his discourse upon this occasion.

A. D. 31.

AFTER these things there was a festival day of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem a pond *called* Probatica, which in Hebrew is named Bethsaida, having five porches.

3 In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4 And an angel of the Lord went down at a certain time into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

5 And there was a certain man there, that had been eight and thirty years under his infirmity.

6 Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

CHAP. V. VER. 2. *Probatica.* That is, the sheep-pond: either so called, because the sheep were washed therein, that were to be offered up in sacrifice in the temple, or because it was near the sheep-gate. That this was a pond where miracles were wrought is evident from the sacred text; and also that the water had no natural virtue to heal, as one only of those put in after the motion of the water was restored to health; for if the water had the healing quality, the others would have the like benefit being put into it about the same time.

7 The infirm man anſwered him: Sir, I have no man, when the water is troubled, to put me into the pond: for whilſt I am coming, another goeth down before me.

8 Jeſus ſaith to him: Ariſe, take up thy bed, and walk.

9 And immediately the man was made whole: and he took up his bed, and walked. And it was the ſabbath that day.

10 The Jews therefore ſaid to him that was cured: ‖ It is the ſabbath, it is not lawful for thee to take up thy bed.

‖ Exod. 20. 11. Jerem. 17. 24.

11 He anſwered them: He that made me whole, he ſaid to me: Take up thy bed, and walk.

12 They aſked him therefore: Who is that man that ſaid to thee: Take up thy bed, and walk?

13 But he that was healed, knew not who it was. For Jeſus went aſide from the multitude that was ſtanding in the place.

14 Afterwards Jeſus findeth him in the temple, and ſaith to him: Behold thou art made whole: ſin no more, leſt ſome worſe thing happen to thee.

15 The man went his way, and told the Jews that it was Jeſus that had made him whole.

16 Thereupon the Jews perſecuted Jeſus, becauſe he did theſe things on the ſabbath.

17 But Jeſus anſwered them: My Father worketh until now: and I work.

18 Hereupon therefore the Jews ſought the more to kill him, becauſe he did not only break the ſabbath, but alſo ſaid that God was his Father, making himſelf equal to God. Then Jeſus anſwered, and ſaid to them:

19 Amen, amen, I ſay unto you: the Son cannot do any thing of himſelf, but what he ſeeth the Father do: for what things ſoever he doth, theſe the Son alſo doth in like manner.

20 For the Father loveth the Son, and ſheweth him all things which himſelf doth; and greater works than theſe will he ſhew him, that you may wonder.

21 For as the Father raiſeth up the dead, and giveth life: ſo the Son alſo giveth life to whom he will.

22 For neither doth the Father judge any man: but hath committed all judgment to the Son.

23 That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath ſent him.

24 Amen, amen, I ſay unto you, he that heareth my word, and believeth him that ſent me, hath everlaſting life; and cometh not into judgment, but is paſſed from death to life.

25 Amen, amen, I ſay unto you, that the hour cometh, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.

26 For as the Father hath life in himſelf; ſo he hath given to the Son alſo to have life in himſelf:

27 And he hath given him authority to execute judgment, becauſe he is the Son of man.

28 Wonder not at this, for the hour cometh, wherein all that are in the graves ſhall hear the voice of the Son of God.

29 ‖ And they that have done good, ſhall come forth unto the reſurrection of life: but they that have done evil, unto the reſurrection of judgment.

‖ Matt. 25 46.

30 I can do nothing of myſelf. As I hear, ſo I judge: and my judgment is juſt: becauſe I ſeek not my own will, but the will of him that ſent me.

31 If I bear witneſs of myſelf, my witneſs is not true.

32 ‖ There is another that beareth witneſs of me: and I know that the witneſs which he witneſſeth of me is true.

‖ Matt 3. 17. Supra 1. 15.

33 You ſent to John: and he gave teſtimony to the truth.

34 But I received not teſtimony from man: but I ſay theſe things that you may be ſaved.

35 He was a burning and a ſhining lamp. And you were willing for a time to rejoice in his light.

36 But I have a greater teſtimony than that of John. For the works which the Father hath given me to perfect: the works themſelves, which I do, give teſtimony of me, that the Father hath ſent me.

37 And the Father himſelf who hath ſent me, ‖ hath given teſtimony of me: neither have you heard his voice at any time: ‡ nor ſeen his ſhape.

‖ Mark 3. 17. & 17. 5. ‡ Deut 4. 12.

38 And you have not his word abiding in you: for whom he hath ſent, him you believe not.

39 Search the Scriptures, for you think in

VER. 29. *Unto the reſurrection of judgment.* That is, condemnation.

VER. 39. Or, *You ſearch the ſcriptures.* *Scrutamini.* ἐρευνᾶτε. It is not a command for all to read the ſcriptures: but a reproach to the Phariſees, that reading the ſcriptures as they did, and thinking to find everlaſting life in them, they would not receive him, to whom all thoſe ſcriptures gave teſtimony, and through whom alone they could have that true life.

them to have life everlasting: and the same are they that give testimony of me:

40 And you will not come to me that you may have life.

41 I receive not glory from men.

42 But I know you, that you have not the love of God in you.

43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.

44 How can you believe, who receive glory one from another: ‖ and the glory which is from God alone, you do not seek? ‖ 1 Cor. 4. 5.

45 Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.

46 For if you did believe Moses, you would perhaps believe me also: ‖ for he wrote of me. ‖ Gen. 3. 15. & 22. 18. & 49. 10. Deut. 18. 15.

47 But if you do not believe his writings: how will you believe my words?

CHAP. VI.

Christ feeds five thousand with five loaves: he walks upon the sea, and discourses of the bread of life.

AFTER this Jesus went over the sea of Galilee, which is that of Tiberias: Matt. 14. 13. Mark 6. 32. Luke 9. 10.

2 And a great multitude followed him, because they saw the miracles which he did on them that were infirm.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 Now the pasch, the festival day * of the Jews was near at hand. * A. D. 32.

5 When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat?

6 And this he said to try him: for he himself knew what he would do.

7 Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, the brother of Simon Peter, saith to him:

9 There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

10 Then Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves: and when he had given thanks, he distributed to them that were sat down: In like manner also of the fishes as much as they would.

12 And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

13 So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Then those men, when they had seen what a miracle Jesus had done, said: This is the prophet indeed, that is to come into the world.

15 When Jesus therefore perceived, that they would come to take him by force, and make him king, ‖ he fled again into the mountain himself alone. ‖ Matt. 14. 23. Mark 6. 46.

16 And when evening was come, his disciples went down to the sea.

17 And when they had entered into a ship, they went over the sea to Capharnaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing near to the ship, and they were afraid.

20 But he said to them: It is I: be not afraid.

21 They were willing therefore to take him into the ship: and presently the ship was at the land, to which they were going.

22 The next day the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples only had gone away:

23 But other ships came in from Tiberias, near to the place where they had eaten the bread, the Lord giving thanks.

24 When the people therefore saw that Jesus was not there, nor his disciples, they took shipping and came to Capharnaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

26 Jesus answered them, and said: Amen, amen I say to you: you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you. ‖ For him hath God the Father sealed. ‖ Matt. 3. 17. & 17. 5. Supra 1. 32.

28 They said therefore to him: What shall we do that we may work the works of God?

29 Jesus answered, and said to them: ‖ This is the work of God, that you believe in him whom he hath sent. ‖ 1 John 3. 23.

30 They said therefore to him: What sign then dost thou shew that we may see, and may believe thee? what dost thou work?

31 Our fathers did eat manna in the desert, as it is written: ‖ He gave them bread from heaven to eat.

‖ Exod. 16. 14. Num. 11. 7. Psal. 77. 24. Wisd. 16. 20.

32 Then Jesus said to them: Amen, amen I say to you: Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is that which cometh down from heaven, and giveth life to the world.

34 Then they said to him: Lord, give us always this bread.

35 And Jesus said to them: I am the bread of life: ‖ he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst.

‖ Eccl. 24. 29.

36 But I said to you, that you also have seen me, and you believe not.

37 All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out:

38 Because I came down from heaven, not to do my own will, but the will of him that sent me.

39 Now this is the will of him that sent me, the Father: that all that he hath given me, I lose not thereof, but raise it up again at the last day.

40 And this is the will of my Father who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day.

41 The Jews then murmured at him, because he had said: I am the living bread which came down from heaven.

42 And they said: ‖ Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

‖ Matt. 13. 55. Mark 6. 3.

43 Jesus therefore answered, and said to them: Murmur not among yourselves.

44 No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets: ‖ And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me.

‖ Isai. 54. 13.

46 ‖ Not that any man hath seen the Father, but he who is of God, he hath seen the Father.

‖ Matt. 11. 27.

47 Amen, amen I say unto you: He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 ‖ Your fathers did eat manna in the desert, and they died.

‖ Exod. 16. 13.

50 This is the bread descending down from heaven: that if any one eat of it, he may not die.

51 I am the the living bread, which came down from heaven.

52 If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world.

53 The Jews therefore debated among themselves, saying: How can this man give us his flesh to eat?

54 Then Jesus said to them: Amen, amen I say unto you: Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

55 He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up at the last day.

56 ‖ For my flesh is meat indeed: and my blood, is drink indeed:

‖ Cor. 11. 27.

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me.

59 This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live for ever.

60 These things he said teaching in the synagogue, in Capharnaum.

61 Many therefore of his disciples hearing *it*, said: This saying is hard, and who can hear it?

62 But Jesus knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you?

63 If then you shall see ‖ the Son of man ascend up where he was before?

‖ Supra 3. 13.

CHAP. VI. VER. 44. *Draw him.* Not by compulsion, nor by laying the free-will under any necessity, but by the strong and sweet motions of his heavenly grace.

VER. 54. *Unless you eat—and drink*, &c. To receive both the body and blood of Christ, is a divine precept, insinuated in this text; which the faithful fulfil, though they receive but in one kind; because in one kind they receive both body and blood, which cannot be separated from each other. Hence life eternal is here promised to the worthy receiving, though but in one kind, Ver. 52. *If any man eat of this bread he shall live for ever: and the bread which I will give is my flesh for the life of the world.* Ver 58. *He that eateth me, the same also shall live by me.* Ver. 59. *He that eateth this bread shall live for ever.*

VER. 63. *If then you shall see*, &c. Christ by mentioning his ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted; and at the same time correct their gross apprehension of eating his flesh, and drinking his blood, in a vulgar and carnal manner, by letting them know he should take his whole body living with him to heaven; and consequently not suffer it to be, as they supposed, divided, mangled and consumed upon earth.

64 It is the ſpirit that quickeneth: the fleſh profiteth nothing: the words that I have ſpoken to you, are ſpirit and life.

65 But there are ſome of you that believe not. For Jeſus knew from the beginning who they were that did not believe, and who he was that would betray Him.

66 And he ſaid: Therefore did I ſay to you, that no man can come to me, unleſs it be given him by my Father.

67 After this many of his diſciples went back: and walked no more with him.

68 Then Jeſus ſaid to the twelve: Will you alſo go away?

69 And Simon Peter anſwered him: Lord, to whom ſhall we go? thou haſt the words of eternal life.

70 ‖ And we have believed, and have known that thou art the Chriſt the Son of God. ‖ Matt. 16. 16. Mark 8. 29. Luke 9. 20.

71 Jeſus anſwered them: Have not I choſen you twelve: and one of you is a devil.

72 Now he meant Judas Iſcariot, the ſon of Simon: for this ſame was about to betray him, whereas he was one of the twelve.

CHAP. VII.

Chriſt goes up to the feaſt of the tabernacles: he teaches in the temple.

AFTER theſe things Jeſus walked in Galilee, for he would not walk in Judea: becauſe the Jews ſought to kill him.

2 Now the feaſt of the Jews called of the ‖ tabernacles was at hand. ‖ Lev. 23. 34.

3 And his brethren ſaid to him: Paſs from hence, and go into Judea, that thy diſciples alſo may ſee thy works which thou doſt.

4 For there is no man that doth any thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do theſe things, manifeſt thyſelf to the world.

5 For neither did his brethren believe in him.

6 Then Jeſus ſaid to them: My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth: becauſe I give teſtimony of it, that the works thereof are evil.

8 Go you up to this feſtival day, but I go not up to this feſtival day: becauſe my time is not yet fulfilled.

9 When he had ſaid theſe things, he himſelf ſtaid in Galilee.

10 But after his brethren were gone up, then he alſo went up to the feaſt, not publickly, but as it were in private.

11 The Jews therefore ſought him on the feſtival day, and ſaid: Where is he?

12 And there was much murmuring among the multitude concerning him. For ſome ſaid: He is a good man. And others ſaid: No, but he ſeduceth the people.

13 Yet no man ſpoke openly of him, for fear of the Jews.

14 Now about the midſt of the feaſt, Jeſus went up into the temple, and taught.

15 And the Jews wondered, ſaying: How doth this man know letters, having never learned?

16 Jeſus anſwered them and ſaid: My doctrine is not mine, but of him that ſent me.

17 If any man will do the will of him: he ſhall know of the doctrine, whether it be from God, or whether I ſpeak from myſelf.

18 He that ſpeaketh from himſelf, ſeeketh his own glory: but he that ſeeketh the glory of him that ſent him, he is true, and there is no injuſtice in him:

19 ‖ Did not Moſes give you the law: and none of you keepeth the law? ‖ Exod. 24. 3.

20 ‡ Why ſeek you to kill me? The multitude anſwered, and ſaid: Thou haſt a devil: who ſeeketh to kill thee? ‡ Supra 5. 18.

21 Jeſus anſwered, and ſaid to them: One work I have done: and you all wonder:

22 Therefore ‖ Moſes gave you circumciſion: (not becauſe it is of Moſes: ‡ but of the fathers,) and on the ſabbath-day you circumciſe a man. ‖ Lev. 12. 3. ‡ Gen. 17. 10.

23 If a man receive circumciſion on the ſabbath-day, that the law of Moſes may not be broken: are you angry at me becauſe I have healed the whole man on the ſabbath-day?

24 ‖ Judge not according to the appearance, but judge a juſt judgment. ‖ Deut. 1. 16.

25 Then ſome of Jeruſalem ſaid: Is not this he whom they ſeek to kill?

26 And behold he ſpeaketh openly, and they ſay nothing to him. Have the rulers known indeed that this is the Chriſt?

VER. 64. *The fleſh profiteth nothing.* Dead fleſh ſeparated from the ſpirit, in the groſs manner they ſuppoſed they were to eat his fleſh, would profit nothing. Neither doth man's fleſh, that is to ſay, man's natural and carnal apprehenſion (which refuſes to be ſubject to the ſpirit, and words of Chriſt) profit any thing. But it would be the height of blaſphemy, to ſay the living fleſh of Chriſt (which we receive in the bleſſed ſacrament, with his ſpirit, that is, with his ſoul and divinity) profiteth nothing. For if Chriſt's fleſh had profited us nothing, he would never have taken fleſh for us, nor died in the fleſh for us.

Ibid. *Are ſpirit and life.* By propoſing to you a heavenly ſacrament, in which you ſhall receive, in a wonderful manner, ſpirit, grace and life in its very fountain-

27 But we know this man whence he is: but when the Chriſt cometh, no man knoweth whence he is.

28 Jeſus therefore cried out in the temple, teaching and ſaying: You both know me, and you know whence I am: and I am not come of myſelf: but he that ſent me, is true, whom you know not.

29 I know him: becauſe I am from him, and he hath ſent me.

30 They ſought therefore to apprehend him: but no man laid hands on him, becauſe his hour was not yet come.

31 But of the people many believed in him, and ſaid: When the Chriſt cometh, ſhall he do more miracles than theſe which this man doth?

32 The Phariſees heard the people murmuring theſe things concerning him: and the rulers and Phariſees ſent miniſters to apprehend him.

33 Jeſus therefore ſaid to them: Yet a little while I am with you: and I go to him that ſent me.

‖ Infra 13. 33. 34 ‖ You ſhall ſeek me, and ſhall not find me: and where I am, you cannot come.

35 The Jews therefore ſaid among themſelves: Whither will he go, that we ſhall not find him? will he go to the diſperſed among the Gentiles, and teach the Gentiles?

36 What is this ſaying that he hath ſaid: You ſhall ſeek me, and ſhall not find me: and where I am you cannot come?

‖ Lev. 23. 27. 37 Now on the laſt ‖ great day of the feſtivity, Jeſus ſtood and cried out, ſaying: If any man thirſt, let him come to me, and drink.

‖ Deu. 18. 15. Joel. 2. 28. Acts 2. 17. 38 ‖ He that believeth in me, as the Scripture ſaith, Out of his belly ſhall flow rivers of living water.

39 Now this he ſaid of the ſpirit which they ſhould receive who believed in him: for as yet the ſpirit was not given, becauſe Jeſus was not yet glorified.

40 Of that multitude therefore, when they had heard theſe words of his, ſome ſaid: This is the prophet indeed.

41 Others ſaid: This is the Chriſt. But ſome ſaid: Doth the Chriſt come out of Galilee?

‖ Mic. 5. 2. Matt. 2. 6. 42 ‖ Doth not the Scripture ſay: That Chriſt cometh of the ſeed of David, and out of Bethlehem the town where David was?

43 So there aroſe a diſſenſion among the people becauſe of him.

44 And ſome of them would have apprehended him: but no man laid hands upon him.

45 So the miniſters came to the chief prieſts and the Phariſees. And they ſaid to them: Why have you not brought him?

46 The miniſters anſwered: Never did man ſpeak, like this man.

47 Then the Phariſees anſwered them: Are you alſo ſeduced?

48 Hath any one of the rulers believed in him, or of the Phariſees?

49 But this multitude that knoweth not the law, are accurſed.

‖ Supra 3. 2. 50 Nicodemus ſaid to them, ‖ he that came to him by night, who was one of them:

51 Doth our law judge any man, unleſs it firſt hear him, ‖ and know what he doth? ‖ Deut 1. 8. & 19. 15.

52 They anſwered, and ſaid to him: Art thou alſo a Galilean? Search the Scriptures, and ſee that out of Galilee a prophet riſeth not.

53 And every man returned to his own houſe.

CHAP. VIII.

The woman taken in adultery. Chriſt juſtifies his doctrine.

AND Jeſus went to mount Olivet.

2 And early in the morning he came again into the temple, and all the people came to him, and ſitting he taught them.

3 And the Scribes and Phariſees bring to him a woman taken in adultery: and they ſet her in the midſt,

4 And ſaid to him: Maſter, this woman was even now taken in adultery.

‖ Lev. 20. 10. 5 ‖ Now Moſes in the law commanded us to ſtone ſuch a one. But what ſayeſt thou?

6 And this they ſaid tempting him, that they might accuſe him. But Jeſus, ſtooping down, wrote with his finger on the ground.

‖ Deut 17. 7. 7 And when they continued aſking him, he lifted up himſelf and ſaid to them: ‖ He that is without ſin among you, let him firſt caſt a ſtone at her.

8 And again he ſtooped down, and wrote on the ground.

9 But they hearing *this* went out one by one, beginning from the eldeſt: and Jeſus alone remained, and the woman ſtanding in the midſt.

10 Then Jeſus lifting up himſelf, ſaid to her: Woman, where are they that accuſed thee? Hath no man condemned thee?

11 And ſhe ſaid: No man, Lord. And Jeſus ſaid: Neither will I condemn thee. Go, and now ſin no more.

‖ 1 John 1. 5. 12 And again Jeſus ſpoke to them, ſaying: ‖ I am the light of the world: he that followeth me, walketh not in darkneſs, but ſhall have the light of life.

13 The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true.

14 Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but you know not whence I come, or whither I go.

15 You judge according to the flesh: I judge not any man:

16 And if I do judge, my judgment is true, because I am not alone: but I, and he that sent me, the Father.

17 And in your law it is written, ‖ that the testimony of two men is true. Deut. 17. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Hebr. 10. 28.

18 I am one that give testimony of myself: and the Father that sent me, giveth testimony of me.

19 They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you did know me, you would know my Father also.

20 These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because, his hour was not yet come.

21 Then Jesus said to them again: I go my way, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.

22 The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come?

23 And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.

24 Therefore I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sin.

25 They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak to you.

26 I have many things to speak, and to judge of you. But he that sent me is ‖ true: and the things I have heard from him, the same I speak in the world. Rom. 3. 4.

27 Now they did not know that he said God was his father.

28 Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, I speak these things:

29 And he that sent me is with me, and he hath not left me alone: for I do always the things that please him.

30 When he spoke these things, many believed in him.

31 Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed:

32 And you shall know the truth, and the truth shall make you free.

33 They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou, You shall be free?

34 Jesus answered them: Amen, amen I say unto you: ‖ that whosoever committeth sin, is the servant of sin. ‖ Rom. 6. 15 & 16. 2 Pet. 2. 19.

35 Now the servant abideth not in the house for ever: but the son abideth for ever.

36 If therefore the son shall make you free, you shall be free indeed.

37 I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and you do the things that you have seen with your father.

39 They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham.

40 But now you seek to kill me, a man who have spoken the truth to you, which I have heard from God: this Abraham did not.

41 You do the deeds of your father. They said then to him: We are not born of fornication: we have one Father, God.

42 But Jesus said to them: If God were your father, verily you would love me. For I proceeded and came from God: for I came not of myself, but he sent me.

43 Why do you not know my speech? Because you cannot hear my word.

44 ‖ You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the father thereof. ‖ 1 John 3. 8.

45 But if I say the truth, you believe me not.

46 Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

47 ‖ He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. ‖ 1 John 4. 6.

48 The Jews therefore answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil?

49 Jesus answered: I have not a devil: but I honour my father, and you have dishonoured me.

50 But I ſeek not my own glory: there is one that ſeeketh and judgeth.

51 Amen, amen I ſay to you: if any man keep my word, he ſhall not ſee death for ever.

52 The Jews therefore ſaid: Now we know that thou haſt a devil. Abraham is dead, and the prophets: and thou ſayeſt: If any man keep my word, he ſhall not taſte death for ever.

53 Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom doſt thou make thyſelf?

54 Jeſus anſwered: If I glorify myſelf, my glory is nothing: it is my Father that glorifieth me, whom you ſay that he is your God.

55 And you have not known him: but I know him: And if I ſhould ſay that I know him not, I ſhould be like to you, a liar. But I know him, and keep his word.

56 Abraham your father rejoiced that he might ſee my day: he ſaw it, and was glad.

57 The Jews then ſaid to him: Thou art not yet fifty years old, and haſt thou ſeen Abraham?

58 Jeſus ſaid to them: Amen, amen I ſay to you, before Abraham was made, I am.

59 Then they took up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

CHAP. IX.

He gives ſight to the man born blind.

AND Jeſus paſſing by, ſaw a man that was blind from his birth:

2 And his diſciples aſked him: Rabbi, who hath ſinned, this man, or his parents, that he ſhould be born blind?

3 Jeſus anſwered: Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him.

4 I muſt work the works of him that ſent me, whilſt it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had ſaid theſe things, he ſpat on the ground, and made clay of the ſpittle, and ſpread the clay upon his eyes,

7 And ſaid to him: Go, waſh in the pool of Siloe, (which is interpreted, Sent). He went therefore, and waſhed, and he came ſeeing.

8 The neighbours therefore, and they who had ſeen him before that he was a beggar, ſaid: Is not this he that ſat, and begged? Some ſaid: This is he.

9 And others, No, but he is like him. But he ſaid: I am he.

10 They ſaid therefore to him: How were thy eyes opened?

11 He anſwered: That man who is called Jeſus, made clay: and anointed my eyes, and ſaid to me: Go to the pool of Siloe, and waſh. And I went, I waſhed, and I ſee.

12 And they ſaid to him: Where is he? He ſaith: I know not.

13 They bring him that had been blind, to the Phariſees.

14 Now it was the ſabbath, when Jeſus made the clay, and opened his eyes.

15 Again therefore the Phariſees aſked him how he had received his ſight. But he ſaid to them: He put clay upon my eyes, and I waſhed, and I ſee.

16 Some therefore of the Phariſees ſaid: This man is not of God, who keepeth not the ſabbath. But others ſaid: How can a man that is a ſinner do ſuch miracles? And there was a diviſion among them.

17 They ſay therefore to the blind man again: What ſayeſt thou of him that hath opened thy eyes? And he ſaid: He is a prophet.

18 The Jews then did not believe concerning him, that he had been blind and had received his ſight, until they called the parents of him that had received his ſight:

19 And aſked them, ſaying: Is this your ſon, who you ſay was born blind? How then doth he now ſee?

20 His parents anſwered them, and ſaid: We know that this is our ſon, and that he was born blind:

21 But how he now ſeeth, we know not: or who hath opened his eyes, we know not: aſk himſelf: he is of age, let him ſpeak for himſelf.

22 Theſe things his parents ſaid, becauſe they feared the Jews: for the Jews had already agreed among themſelves, that if any man ſhould confeſs him to be Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore did his parents ſay: He is of age, aſk himſelf.

24 They therefore called the man again that had been blind, and ſaid to him: Give glory to God. We know that this man is a ſinner.

25 He ſaid then to them: If he be a ſinner. I know not: one thing I know, that whereas I was blind, now I ſee.

26 Then they ſaid to him: What did he to thee? how did he open thy eyes?

27 He anſwered them: I have told you

already, and you have heard: why would you hear it again? will you alſo become his diſciples?

28 They reviled him therefore, and ſaid: Be thou his diſciple: but we are the diſciples of Moſes.

29 We know that God ſpoke to Moſes: but as to this man, we know not from whence he is.

30 The man anſwered, and ſaid to them: For in this is a wonderful thing, that you know not from whence he is, and he hath opened my eyes:

31 Now we know that God doth not hear ſinners: but if a man be a worſhipper of God, and doth his will, him he heareth.

32 From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33 Unleſs this man were of God, he could not do any thing.

34 They anſwered, and ſaid to him: Thou waſt wholly born in ſins, and doſt thou teach us? And they caſt him out.

35 Jeſus heard that they had caſt him out: and when he had found him, he ſaid to him: Doſt thou believe in the Son of God?

36 He anſwered, and ſaid: Who is he, Lord, that I may believe in him?

37 And Jeſus ſaid to him: Thou haſt both ſeen him; and it is he who talketh with thee.

38 And he ſaid: I believe, Lord. And falling down, he adored him.

39 And Jeſus ſaid: For judgment I am come into this world: that they who ſee not, may ſee: and they who ſee, may become blind.

40 And ſome of the Phariſees, that were with him, heard: and they ſaid to him: Are we alſo blind?

41 Jeſus ſaid to them: If you were blind, you ſhould not have ſin: but now you ſay: We ſee. Your ſin remaineth.

CHAP. X.

Chriſt is the door and the good ſhepherd. He and his Father are one.

AMEN, amen I ſay to you: he that entereth not by the door into the ſheepfold, but climbeth up another way, the ſame is a thief and a robber.

2 But he that entereth in by the door, is the ſhepherd of the ſheep:

3 To whom the porter openeth: and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out.

4 And when he hath let out his own ſheep, he goeth before them: and the ſheep follow him, becauſe they know his voice.

5 But a ſtranger they follow not, but fly from him, becauſe they know not the voice of ſtrangers.

6 This parable Jeſus ſpoke to them. But they underſtood not what he was ſpeaking to them.

7 Jeſus therefore ſaid to them again: Amen, amen I ſay to you, I am the door of the ſheep.

8 All they who came, are thieves and robbers, and the ſheep heard them not.

9 I am the door. If any one enter by me, he ſhall be ſaved: and he ſhall go in, and go out, and ſhall find paſtures.

10 The thief cometh not, but to ſteal and to kill and to deſtroy. I am come that they may have life, and may have it more abundantly.

11 I am the good ſhepherd. ‖ The good ſhepherd giveth his life for his ſheep. ‖ Iſai. 40. 11. Ezec. 34. 23. & 37. 24.

12 But the hireling, and he that is not the ſhepherd, whoſe own ſheep they are not, ſeeth the wolf coming, and leaveth the ſheep, and flieth: and the wolf ſnatcheth, and ſcattereth the ſheep:

13 And the hireling flieth, becauſe he is a hireling: and he hath no care for the ſheep.

14 I am the good ſhepherd: and I know mine, and mine know me.

15 ‖ As the Father knoweth me, and I know the Father: and I lay down my life for my ſheep. ‖ Matt. 11. 27. Luke 10. 22.

16 And other ſheep I have, that are not of this fold: them alſo I muſt bring, and they ſhall hear my voice, and there ſhall be made one fold and one ſhepherd.

17 Therefore doth the Father love me: ‖ becauſe I lay down my life, that I may take it again. ‖ Iſai. 53. 7.

18 No man taketh it away from me: but I lay it down of myſelf, and I have power to lay it down: and I have power to take it up again. This commandment I have received from my Father.

19 A diſſenſion roſe again among the Jews for theſe words.

20 And many of them ſaid: He hath a devil, and is mad: why hear you him?

CHAP. IX. VER. 39. *I am come &c.* Not that Chriſt came for that end, that any one ſhould be made blind: but that the Jews, by the abuſe of his coming, and by their not receiving him, brought upon themſelves this judgment of blindneſs.

Ibid. VER. 41. *If you were blind*, &c. If you were invincibly ignorant, and had neither read the Scriptures, nor ſeen my miracles, you would not be guilty of the ſin of infidelity: but now, as you boaſt of your knowledge of the ſcriptures, you are inexcuſable.

21 Others ſaid: Theſe are not the words of one that hath a devil: Can a devil open the eyes of the blind?

‖ 1 Mac. 4. 56. & 59. 22 ‖ And it was the feaſt of the dedication at Jeruſalem: and it was winter.

23 And Jeſus walked in the temple in Solomon's porch.

24 The Jews therefore came round about him, and ſaid to him: How long doſt thou hold our ſoul in ſuſpence: if thou be the Chriſt, tell us plainly.

25 Jeſus anſwered them: I ſpeak to you, and you believe not: the works that I do in the name of my Father, they give teſtimony of me:

26 But you do not believe, becauſe you are not of my ſheep.

27 My ſheep hear my voice: and I know them, and they follow me:

28 And I give them life everlaſting: and they ſhall not periſh for ever, and no man ſhall ſnatch them out of my hand.

29 That which my Father hath given me, is greater than all: and no one can ſnatch *them* out of the hand of my Father.

30 I and the Father are one.

31 The Jews then took up ſtones, to ſtone him.

32 Jeſus anſwered them: Many good works I have ſhewn to you from my Father: for which of thoſe works do you ſtone me?

33 The Jews anſwered him: For a good work we ſtone thee not, but for blaſphemy: and becauſe that thou being a man makeſt thyſelf God?

‖ Pſal. 81. 6. 34 Jeſus anſwered them: Is it not written in your law: ‖ I have ſaid, you are gods?

35 If he called them gods, to whom the word of God was ſpoken, and the Scripture cannot be made void:

36 Do you ſay of him, whom the Father hath ſanctified and ſent into the world: Thou blaſphemeſt: becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do: though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

39 They ſought therefore to take him: and he eſcaped out of their hands.

40 And he went away again beyond the Jordan into that place where John was baptizing firſt: and there he abode:

41 And many reſorted to him, and they ſaid: John indeed did no ſign.

42 But all things whatſoever John ſaid of this man were true. And many believed in him.

CHAP. XI.

Chriſt raiſes Lazarus to life. The Rulers reſolve to put him to death.

NOW there was a certain man ſick, *named* Lazarus, of Bethania, of the town of Mary, and of Martha her ſiſter.

2 (And Mary was ſhe ‖ that anointed the Lord with ointment, and wiped his feet with her hair: whoſe brother Lazarus was ſick). ‖ Matt. 26. 7. Luke 7. 37. Infra 12. 3.

3 His ſiſters therefore ſent to him, ſaying: Lord, behold, he whom thou loveſt, is ſick.

4 And Jeſus hearing it, ſaid to them: This ſickneſs is not unto death, but for the glory of God: that the Son of God may be glorified by it.

5 Now Jeſus loved Martha, and her ſiſter Mary, and Lazarus.

6 When he had heard therefore that he was ſick, he ſtill remained in the ſame place two days.

7 Then after that he ſaid to his diſciples: Let us go into Judea again.

8 The diſciples ſay to him: Rabbi, the Jews but juſt now ſought to ſtone thee: and goeſt thou thither again?

9 Jeſus anſwered: Are there not twelve hours of the day? If a man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world:

10 But if he walk in the night, he ſtumbleth, becauſe the light is not in him.

11 Theſe things he ſaid: and after that he ſaid to them: Lazarus our friend ſleepeth: but I go that I may awake him out of ſleep.

12 His diſciples therefore ſaid: Lord, if he ſleep, he ſhall do well.

13 But Jeſus ſpoke of his death: and they thought that he ſpoke of the repoſe of ſleep.

14 Then therefore Jeſus ſaid to them plainly: Lazarus is dead.

15 And I am glad, for your ſake, that I was not there, that you may believe: but let us go to him.

16 Then Thomas, who is called Didymus, ſaid to his fellow diſciples: Let us alſo go, that we may die with him.

17 So Jeſus came: and found that he had been four days already in the ſepulchre.

18 (Now Bethania was near Jeruſalem, about fifteen furlongs off.)

19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

20 Martha therefore, as ſoon as ſhe heard

CHAP. X. VER. 30. *I and the Father are one.* That is, one divine nature, but two diſtinct perſons.

that Jesus was come, went to meet him: but Mary sat at home.

21 And Martha said to Jesus: Lord, if thou hadst been here, my brother had not died:

22 But now also I know that whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith to her: Thy brother shall rise again.

24 Martha saith to him: I know that he shall rise again ‖ in the resurrection at the last day.

‖ Luke 14. 14. Supra 5. 2.

25 Jesus said to her: I am the resurrection and the life: ‡ he that believeth in me although he be dead, shall live:

‡ Supra 6. 40.

26 And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

27 She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

28 And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come and calleth for thee.

29 She, as soon as she heard *this*, riseth quickly and cometh to him.

30 For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

31 The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the sepulchre to weep there.

32 When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself,

34 And said: Where have you laid him? They say to him: Lord, come and see.

35 And Jesus wept.

36 The Jews therefore said: Behold how he loved him.

‡ Supra 9. 6.

37 But some of them said: ‖ Could not he that opened the eyes of the man born blind, have caused that this man should not die.

38 Jesus therefore again groaning in himself, cometh to the sepulchre: Now it was a cave: and a stone was laid over it.

39 Jesus saith: Take away the stone. Martha the sister of him that was dead, saith unto him: Lord, by this time he stinketh, for he is now of four days.

40 Jesus saith to her: Did not I say to to thee, that if thou wilt believe, thou shalt see the glory of God?

41 They took therefore the stone away: And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me.

42 And I knew that thou hearest me always, but because of the people who stand about have I said it: that they may believe that thou hast sent me.

43 When he had said these things, he cried with a loud voice: Lazarus, come forth.

44 And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him and let him go.

45 Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

46 But some of them went to the Pharisees, and told them the things that Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said: What do we, for this man doth many miracles?

48 If we let him alone so, all men will believe in him: And the Romans will come, and take away our place and nation.

49 ‖ But one of them named Caiphas, being the high-priest of that year, said to them: You know nothing at all. ‖ Infra 18. 14.

50 Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 And this he spoke not of himself: but being the high-priest of that year, he prophesied that Jesus should die for the nation.

52 And not only for the nation, but to gather together in one the children of God, that were dispersed.

53 From that day therefore they devised to put him to death.

54 Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

55 And the pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, to purify themselves.

56 They sought therefore for Jesus: and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

CHAP. XII.

The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

Matt. 26. 6. Mark 14. 3. NOW six days before the pasch Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

2 And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him.

3 Mary therefore took a pound of ointment of right spikenard, of great value, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then one of his disciples, Judas Iscariot, he that was about to betray him, said:

5 Why was not this ointment sold for three hundred pence and given to the poor?

6 Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein

7 But Jesus said: Let her alone, that she may keep it against the day of my burial.

8 For the poor you have always with you: but me you have not always.

9 A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief priests thought to kill Lazarus also:

11 Because many of the Jews by reason of him went away, and believed in Jesus.

12 And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem:

13 Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he, that cometh in the name of the Lord, the king of Israel.

‖ Zach. 9. 9. Mark 11. 7. Luke 19. 35. 14 ‖ And Jesus found a young ass, and sat upon it, as it is written:

15 Fear not daughter of Sion: behold, thy king cometh sitting on the colt of an ass.

16 These things his disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of him: and that they had done these things to him.

17 The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him: because they heard that he had done this miracle.

19 The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.

20 Now there were certain Gentiles among them, that came up to adore on the festival day.

21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would willingly see Jesus.

22 Philip cometh, and telleth Andrew: Again Andrew and Philip told Jesus.

23 But Jesus answered them, saying: The hour is come that the Son of man should be glorified.

24 Amen, amen I say to you, unless the grain of wheat fall into the ground, and die,

25 Itself remaineth alone. But if it die, it bringeth forth much fruit. ‖ He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life everlasting.

‖ Matt. 10. 39. & 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33.

26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

28 Father glorify thy name. A voice therefore came from heaven: I have both glorified it, and I will glorify it again.

29 The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him.

30 Jesus answered, and said: This voice came not for me, but for your sake.

31 Now is the judgment of the world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all things to myself.

33 (Now this he said, signifying what death he should die).

34 The multitude answered him: We have heard ‖ out of the law, that Christ abideth for ever: and how sayest thou: The Son of man must be lifted up? Who is this Son of man?

‖ Psal. 109. 4. & 116. 2. Isai. 40. 8. Ezech. 37. 25.

35 Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth.

CHAP. XII. VER. 8. See the Annotation on St. *Matthew*, xxvi. 11.

36 Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias the prophet might be fulfilled, which he said: ‖ Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?

‖ Isai. 53. 1. Rom. 10. 16.

39 Therefore they could not believe, for Isaias said again:

40 ‡ He hath blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them:

‡ Isai. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. Acts 28. 26. Rom. 11. 8.

41 These things said Isaias, when he saw his glory, and spoke of him.

42 However many of the chief men also believed in him: but because of the Pharisees they did not confess *it*, that they might not be cast out of the synagogue.

43 For they loved the glory of men, more than the glory of God.

44 But Jesus cried out, and said: He that believeth in me, doth not believe in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I the light am come into the world; that whosoever believeth in me, may not remain in darkness.

47 And if any man hear my words, and keep them not: I do not judge him: for I came not to judge the world, but to save the world.

48 He that despiseth me, and receiveth not my words, hath one that judgeth him. ‖ The word that I have spoken, the same shall judge him in the last day.

‖ Matt. 16. 16.

49 For I have not spoken of myself, but the Father who sent me, he gave me command what I should say, and what I should speak.

50 And I know that his command is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

CHAP. XIII.

Christ washes his disciples feet: the treason of Judas: the new commandment of love.

A. D 33. Matt. 26. 2. Mark 14. 1. Luke 22. 1.

BEFORE the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them to the end.

2 And when supper was done, the devil having now put into the heart of Judas *the son* of Simon the Iscariot, to betray him:

3 Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God:

4 He riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself.

5 After that, he poureth water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded.

6 He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him? Lord, not only my feet, but also my hands and my head.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you?

13 You call me, Master, and Lord: and you say well: for so I am.

14 If I then, being Lord and Master, have washed your feet: you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 ‖ Amen, amen I say to you: The servant is not greater than his lord: neither is an apostle greater than he that sent him.

‖ Matt. 10. 24. Luke 6. 40. Infra 15. 20.

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled: ‖ He that eateth bread with me, shall lift up his heel against me.

‖ Psal. 40. 10.

VER. 39. *They could not believe.* Because they would not, saith St. *August. Tr.* 33. *in Joan.* See the annotation, St. *Mark* iv. 12.

CHAP. XIII. VER. 1. *Before the festival day of the pasch.* This was the fourth and last pasch of the ministry of Christ, and according to the common computation was in the 33d. year of our Lord: and in the year of the world 4036. Some chronologers are of opinion that our Saviour suffered in the 37th. year of his age: but these different opinions on this subject are of no consequence.

19 At preſent I tell you before it come to paſs: that when it ſhall come to paſs, you may believe, that I am *the Meſſias*.

|| Matt. 10. 40. Luke 10. 16. 20 || Amen, amen I ſay to you, he that receiveth whomſoever I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.

21 When Jeſus had ſaid theſe things, he was troubled in ſpirit: and he proteſted, and ſaid: || Amen, amen I ſay to you: That one of you will betray me.

|| Matt. 26. 20. || Mark 14. 18. Luke 22. 21. 22 The diſciples therefore looked one upon another, doubting of whom he ſpoke.

23 Now there was leaning on Jeſus's boſom one of his diſciples, whom Jeſus loved.

24 Simon Peter therefore beckoned to him: and ſaid to him: Who is it, of whom he ſpeaketh?

25 He therefore leaning on the breaſt of Jeſus ſaith to him: Lord, who is it?

26 Jeſus anſwered: He it is, to whom I ſhall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iſcariot, *the ſon* of Simon.

27 And after the morſel, ſatan entered into him. And Jeſus ſaid to him: That which thou doſt, do quickly.

28 Now no man at the table knew for what intent he ſaid this to him.

29 For ſome thought, becauſe Judas had the purſe, that Jeſus had ſaid to him: Buy thoſe things which we have need of for the feſtival day: or that he ſhould give ſomething to the poor.

30 He then having received the morſel, went out immediately. And it was night.

31 When therefore he was gone out, Jeſus ſaid: Now is the Son of man glorified: and God is glorified in him.

32 If God be glorified in him, God will alſo glorify him in himſelf: and immediately will he glorify him.

|| Supra 7. 34. 33 Little children, yet a little while I am with you. || You ſhall ſeek me: and as I ſaid to the Jews: Whither I go, you cannot come: ſo now I ſay to you.

|| Lev. 19. 18. Matt. 22. 39. Infra 15 12. 34 || I give you a new commandment: That you love one another, as I have loved you, that you alſo love one another.

35 By this ſhall all men know that you are my diſciples, if you have love one for another.

36 Simon Peter ſaith to him: Lord, whither goeſt thou? Jeſus anſwered: Whither I go, thou canſt not follow me now: but thou ſhalt follow me afterwards.

37 Peter ſaith to him: Why cannot I follow thee now? || I will lay down my life for thee.

|| Matt. 26. 35. Mark 14. 29. Luke 22. 33. 38 Jeſus anſwered him: Wilt thou lay down thy life for me? Amen, amen I ſay to thee, the cock ſhall not crow, till thou deny me thrice.

CHAP. XIV.

Chriſt's diſcourſe after his laſt ſupper.

LET not your heart be troubled. You believe in God, believe alſo in me.

2 In my father's houſe there are many manſions. If not, I would have told you: becauſe I go to prepare a place for you.

3 And if I ſhall go, and prepare a place for you: I will come again, and will take you to myſelf, that where I am, you alſo may be.

4 And whither I go you know, and the way you know.

5 Thomas ſaith to him: Lord, we know not whither thou goeſt; and how can we know the way.

6 Jeſus ſaith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7 If you had known me, you would ſurely have known my Father alſo: and from henceforth you ſhall know him, and you have ſeen him.

8 Philip ſaith to him: Lord, ſhew us the Father, and it is enough for us.

9 Jeſus ſaith to him: Have I been ſo long a time with you; and have you not known me? Philip, he that ſeeth me, ſeeth the Father alſo. How ſayeſt thou, Shew us the Father?

10 Do you not believe, that I am in the Father, and the Father in me? The words that I ſpeak to you, I ſpeak not of myſelf. But the Father who abideth in me, he doth the works.

11 Believe you not that I am in the Father, and the Father in me?

12 Otherwiſe believe for the works themſelves. Amen, amen I ſay to you, he that believeth in me, the works that I do, he ſhall do alſo, and greater than theſe ſhall he do: becauſe I go to the Father.

|| Matt. 7. 7. & 21. 22. Mark 11. 24. Infra 16. 23. 13 || And whatſoever you ſhall aſk the Father in my name, that will I do: that the Father may be glorified in the Son.

Infra 16. 23. 14 If you ſhall aſk me any thing in my name, that I will do.

CHAP. XIII. VER. 27. *That which thou doſt, do quickly.* It is not a licence, much leſs a command, to go about his treaſon: but a ſignification to him that Chriſt would not hinder or reſiſt what he was about, do it as ſoon as he pleaſed: but was both ready, and deſirous to ſuffer for our redemption.

15 If you love me, keep my commandments.

16 And I will ask the Father, and he shall give you another Paraclete that he may abide with you for ever,

17 The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.

18 I will not leave you orphans: I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

20 In that day you shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.

22 Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

23 Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make an abode with him:

24 He that loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's who sent me.

25 These things have I spoken to you, remaining with you.

26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: For the Father is greater than I.

29 And now I have told you before it come to pass: that when it shall come to pass, you may believe.

30 Now I will not speak many things with you. For the prince of this world cometh, and in me he hath not any thing.

31 But that the world may know that I love the Father, ‖ and as the Father hath given me commandment, so I do. Arise, let us go hence. ‖ Acts 2. 23.

CHAP. XV.

A continuation of Christ's discourse to his disciples.

I AM the true vine; and my Father is the husbandman.

2 Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

3 ‖ Now you are clean by reason of the word, which I have spoken to you. ‖ Supra 13. 10.

4 Remain in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so neither can you, unless you abide in me.

5 I am the vine: you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

6 If any one remaineth not in me: he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

7 If you remain in me, and my words remain in you: you shall ask whatever you will, and it shall be done to you.

8 In this is my Father glorified, that you bring forth very much fruit, and become my disciples.

9 As the Father hath loved me, I also have loved you. Remain in my love.

10 If you keep my commandments, you will remain in my love, as I also have kept my Father's commandments, and do remain in his love.

11 These things I have spoken to you: that my joy may be in you, and your joy may be filled.

12 ‖ This is my commandment, that you ‖ Supra 13. 34. Ephes. 5 2. 1 Thess. 4. 9.

CHAP. XIV. VER. 16. *Paraclete.* That is a comforter: or also an advocate: inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.

Ibid. *For ever.* Hence it is evident that this Spirit of truth was not only promised to the persons of the apostles, but also to their successors through all generations.

VER. 26. *Teach you all things.* Here the Holy Ghost is promised to the apostles and their successors, particularly, in order to teach them all truth, and to preserve them from error.

VER. 28. *For the Father is greater than I.* It is evident, that Christ our Lord speaks here of himself, as he is made man: for as God he is equal to the Father: (See *Philippians*, chap. ii.) Any difficulty of understanding the meaning of these words will vanish, when the relative circumstances of the text here are considered: for Christ being at this time shortly to suffer death,

love one another, as I have loved you.
13 Greater love than this no man hath, that a man lay down his life for his friends.
14 You are my friends, if you do the things that I command you.
15 I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard from my Father, I have made known to you.
16 You have not chosen me: but I have
‖ Matt. 28. 19. chosen you, and have appointed you, ‖ that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.
‖ 1 John 3. 11. & 4. 7. 17 ‖ These things I command you, that you love one another.
18 If the world hate you: know ye that it hated me before you.
19 If you had been of the world: the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20 Remember my word that I said to
‖ Supra 13. 16. Matt. 10. 24. ‡ Matt. 24. 9. you: ‖ The servant is not greater than his lord. If they have persecuted me, ‡‡ they will also persecute you: if they have kept my word, they will keep yours also.
21 But all these things they will do to you for my name's sake: because they know not him that sent me.
22 If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.
23 He that hateth me, hateth my Father also.
24 If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen, and hated both me and my Father.
25 But that the word may be fulfilled
‖ Psal. 24. 19. which is written in their law: ‖ They have hated me without cause.
‡ Luke 24. 49. 26 ‡‡ But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:
27 And you shall give testimony, because you are with me from the beginning.

CHAP. XVI.

The conclusion of Christ's last discourse to his disciples.

THESE things have I spoken to you, that you may not be scandalized.
2 They will put you out of the synagogues: yea the hour cometh, that whosoever killeth you, will think that he doth a service to God.
3 And these things will they do to you, because they have not known the Father, nor me.
4 But these things I have told you: that when the hour of them shall come, you may remember that I told you.
5 But I told you not these things from the beginning, because I was with you: And now I go to him that sent me: and none of you asketh me: Whither goest thou?
6 But because I have spoken these things to you, sorrow hath filled your heart.
7 But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.
8 And when he shall come, he will convince the world of sin, and of justice, and of judgment.
9 Of sin indeed: because they have not believed in me.
10 And of justice: because I go to the Father: and you shall see me no longer:
11 And of judgment: because the prince of this world is already judged.
12 I have yet many things to say to you: but you cannot bear them now.
13 But when he, the Spirit of truth, shall come, he will teach you all truth: for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will shew you.

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signified to his apostles his human nature by these very words: for as God he could not die: And therefore as he was both God and man, it must follow that according to his humanity he was to die, which the apostles were soon to see and believe, as he expresses, ver. 29. *And now I have told you before it come to pass: that when it shall come to pass, you may believe.*

CHAP. XV. VER. 26. *Whom I will send.* This proves, against the modern Greeks, that the Holy Ghost proceedeth from the Son, as well as from the Father: otherwise he could not be sent by the Son.

CHAP. XVI. VER. 8. *He will convince the world of sin,* &c. The Holy Ghost, by his coming, brought over many thousands, 1st, to a sense of their sin in not believing in Christ. 2dly, to a conviction of the justice of Christ, now sitting at the right hand of his Father. And 3dly, to a right apprehension of the judgment prepared for them that chuse to follow satan, who is already judged and condemned.

Ibid. VER. 13. *Will teach you all truth.* See the annotation on chap. xiv. 26.

14 He ſhall glorify me: becauſe he ſhall receive of mine, and will declare *it* to you.
15 All things whatſoever the Father hath, are mine. Therefore I ſaid, that he ſhall receive of mine, and will declare *it* to you.
16 A little while, and now you ſhall not ſee me: and again a little while, and you ſhall ſee me: becauſe I go to the Father.
17 Then ſome of his diſciples ſaid one to another: What is this that he ſaith to us: A little while, and you ſhall not ſee me: and again a little while, and you ſhall ſee me: and becauſe I go to the Father?
18 They ſaid therefore: What is this that he ſaith, A little while? we know not what he ſpeaketh.
19 And Jeſus knew that they were deſirous to aſk him: and he ſaid to them: Of this do you enquire among yourſelves, becauſe I ſaid: A little while, and you ſhall not ſee me: and again a little while, and you ſhall ſee me.
20 Amen, amen I ſay to you, that you ſhall lament and weep, but the world ſhall rejoice: and you ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.
21 A woman, when ſhe is in labour, hath ſorrow, becauſe her hour is come: but when ſhe hath brought forth the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world.
22 So alſo you now indeed have ſorrow, but I will ſee you again, and your heart ſhall rejoice: and your joy no man ſhall take from you.
23 And in that day you ſhall not aſk me any thing. ‖ Amen, amen I ſay to you: if you aſk the Father any thing in my name, he will give it you.
‖ Matt. 7. 7. & 21. 22. Mark 11. 24. Luke 11. 9. Supra 14. 13. James 1. 5.
24 Hitherto you have not aſked any thing in my name: Aſk, and you ſhall receive: that your joy may be full.
25 Theſe things I have ſpoken to you in proverbs. The hour cometh when I will no more ſpeak to you in proverbs, but will ſhew you plainly of the Father.
26 In that day you ſhall aſk in my name: and I ſay not to you, that I will aſk the Father for you:
27 For the Father himſelf loveth you, becauſe you have loved me, and have believed that I came forth from God.
28 I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.
29 His diſciples ſay to him: Behold now thou ſpeakeſt plainly, and ſpeakeſt no proverb.
30 Now we know that thou knoweſt all things, and that for thee it is not needful that any man aſk thee: in this we believe that thou cameſt forth from God.
31 Jeſus anſwered them: Now do you believe?
32 ‖ Behold the hour cometh, and is now come, that you ſhall be diſperſed every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.
‖ Matt. 26. 31. Mark 14. 27.
33 Theſe things I have ſpoken to you, that in me you may have peace. In the world you ſhall have diſtreſs: but have confidence, I have overcome the world.

CHAP. XVII.

Chriſt's prayer for his diſciples.

THESE things Jeſus ſpoke, and lifting up his eyes to heaven, he ſaid: Father, the hour is come, glorify thy Son, that thy Son may glorify thee.
2 ‖ As thou haſt given him power over all fleſh, that he may give life everlaſting to all whom thou haſt given him.
‖ Matt. 28. 18.
3 And this is life everlaſting: that they may know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent.
4 I have glorified thee upon the earth: I have finiſhed the work which thou gaveſt me to do:
5 And now glorify thou me, O Father, with thyſelf, with the glory which I had with thee, before the world was.
6 I have manifeſted thy name to the men whom thou haſt given me out of the world. Thine they were, and to me thou gaveſt them: and they have kept thy word.
7 Now they have known that all things which thou haſt given me are from thee:
8 Becauſe the words which thou gaveſt me, I have given to them: and they have received them, and have known for certain that I came forth from thee, and they have believed that thou didſt ſend me.
9 I pray for them: I pray not for the world, but for them whom thou haſt given me: becauſe they are thine:
10 And all mine are thine, and thine are mine: and I am glorified in them.
11 And now I am no more in the world, and theſe are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou haſt given me: that they may be one, as we alſo *are*.
12 While I was with them, I kept them in thy name. ‖ Thoſe whom thou gaveſt me, I have kept: and none of them hath
‖ Infra 18. 9.

† Pſ. 108. 8. periſhed, except the ſon of perdition, † that the Scripture may be fulfilled.

13 And now I come to thee: and theſe things I ſpeak in the world, that they may have my joy filled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world: as I alſo am not of the world.

15 I do not aſk that thou take them away out of the world, but that thou preſerve them from evil.

16 They are not of the world: as I alſo am not of the world.

17 Sanctify them in truth. Thy word is truth.

18 As thou haſt ſent me into the world, I alſo have ſent them into the world.

19 And for them I do ſanctify myſelf: that they alſo may be ſanctified in truth.

20 And not for them only do I pray, but for thoſe alſo who through their word ſhall believe in me:

21 That they all may be one, as thou, Father, in me, and I in thee, that they alſo may be one in us: that the world may believe that thou haſt ſent me.

22 And the glory which thou haſt given me, I have given to them: that they may be one, as we alſo are one.

23 I in them, and thou in me: that they may be made perfect in one: and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt alſo loved me.

24 Father, I will that where I am, they alſo whom thou haſt given me, may be with me: that they may ſee my glory, which thou haſt given me: becauſe thou haſt loved me before the foundation of the world.

25 Juſt Father, the world hath not known thee: but I have known thee: and theſe have known, that thou haſt ſent me.

26 And I have made known thy name to them, and will make it known: that the love wherewith thou haſt loved me, may be in them, and I in them.

CHAP. XVIII.

The hiſtory of the paſſion of Chriſt.

2 Kings 15. 23. Matt. 26. 36. Mark 14. 32. Luke 22. 39. WHEN Jeſus had ſaid theſe things, he went forth with his diſciples over the brook Cedron, where there was a garden, into which he entered with his diſciples.

2 Now Judas alſo, who betrayed him, knew the place: becauſe Jeſus had often reſorted thither together with his diſciples.

‖ Matt. 26. 47. Mark 14 43. Luke 22. 47. 3 ‖ Judas therefore having received a band *of men*, and ſervants from the chief prieſts and the Phariſees, cometh thither with lanterns and torches and weapons.

4 Jeſus, therefore knowing all things that were to come upon him, went forward and ſaid to them: Whom ſeek ye?

5 They anſwered him: Jeſus of Nazareth. Jeſus ſaith to them: I am he. And Judas alſo, who betrayed him, ſtood with them.

6 As ſoon then as he had ſaid to them: I am he: they went backward, and fell to the ground.

7 Again therefore he aſked them: Whom ſeek ye? And they ſaid: Jeſus of Nazareth.

8 Jeſus anſwered, I have told you, that I am he: if therefore you ſeek me, let theſe go their way.

9 That the word might be fulfilled which he ſaid: ‖ Of them whom thou haſt given me, I have not loſt any one. ‖ Supra 17. 12.

10 Then Simon Peter having a ſword, drew it: and ſtruck the ſervant of the high prieſt, and cut off his right ear. And the name of the ſervant was Malchus.

11 Then Jeſus ſaid to Peter: Put up thy ſword into the ſcabbard. The chalice which my Father hath given me, ſhall I not drink it?

12 Then the band, and the tribune, and the ſervants of the Jews took Jeſus, and bound him:

13 And they led him away to ‖ Annas firſt, for he was father-in-law to Caiphas, who was the high prieſt of that year. ‖ Luke 3. 2.

14 Now Caiphas was he, † who had given the counſel to the Jews: that it was expedient that one man ſhould die for the people. † Supra 11. 49.

15 And Simon Peter followed Jeſus, and ſo did another diſciple. And that diſciple was known to the high prieſt, and went in with Jeſus into the court of the high prieſt.

16 But Peter ſtood at the door without. ‖ Then the other diſciple who was known to the high prieſt, went out, and ſpoke to the portreſs, and brought in Peter. ‖ Matt. 26. 58. Mark 14. 54. Luke 22. 55.

17 And the maid that was portreſs, ſaid to Peter: Art not thou alſo one of this man's diſciples? He ſaith: I am not.

18 Now the ſervants and officers ſtood at a fire of coals, becauſe it was cold, and warmed themſelves: and with them was Peter alſo ſtanding, and warming himſelf.

19 The high prieſt then aſked Jeſus of his diſciples, and of his doctrine.

20 Jeſus anſwered him: I have ſpoken openly to the world: I have always taught in the ſynagogue, and in the temple, whither all the Jews reſort: and in private I have ſpoken nothing.

21 Why aſkeſt thou me? aſk them who

have heard what I have ſpoken to them: behold they know what things I have ſaid.

22 And when he had ſaid theſe things, one of the officers ſtanding by, gave Jeſus a blow, ſaying: Anſwereſt thou the high prieſt ſo?

23 Jeſus anſwered him: If I have ſpoken ill, give teſtimony of the evil: but if well, why ſtrikeſt thou me?

‖ Matt. 26. 57. Mark 14. 53. Luke 22. 54. 24 ‖ And Annas ſent him bound to Caiphas the high prieſt.

‡ Matt. 26. 69. Mark 14. 67. Luke 22. 56. 25 And Simon Peter was ſtanding, and warming himſelf. ‡ They ſaid therefore to him: Art not thou alſo one of his diſciples? He denied it and ſaid: I am not.

26 One of the ſervants of the high prieſt, a kinſman to him whoſe ear Peter cut off, ſaith to him: Did not I ſee thee in the garden with him?

27 Then Peter again denied: and immediately the cock crew.

‖ Matt. 27. 2. Mark 15. 1. Luke 23. 1. ‡ Acts 10. 28. & 11 3. 28 ‖ Then they led Jeſus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, ‡ that they might not be defiled, but that they might eat the paſch.

29 Pilate therefore went out to them, and ſaid: What accuſation bring you againſt this man?

30 They anſwered and ſaid to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate then ſaid to them: Take him you, and judge him according to your law. The Jews therefore ſaid to him: It is not lawful for us to put any one to death.

‖ Matt. 20. 19. 32 ‖ That the word of Jeſus might be fulfilled, which he ſaid, ſignifying what death he ſhould die.

‡ Matt. 27. 11. Mark 15. 2. Luke 23. 3. 33 ‡ Pilate therefore went into the hall again, and called Jeſus, and ſaid to him: Art thou the king of the Jews?

34 Jeſus anſwered: Sayeſt thou this thing of thyſelf, or have others told it thee of me?

35 Pilate anſwered: Am I a Jew? Thy nation and the chief prieſts have delivered thee up to me: what haſt thou done?

36 Jeſus anſwered: My kingdom is not of this world. If my kingdom were of this world, my ſervants would certainly ſtrive that I ſhould not be delivered to the Jews: but now my kingdom is not from hence.

37 Pilate therefore ſaid to him: Art thou a king then? Jeſus anſwered: Thou ſayeſt that I am a king. For this was I born, and for this came I into the world: that I ſhould give teſtimony to the truth: every one that is of the truth, heareth my voice.

38 Pilate ſaith to him: What is truth? And when he had ſaid this, he went forth again to the Jews, and ſaith to them: I find no cauſe in him.

‖ Mat t. 27. 15. Mark 15. 6. Luke 23. 17. 39 ‖ But you have a cuſtom that I ſhould releaſe one unto you at the paſch: will you therefore that I releaſe unto you the king of the Jews?

40 Then they all cried again ſaying: Not this man, but Barabbas. And Barabbas was a robber.

CHAP. XIX.

The continuation of the hiſtory of the paſſion of Chriſt.

Matt. 27. 27. Mark 15. 16. THEN therefore Pilate took Jeſus, and ſcourged him.

2 And the ſoldiers platting a crown of thorns, put it upon his head: and about him they put a purple garment.

3 And they came to him, and ſaid: Hail, king of the Jews: and they gave him blows.

4 Pilate therefore went forth again, and ſaith to them: Behold I bring him forth to you, that you may know that I find no cauſe in him.

5 (So Jeſus came forth bearing the crown of thorns, and the purple garment). And he ſaith to them: Behold the man.

6 When the chief prieſts therefore and the officers had ſeen him, they cried out, ſaying: Crucify him, crucify him. Pilate ſaith to them: Take him you, and crucify him: for I find no cauſe in him.

7 The Jews anſwered him: We have a law; and according to the law he ought to die, becauſe he made himſelf the Son of God.

8 When Pilate therefore had heard this ſaying, he feared the more.

9 And he entered into the hall again: and he ſaid to Jeſus: Whence art thou? But Jeſus gave him no anſwer.

10 Pilate therefore ſaith to him: Speakeſt thou not to me? knoweſt thou not that I have power to crucify thee, and I have power to releaſe thee.

11 Jeſus anſwered: Thou ſhouldſt not have any power againſt me, unleſs it were given thee from above. Therefore he that hath delivered me to thee, hath the greater ſin.

12 And from thenceforth Pilate ſought to releaſe him. But the Jews cried out, ſaying: If thou releaſe this man, thou art not Cæſar's friend. For whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.

13 Now when Pilate had heard theſe words, he brought Jeſus forth: and ſat down in the judgment-ſeat, in the place that is called Lithoſtrotos, and in Hebrew Gabbatha.

14 And it was the paraſceve of the paſch, about the ſixth hour, and he ſaith to the Jews: Behold your king.

15 But they cried out: Away with him, away with him, crucify him. Pilate ſaith to them: Shall I crucify your king? The chief prieſts anſwered: We have no king but Cæſar.

16 Then therefore he delivered him to them to be crucified. And they took Jeſus, and led him forth.

‖ Matt. 27. 33. Mark 15. 22. Luke 23. 33.

17 ‖ And bearing his own croſs, he went forth to that place which is called Calvary, but in Hebrew Golgotha:

18 Where they crucified him, and with him two others one on each ſide, and Jeſus in the midſt.

19 And Pilate wrote a title alſo: and he put it upon the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title therefore many of the Jews read: becauſe the place where Jeſus was crucified, was near to the city: and it was written in Hebrew, in Greek, and in Latin.

21 Then the chief prieſts of the Jews ſaid to Pilate: Write not, The king of the Jews: but that he ſaid, I am the king of the Jews.

22 Pilate anſwered: What I have written, I have written.

‖ Matt. 27. 35. Mark 15. 24. Luke 23. 34.

23 Then the ſoldiers, when they had crucified him, ‖ took his garments (and they made four parts, to every ſoldier a part) and alſo his coat. Now the coat was without ſeam, woven from the top throughout.

‡ Pſal. 21. 19.

24 They ſaid then one to another: Let us not cut it, but let us caſt lots for it whoſe it ſhall be: that the Scripture might be fulfilled, ſaying: ‡ They have parted my garments among them: and upon my veſture they have caſt lot. And the ſoldiers indeed did theſe things.

25 Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary of Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding, whom he loved, he ſaith to his mother: Woman behold thy ſon.

27 After that, he ſaith to the diſciple: Behold thy mother. And from that hour the diſciple took her to his own.

‖ Pſal. 68. 22.

28 Afterwards Jeſus knowing that all things were now accompliſhed, ‖ that the Scripture might be fulfilled, ſaid: I thirſt.

29 Now there was a veſſel ſet there full of vinegar. And they putting a ſponge full of vinegar about hyſſop, offered it to his mouth.

30 When Jeſus therefore had taken the vinegar, he ſaid: It is conſummated. And bowing his head, he gave up the ghoſt.

31 Then the Jews (becauſe it was the paraſceve) that the bodies might not remain upon the croſs on the ſabbath-day (for that was a great ſabbath-day) beſought Pilate that their legs might be broken, and that they might be taken away.

32 The ſoldiers therefore came: and they broke the legs of the firſt, and of the other that was crucified with him.

33 But when they came to Jeſus, and ſaw that he was already dead, they did not break his legs:

34 But one of the ſoldiers opened his ſide with a ſpear, and immediately there came out blood and water.

35 And he that ſaw it, gave teſtimony: and his teſtimony is true. And he knoweth that he ſaith true; that you alſo may believe.

‖ Exod. 12. 46. Num. 9. 12.

36 For theſe things were done that the Scripture might be fulfilled: ‖ You ſhall not break a bone of him.

‡ Zach. 12. 10.

37 And again another Scripture ſaith ‡ They ſhall look on him whom they pierced.

‖ Matt. 27. 57. Mark 15. 43. Luke 23. 50.

38 ‖ And after theſe things Joſeph of Arimathea (becauſe he was a diſciple of Jeſus, but in private, for fear of the Jews) beſought Pilate that he might take away the body of Jeſus. And Pilate permitted him. He came therefore and took away the body of Jeſus.

‡ Supra 3. 2.

39 And Nicodemus alſo came: ‡ he who at firſt came to Jeſus by night, bringing a mixture of myrrh and aloes, about a hundred pound.

40 They took therefore the body of Jeſus, and bound it in linen-cloths with the ſpices, as it is the cuſtom with the Jews to bury.

41 And there was in the place, where he was crucified, a garden: and in the garden a new ſepulchre, wherein no man had yet been laid.

42 There therefore, by reaſon of the paraſceve of the Jews, they laid Jeſus, becauſe the ſepulchre was nigh at hand.

CHAP. XX.

Chriſt's reſurrection, and manifeſtation to his diſciples.

Matt 28. 1. Mark 16. 1. Luke 24. 3.

AND on the firſt day of the week, Mary Magdalene cometh in the morning,

CHAP. XIX. VER. 14. *The paraſceve of the paſch.* That is, the day before the paſchal ſabbath. The eve of every ſabbath was called the paraſceve, or day of preparation. But this was the eve of a high ſabbath, viz. that which fell in the paſchal week.

it being yet dark, to the ſepulchre: and ſhe ſaw the ſtone taken away from the ſepulchre.

2 She ran therefore, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith to them: They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went out, and that other diſciple, and they came to the ſepulchre.

4 And they both did run together, and that other diſciple out-ran Peter, and came firſt to the ſepulchre.

5 And when he ſtooped down, he ſaw the linen-cloths lying: but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the ſepulchre, and ſaw the linen-cloths lying.

7 And the napkin, that had been about his head, not lying with the linen-cloths, but apart, wrapt up into one place.

8 Then that other diſciple alſo went in, who came firſt to the ſepulchre: and he ſaw, and believed.

9 For as yet they knew not the Scripture, that he muſt riſe again from the dead.

10 So the diſciples went away again to their home.

|| Matt. 28. h. Mark 16. 5. Luke 24. 4.

11 || But Mary ſtood without at the ſepulchre, weeping: Whilſt ſhe was then weeping, ſhe ſtooped down, and looked into the ſepulchre:

12 And ſhe ſaw two Angels in white, ſitting, one at the head, and one at the feet, where the body of Jeſus had been laid.

13 They ſay to her: Woman, why weepeſt thou? She ſaith to them: Becauſe they have taken away my Lord: and I know not where they have laid him.

14 When ſhe had ſaid theſe words, ſhe turned herſelf back, and ſaw Jeſus ſtanding: and ſhe knew not that it was Jeſus.

15 Jeſus ſaith to her: Woman why weepeſt thou? whom ſeekeſt thou? She thinking that it was the gardener, ſaith to him: Sir, if thou haſt taken him away, tell me where thou haſt laid him: and I will take him away.

16 Jeſus ſaith to her: Mary. She turning, ſaith to him; Rabboni (that is to ſay, Maſter).

17 Jeſus ſaith to her: Do not touch me, for I have not yet aſcended to my Father: but go to my brethren: and ſay to them: I aſcend to my Father and to your Father, to my God and your God.

18 Mary Magdalene cometh telling the diſciples: I have ſeen the Lord, and theſe things he ſaid to me.

19 || Now when it was late that *ſame* day, being the firſt day of the week, and the doors were ſhut, where the diſciples were gathered together for fear of the Jews: Jeſus came and ſtood in the midſt, and ſaid to them: Peace be to you.

|| Mark 16. 14. Luke 24. 36. 1. Cor. 15. 5.

20 And when he had ſaid this, he ſhewed them his hands, and his ſide. The diſciples therefore were glad, when they ſaw the Lord.

21 And he ſaid to them again: Peace be to you. As the father hath ſent me, I alſo ſend you.

22 When he had ſaid this, he breathed on them: and he ſaid to them: Receive ye the Holy Ghoſt:

23 || Whoſe ſins you ſhall forgive, they are forgiven them: and whoſe you ſhall retain, they are retained.

|| Matt. 18. 18.

24 Now Thomas one of the twelve, who is called Didymus was not with them when Jeſus came.

25 The other diſciples therefore ſaid to him: We have ſeen the Lord. But he ſaid to them: Unleſs I ſhall ſee in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his ſide, I will not believe.

26 And after eight days, his diſciples were again within, and Thomas with them. Jeſus cometh, the doors being ſhut, and ſtood in the midſt, and ſaid: Peace be to you.

27 Then he ſaith to Thomas: Put in thy finger hither, and ſee my hands and bring hither thy hand, and put it into my ſide: and be not incredulous but faithful.

28 Thomas anſwered, and ſaid to him: My Lord, and my God.

29 Jeſus ſaith to him: Becauſe thou haſt ſeen me, Thomas, thou haſt believed: bleſſed are they that have not ſeen, and have believed.

30 || Many other ſigns alſo did Jeſus in the ſight of his diſciples, which are not written in this book.

|| Infra 21. 25.

31 But theſe are written that you may believe that Jeſus is the Chriſt the Son of God: and that believing you may have life in his name.

Chap XX. VER. 19. *The doors were ſhut.* The ſame power which could bring Chriſt's whole body, entire in all its dimenſions, through the doors, can without the leaſt queſtion make the ſame body really preſent in the ſacrament; though both the one and the other be above our comprehenſion.

Ibid. VER. 23. *Whoſe ſins, &c.* See here the commiſſion, ſtamped by the broad ſeal of heaven, by virtue of which the paſtors of Chriſt's church abſolve repenting ſinners upon their confeſſion.

CHAP. XXI.

Christ manifests himself to his disciples by the sea side, and gives Peter the charge of his sheep.

AFTER this Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed *himself* after this manner.

2 There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter said to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into a ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 And Jesus said to them: Children, have you any meat? They answered him: No.

6 He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes.

7 That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girded his coat about him (for he was naked) and cast himself into the sea.

8 But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) drawing the net with fishes.

9 As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them: Bring hither of the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty three. And although there were so many, the net was not broken.

12 Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

15 When therefore they had dined, Jesus saith to Simon Peter: Simon *son* of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

16 He saith to him again: Simon *son* of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

17 He saith to him the third time: Simon *son* of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

18 Amen, amen I say to thee: ‖ when thou wast younger thou didst gird thyself, and didst walk where thou wouldst: But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. ‖ 2 Peter 1. 14.

19 And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.

20 Peter turning about, saw that disciple whom Jesus loved, following, ‖ who also leaned on his breast at the supper, and said: Lord, who is he that shall betray thee? ‖ Supra 13. 23.

21 Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man *do?*

22 Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me.

23 This saying therefore went abroad among the brethren, that that disciple dieth not. And Jesus did not say to him: He dieth not: but, So I will have him to remain till I come, what is it to thee?

24 This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

25 ‖ But there are also many other things, which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books, that should be written. ‖ Supra 20. 30.

CHAP. XXI. VER. 19. *Feed my sheep.* Our Lord had promised the spiritual supremacy to St. Peter: St. *Matt.* xvi. 19; and here he fulfills that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole church.

THE

ACTS OF THE APOSTLES.

This Book, which from the first ages hath been called, THE ACTS OF THE APOSTLES, *is not to be considered as a history of what was done by all the Apostles, who were dispersed into different nations; but only a short view of the first establishment of the Christian Church. A part of the preaching and actions of St. Peter are related in the twelve first chapters; and a particular account of St. Paul's Apostolical labours in the subsequent chapters. It was written by St. Luke the Evangelist, and the original in Greek. Its history commences from the Ascension of Christ our Lord, and ends in the year sixty-three, being a brief account of the Church for the space of about thirty years.*

CHAP. I.

The ascension of Christ. Matthias is chosen in place of Judas.

THE former treatise I made, O Theophilus, of all things, which Jesus began to do and to teach,

A.D. 33. 2 Until the day * on which, giving commands by the Holy Ghost to the apostles whom he had chosen, he was taken up:

3 To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

‖ Luke 24. 49. John 14.26. 4 And eating with them, ‖ he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, ‡ which you have heard (saith he) by my mouth.

‡ Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. 5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence.

6 They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?

7 But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power:

Infra 2. 2. Luke 24. 48. 8 ‖ But you shall receive the power of the Holy Ghost coming upon you, ‡ and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

10 And whilst they were beholding him going up to heaven, behold two men stood by them in white garments.

11 Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, so shall he come as you have seen him going into heaven.

12 Then they returned to Jerusalem, from the mount that is called Olivet, which is near Jerusalem, within a sabbath-day's journey.

13 And when they had entered in, they went up into an upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude of James.

14 All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and his brethren.

15 In those days Peter rising up in the midst of the brethren, said: (now the number of persons together, was about a hundred and twenty).

‖ Psal. 40. 10. John 13.18. 16 Men brethren, the Scripture must be fulfilled, ‖ which the Holy Ghost foretold by the mouth of David, concerning Judas, who was the leader of them that apprehended Jesus:

17 Who was numbered with us, and had obtained part of this ministry:

‖ Matt. 27. 7. 18 ‖ And he indeed hath possessed a field of the reward of iniquity, and being hanged burst asunder in the midst: and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem: so that the same field is called in their tongue, Haceldama, that is, The field of blood.

20 For it is written in the book of Psalms:

‖ Psal. 68. 26. ‡ Psal. 108. 8. ‖ Let their habitation become desolate, and let there be none to dwell therein: ‡ and let another take his bishoprick.

21 Wherefore of theſe men who have been with us, all the time that the Lord Jeſus came in and went out among us.

22 Beginning from the baptiſm of John until the day wherein he was taken up from us, one of theſe muſt be made a witneſs with us of his reſurrection.

23 And they appointed two, Joſeph, called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And praying they ſaid: Thou, O Lord, who knoweſt the hearts of all men, ſhew which of theſe two thou haſt choſen,

25 To take the place of this miniſtry, and apoſtleſhip, from which Judas hath by tranſgreſſion fallen, that he might go to his own place.

26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apoſtles.

CHAP. II.

The diſciples receive the Holy Ghoſt. Peter's ſermon to the people. The piety of the firſt converts.

AND when the days of the pentecoſt were accompliſhed, they were all together in the ſame place:

2 And ſuddenly there came a ſound from heaven, as of a mighty wind coming, and it filled the whole houſe where they were ſitting

3 And there appeared to them cloven tongues as it were of fire, and it ſat upon each of them:

|| Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 7. 39. Supra 1. 8. Infra 11. 16. & 19. 6.

4 || And they were all filled with the Holy Ghoſt, and they began to ſpeak with divers tongues, according as the Holy Ghoſt gave them to ſpeak.

5 Now there were dwelling at Jeruſalem Jews, devout men out of every nation under heaven.

6 And when this voice was made, the multitude came together, and was confounded in mind, becauſe that every one heard them ſpeaking in his own tongue.

7 And they were all amazed and wondered, ſaying: Behold are not all theſe, who ſpeak, Galileans?

8 And how have we every one heard our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and inhabitants of Meſopotamia, Judea, and Cappadocia, Pontus and Aſia,

10 Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and ſtrangers of Rome,

11 Jews alſo, and Proſelytes, Cretes, and Arabians: we have heard them ſpeak in our own tongues the wonderful works of God.

12 And they were all aſtoniſhed, and wondered, ſaying one to another: What meaneth this?

13 But others mocking ſaid: Theſe men are full of new wine.

14 But Peter ſtanding up with the eleven, lifted up his voice, and ſpoke to them: Ye men of Judea, and all you that dwell in Jeruſalem, be this known to you, and with your ears receive my words.

15 For theſe are not drunk, as you ſuppoſe, ſeeing it is but the third hour of the day:

16 But this is that which was ſpoken of by the prophet Joel:

17 || And it ſhall come to paſs in the laſt days, (ſaith the Lord) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams. || Iſai. 44. 3. Joel 2. 28.

18 And upon my ſervants indeed, and upon my handmaids will I pour out in thoſe days of my Spirit, and they ſhall propheſy:

19 And I will ſhew wonders in the heaven above, and ſigns on the earth beneath: blood and fire, and vapour of ſmoke.

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and manifeſt day of the Lord cometh. || Joel 2. 32.

21 || And it ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord, ſhall be ſaved. || Rom. 10. 13.

22 Ye men of Iſrael, hear theſe words: Jeſus of Nazareth, a man approved of God among you, by miracles and wonders, and ſigns, which God did by him in the midſt of you, as you alſo know:

23 This ſame being delivered up by the determinate counſel and foreknowledge of God, you have crucified and put to death by the hands of wicked men:

24 Whom God hath raiſed up, having looſed the ſorrows of hell, as it was impoſſible that he ſhould be detained by it.

25 For David ſaith concerning him: || I || Pſal. 15. 8.

CHAP. II. VER. 23. *By the determinate*, &c. God delivered up his Son; and his Son delivered up himſelf, for the love of us, and for the ſake of our ſalvation: and ſo Chriſt's being delivered up was holy, and was God's own determination. But they who betrayed and crucified him, did wickedly, following therein their own malice and the inſtigation of the devil; not the will and determination of God, who was by no means the author of their wickedneſs; tho' he permitted it: becauſe he could, and did draw out of it ſo great a good, viz. the ſalvation of man.

VER. 24. *Having looſed the ſorrows*, &c. Having overcome the grievous pains of death, and all the power of hell.

foreſaw the Lord always before my face: becauſe he is at my right hand that I may not be moved:

26 For this my heart hath been glad, and my tongue hath rejoiced: moreover my fleſh alſo ſhall reſt in hope:

27 Becauſe thou wilt not leave my ſoul in hell, nor ſuffer thy Holy one to ſee corruption:

28 Thou haſt made known to me the ways of life: Thou ſhalt make me full of joy with thy countenance.

29 Ye men brethren, let me freely ſpeak to you of the patriarch David, || that he died, and was buried: and his ſepulchre is with us to this preſent day. || 3 Kings 2. 10.

30 Whereas therefore he was a prophet, and knew || that God had ſworn to him with an oath, that of the fruit of his loins one ſhould ſit upon his throne: || Pſal. 131. 11.

31 Foreſeeing he ſpoke of the reſurrection of Chriſt, || for neither was he left in hell, neither did his fleſh ſee corruption. || Pſal. 15. 10. Infra 13. 35.

32 This Jeſus hath God raiſed up again, whereof we all are witneſſes.

33 Being exalted therefore by the right hand of God, and having received of the Father the promiſe of the Holy Ghoſt, he hath poured forth this which you ſee and hear.

34 For David did not aſcend into heaven: but he himſelf ſaid: || The Lord ſaid to my Lord, ſit thou on my right hand, || Pſal. 109. 1.

35 Until I make thy enemies thy footſtool.

36 Therefore let all the houſe of Iſrael know moſt aſſuredly, that God hath made him Lord and Chriſt, this ſame Jeſus, whom you have crucified.

37 Now when they had heard theſe things, they had compunction in their heart, and they ſaid to Peter and to the reſt of the apoſtles: What ſhall we do, men brethren?

38 But Peter to them: Do penance, (ſaid he) and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of your ſins: and you ſhall receive the gift of the Holy Ghoſt.

39 For the promiſe is to you, and to your children, and to all that are far off, whomſoever the Lord our God ſhall call.

40 And with a great many other words did he teſtify and exhort them, ſaying: Save yourſelves from this perverſe generation.

41 They therefore that received his word were baptized: and there were added to *them* in that day about three thouſand ſouls.

42 And they were perſevering in the doctrine of the apoſtles, and in the communication of the breaking of bread, and in prayers.

43 And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles in Jeruſalem, and there was great fear in all.

44 And all they that believed, were together, and had all things common.

45 They ſold their poſſeſſions and goods, and divided them to all, according as every one had need.

46 And continuing daily with one accord in the temple, and breaking bread from houſe to houſe, they took their meat with gladneſs and ſimplicity of heart:

47 Praiſing God together, and having favour with all the people. And the Lord added daily to their ſociety ſuch as ſhould be ſaved.

CHAP. III.

The miracle upon the lame man, followed by the converſion of many.

NOW Peter and John went up to the temple at the ninth hour of prayer.

2 And a certain man who was lame from his mother's womb, was carried: whom they laid daily at the gate of the temple, which is called the Beautiful, that he might beg alms of them that went into the temple.

3 He, when he had ſeen Peter and John about to go into the temple, begged to receive an alms. A. D. 33.

4 But Peter with John fixing his eyes upon him, ſaid: Look upon us.

5 And he looked earneſtly upon them, hoping that he ſhould receive ſomething from them.

6 But Peter ſaid: Silver and gold I have none: but what I have, I give thee: in the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And having taken him by the right hand, he lifted him up, and forthwith his feet and ſoles became firm.

8 And he leaping up ſtood, and walked: and entered with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God.

10 And they knew him, that it was he who ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the people amazed, ran to them to the porch which is called Solomon's.

12 Which Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power, we had made this man to walk?

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

14 || But you denied the Holy and the Just one, and desired a murderer to be granted unto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And his name, through the faith of his name, hath made this man strong whom you have seen and known: and the faith which is by him, hath given this perfect soundness in the sight of you all.

17 And now, brethren, I know that you did it through ignorance, as also your rulers.

18 But those things which God had foretold by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19 Be penitent therefore, and be converted, that your sins may be blotted out:

20 That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ,

21 Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets from the beginning of the world.

22 For Moses indeed said: || A prophet shall the Lord your God raise up unto you out of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.

23 And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 And all the prophets from Samuel and afterwards, that have spoken, have foretold these days.

25 You are the children of the prophets, and of the covenant which God made to our fathers, saying to Abraham: || And in thy seed shall all the families of the earth be blessed.

26 To you first God raising up his Son, sent him to bless you: that every one should convert himself from his wickedness.

|| Matt. 27. 20. Mark 15. 11. Luke 23.18. John 18.40.

|| Deut. 18. 15.

|| Gen. 12. 3.

CHAP. IV.

Peter and John are apprehended. Their constancy. The church is increased.

AND when they were speaking to the people, the priests and the officer of the temple and the Sadducees came unto them, A. D. 33.

2 Being grieved that they taught the people, and declared in Jesus the resurrection from the dead:

3 And they laid hands on them, and put them in custody till the next day: for now it was evening.

4 But many of them, who had heard the word, believed: and the number of the men was made five thousand.

5 And it came to pass on the morrow, that their rulers, and aucients, and Scribes were gathered together in Jerusalem:

6 And Annas the high priest, and Caiphas, and John, and Alexander, and as many as were of the priestly race.

7 And setting them in the midst, they asked: By what power, or in what name have ye done this?

8 Then Peter, filled with the Holy Ghost, said to them: Ye rulers of the people and ancients, hear:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole.

10 Be it known to you all, and to all the people of Israel, that in the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.

11 || This is the stone which was rejected by you the builders: which is become the head of the corner:

12 Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

13 Now they seeing the constancy of Peter and John, knowing that they were illiterate and ignorant men, they wondered: and they knew them, that they had been with Jesus:

14 Seeing also the man standing with them, who had been healed, they could say nothing against it.

15 But they commanded them to go aside out of the council: and they conferred among themselves,

16 Saying: What shall we do to these men? for a miracle indeed hath been done by them, conspicuous to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

|| Psal. 117. 22. Isai. 28. 16. Matt. 21. 42. Mark 12. 10. Luke 20. 17. Rom. 9. 32. 1 Peter. 2. 7.

17 But that it may be no farther divulged among the people, let us threaten them, that they ſpeak no more in this name to any man.

18 And calling them, they charged them not to ſpeak at all, nor teach in the name of Jeſus.

19 But Peter and John anſwering, ſaid to them: If it be juſt in the ſight of God, to hear you rather than God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 But they threatening them, ſent them away: not finding how they might puniſh them, becauſe of the people: for all men glorified what had been done, in that which had come to paſs.

22 For the man was above forty years old, in whom that miraculous cure had been wrought.

23 And being let go they came to their own company, and related all that the chief prieſts and ancients had ſaid to them.

24 Who when they had heard *them*, with one accord lifted up their voice to God, and ſaid: Lord, thou art he that didſt make heaven and earth, the ſea, and all things that are in them:

25 Who in the Holy Ghoſt, by the mouth of our father David thy ſervant haſt ſaid:
§ Pſal. 2. 1. || Why have the Gentiles raged, and the people deviſed vain things?

26 The kings of the earth ſtood up, and the princes aſſembled together againſt the Lord, and againſt his Chriſt.

27 For there were truly aſſembled in this city againſt thy holy Son Jeſus whom thou haſt anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Iſrael,

28 To do what thy hand and thy counſel decreed to be done.

29 And now, Lord, behold their threatenings, and grant to thy ſervants, with all confidence to ſpeak thy word,

30 In this, that thou ſtretch forth thy hand to cures and ſigns and wonders, to be done by the name of thy holy Son Jeſus.

31 And when they had prayed, the place was ſhaken wherein they were aſſembled: and they were all filled with the Holy Ghoſt, and they ſpoke the word of God with confidence.

32 And the multitude of the believers had but one heart and one ſoul: neither did any one of them ſay, that of the things which he poſſeſſed, any thing was his own, but all things were common to them.

33 And with great power did the apoſtles give teſtimony of the reſurrection of Jeſus Chriſt our Lord: and great grace was in them all.

34 For neither was there any one among them that wanted. For as many as were owners of lands or houſes ſold them, and brought the price of the things they ſold,

35 And laid it down before the feet of the apoſtles. And diſtribution was made to every man according as he had need.

36 And Joſeph, who by the apoſtles was ſurnamed Barnabas (which being interpreted, is the ſon of conſolation) a Levite, a Cyprian born,

37 Having land, ſold it, and brought the price, and laid it at the feet of the apoſtles.

CHAP. V.

The judgment of God upon Ananias and Saphira. The apoſtles are caſt into priſon.

BUT a certain man named Ananias with Saphira his wife, ſold a field, A. D. 33.

2 And by fraud kept part of the price of the field, his wife being conſcious of it, and bringing a certain part of it, laid it at the feet of the apoſtles.

3 But Peter ſaid: Ananias, why hath ſatan tempted thy heart, that thou ſhouldſt lie to the Holy Ghoſt, and by fraud keep part of the price of the field?

4 Whilſt it remained, did it not remain to thee? and being ſold, was it not in thy power? Why haſt thou conceived this thing in thy heart? Thou haſt not lied to men, but to God.

5 And Ananias hearing theſe words, fell down, and gave up the ghoſt. And great fear came upon all that heard it.

6 And the young men riſing up, removed him, and carrying him out, buried him.

7 And it came to paſs, about the ſpace of three hours after, his wife alſo not knowing what had happened, came in.

8 And Peter ſaid to her: Tell me, woman, whether you ſold the field for ſo much? And ſhe ſaid: Yea, for ſo much.

9 And Peter *ſaid* unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of thoſe, who have buried thy huſband, are at the door, and they ſhall carry thee out.

10 Immediately ſhe fell down before his feet, and gave up the ghoſt. And the young men coming in, found her dead; and carried her out, and buried her by her huſband.

11 And there came great fear upon the whole church, and upon all that heard theſe things.

12 And by the hands of the apoſtles many ſigns and wonders were done among the people. And they were all with one accord in Solomon's porch.

13 But of the reſt no one durſt join himſelf to them: but the people magnified them.

14 And the multitude of men and women that believed in the Lord was more increaſed,

15 Inſomuch that they brought out the ſick into the ſtreets, and laid *them* on beds and couches, that when Peter came his ſhadow at the leaſt might overſhadow any of them, and they might be delivered from their infirmities.

16 And there came alſo together to Jeruſalem a multitude out of the neigbouring cities, bringing ſick perſons, and ſuch as were troubled with unclean ſpirits: who were all healed.

17 Then the high prieſt riſing up, and all that were with him (which is the hereſy of the Sadducees) were filled with indignation.

18 And they laid hands on the apoſtles, and put them in the common priſon.

19 But an angel of the Lord by night opening the doors of the priſon, and leading them out, ſaid:

20 Go, and ſtanding ſpeak in the temple to the people all the words of this life.

21 And they having heard this, entered early in the morning into the temple, and taught. Now the high prieſt being arrived and they that were with him, aſſembled the council, and all the ancients of the children of Iſrael: and ſent to the priſon to have them brought.

22 But when the officers came, and having opened the priſon, found them not, returning back they told,

23 Saying: The priſon indeed we found ſhut with all diligence, and the keepers ſtanding before the doors: but opening it, we found no man within,

24 Now when the magiſtrate of the temple, and the chief prieſt heard theſe words, they were in doubt what was become of them.

25 But a certain man coming told them: Behold the men whom you put in priſon, are ſtanding in the temple, and teaching the people.

26 Then went the magiſtrate with the officers, and brought them without violence: for they feared the people, leſt they ſhould be ſtoned.

27 And when they had brought them, they ſet them before the council. And the high prieſt ſpoke to them,

28 Saying: Commanding we commanded you that you ſhould not teach in this name: and behold you have filled Jeruſalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29 Peter then anſwering, and the apoſtles, ſaid: We ought to obey God rather than men.

30 The God of our fathers hath raiſed up Jeſus, whom you put to death, hanging him upon a tree.

31 This Prince and Saviour, God hath exalted with his right hand, to give penitence to Iſrael, and remiſſion of ſins.

32 And we are witneſſes of theſe things, and the Holy Ghoſt, whom God hath given to all thoſe that obey him.

33 When they had heard theſe things, they were cut to the heart, and they thought to put them to death.

34 But one in the council riſing up, a Phariſee, by name Gamaliel, a doctor of the law reſpected by all the people, commanded the men to be put forth a little while.

35 And he ſaid to them: Ye men of Iſrael, conſider with yourſelves, what you are about to do with theſe men.

36 For before theſe days roſe up Theodas, affirming himſelf to be ſome body, with whom joined a number of men, about four hundred: who was ſlain: and all who believed him were diſperſed, and reduced to nothing.

37 After this man roſe up Judas the Galilean in the days of the enrolling, and drew away the people after him: he alſo periſhed: and all whoſoever conſented to him, were diſperſed.

38 And now therefore I ſay to you, refrain from theſe men, and let them alone: for if this deſign, or work be of men, it will fall to nothing:

39 But if it be of God, you are not able to deſtroy it: leſt perhaps you be found to oppoſe God. And they conſented to him.

40 And calling in the apoſtles, after they had been ſcourged, they charged them not to ſpeak at all in the name of Jeſus, and they diſmiſſed them.

41 And they indeed went from the preſence of the council rejoicing, that they were accounted worthy to ſuffer reproach for the name of Jeſus.

42 And they ceaſed not every day in the temple, and from houſe to houſe, to teach and preach Chriſt Jeſus.

CHAP. VI.

The ordaining of the seven deacons. The zeal of Stephen.

A.D. 33. AND in those days, the number of the disciples increasing, there arose a murmuring of the Grecians against the Hebrews, for that their widows were neglected in the daily ministration.

2 Then the twelve calling together the multitude of the disciples, said: It is not fit that we should leave the word of God and serve tables.

3 Therefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the discourse pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

6 These they placed in the presence of the apostles: and they praying imposed hands upon them.

7 And the word of the Lord increased, and the number of the disciples was multiplied very much in Jerusalem: a great multitude also of the priests obeyed the faith.

8 Now Stephen full of grace and fortitude did great wonders and miracles among the the people.

9 But certain men of the synagogue, that is called of the Libertines, and of the Cyreneans, and of the Alexandrians, and of those that were of Cilicia, and Asia rose up disputing with Stephen:

10 And they were not able to resist the wisdom and the spirit with which he spoke.

11 Then they suborned men to say, that they had heard him speaking words of blasphemy against Moses and against God.

12 They stirred up therefore the people, and the ancients, and the Scribes: and running together they took him, and brought him before the council.

13 And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses delivered to us.

15 And all they who sat in the council looking earnestly upon him, saw his face as it were the face of an Angel.

CHAP. VII.

Stephen's speech before the council: his martyrdom.

THEN the high priest said: Are these things so?

2 And he said: Ye men, brethren and fathers, give ear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan, A.D. 33.

3 And he said to him: ‖ Go forth out of thy country and from thy kindred, and come into the land which I will shew thee. ‖ Gen. 12. 2.

4 Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, in which you now dwell.

5 And he gave him no inheritance in it, no not the pace of a foot: but he promised to give it him in possession, and to his seed after him, when he had not a son.

6 And God said to him: ‖ That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them ill for four hundred years: ‖ Gen. 15. 13.

7 And the nation which they shall serve, I will judge, said the Lord: and after these things they shall go out, and shall serve me in this place.

8 ‖ And he gave him the covenant of circumcision, ‡ and so he begot Isaac, and circumcised him the eighth day: and ‖ Isaac Jacob: ‡ and Jacob the twelve patriarchs. ‖ Gen. 17. 10. ‡ Gen. 21. 24. ‖ Gen. 25. 25.

9 And the patriarchs, moved with envy, ‖ sold Joseph into Egypt: and God was with him. ‡ Gen. 29. 32. & 35. 32. ‖ Gen. 37. 28.

10 And he delivered him out of all his tribulations: ‡ and gave him favour and wisdom in the sight of Pharao king of Egypt, and he appointed him governor of over Egypt, and over all his house. ‡ Gen. 41. 37.

11 Now there came a famine over all Egypt, and Chanaan, and great tribulation: and our fathers found no food.

12 ‖ But when Jacob had heard that there was corn in Egypt: he sent our fathers the first time: ‖ Gen. 42. 2.

13 ‡ And at the second time Joseph was known by his brethren, and his kindred was made known to Pharao. ‡ Gen. 45. 3.

14 And Joseph sending, called thither Jacob his father, and all his kindred seventy five souls.

CHAP. VI. VER. 1. *Grecians.* So they called the Jews that were born and brought up in Greece.

15 ‖ So Jacob went down into Egypt, and ‡ he died, and our fathers.
16 And they were tranſlated to Sichem, and were laid in the ſepulchre, ‖ which Abraham bought for a ſum of money of the ſons of Hemor the ſon of Sichem.
17 And when the time of the promiſe drew near, which God had promiſed to Abraham, ‡ the people increaſed and were multiplied in Egypt.
18 Till another king aroſe in Egypt who knew not Joſeph.
19 This ſame dealing deceitfully with our race, afflicted our fathers, that they ſhould expoſe their children, to the end they might not be kept alive.
20 ‖ At the ſame time was Moſes born, and he was acceptable to God, and he was nouriſhed three months in his father's houſe.
21 But he being expoſed, Pharao's daughter took him up, and nouriſhed him for her own ſon.
22 And Moſes was inſtructed in all the wiſdom of the Egyptians, and he was powerful in his words, and in his deeds.
23 And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.
24 ‖ And having ſeen a certain man ſuffer an injury, he defended him: and ſtriking the Egyptian, he avenged him who ſuffered the injury.
25 And he thought that his brethren underſtood that God by his hand would ſave them: but they underſtood it not.
26 ‖ And the next day he ſhewed himſelf to them that were at ſtrife: and would have reconciled them in peace, ſaying: Men, ye are brethren, why hurt ye one another?
27 But he that did the injury to his neighbour, thruſt him away, ſaying: Who hath appointed thee prince and judge over us?
28 Wilt thou kill me, as thou didſt yeſterday kill the Egyptian?
29 And Moſes fled upon this word: and became a ſtranger in the land of Madian, where he begat two ſons..
30 And when forty years were expired, ‖ there appeared to him in the deſert of mount Sina an angel in a flame of fire in a buſh.
31 And Moſes ſeeing it, wondered at the ſight: and as he drew near to view it, the voice of the Lord came to him, ſaying:
32 I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes being terrified, durſt not behold.
33 And the Lord ſaid to him: Looſe thy ſhoes from off thy feet: for the place wherein thou ſtandeſt, is holy ground.
34 Seeing I have ſeen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will ſend thee into Egypt.
35 This Moſes, whom they refuſed, ſaying: Who hath appointed thee prince and judge? him God ſent a prince and redeemer, by the hand of the angel, who appeared to him in the buſh.
36 ‖ He brought them out, doing wonders and ſigns in the land of Egypt, and in the Red ſea, and in the deſert for forty years.
37 This is that Moſes who ſaid to the children of Iſrael: ‡ A prophet will God raiſe up to you out of your own brethren, as myſelf: him ſhall you hear.
38 ‖ This is he who was in the church in the wilderneſs, with the angel, who ſpoke to him on mount Sina, and with our fathers: who received the words of life to give to us.
39 To whom our fathers would not be obedient: but repulſed him, and in their hearts returned back into Egypt,
40 Saying to Aaron: ‖ Make us Gods to go before us: for as to this Moſes, who brought us out of the land of Egypt, we we know not what is become of him.
41 And they made a calf in thoſe days, and offered ſacrifice to the idol, and rejoiced in the works of their own hands.
42 And God turned, and gave them up to ſerve the hoſt of heaven, as it is written in the book of the prophets: ‖ Did you offer victims and ſacrifices to me for forty years in the deſert, O houſe of Iſrael?
43 And you took unto you the tabernacle of Moloch, and the ſtar of your god Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.
44 The tabernacle of the teſtimony was with our fathers in the deſert, as God ordained for them, ‖ ſpeaking to Moſes that he ſhould make it according to the form which he had ſeen.
45 ‡ Which alſo our fathers receiving, brought in with Jeſus, into the poſſeſſion of the Gentiles, whom God expelled from the face of our fathers, until the days of David:
46 ‖ Who found grace in the ſight of God, ‡ and deſired that he might find a tabernacle for the God of Jacob.
47 ‖ But Solomon built him a houſe.

‖ Gen 46.5. ‡ Gen. 49. 32.
‖ Gen. 23. 16. & 50. 5. & 13. Joſue 24. 32.
‡ Exod. 1.7.
‖ Exod. 2.2. Hebr. 11. 23.
‖ Exod. 2. 12.
‖ Exod. 2. 13.
‖ Exod. 3. 2.
‖ Exod. 7. & 9. 10. & 11. 14.
‡ Deut. 18. 15.
‖ Exod. 19. 3.
‖ Exod. 32. 1.
‖ Amos 5. 25.
‖ Exod. 25. 40.
‡ Joſue 3. 14. Hebr. 8. 9.
‖ 1 Kings 16. 13. ‡ Pſal. 131. 5.
‖ 3 Kings 6. 1. 1 Par. 17. 12.

CHAP. VII. VER. 45. *Jeſus*. That is Joſue, ſo called in Greek.

48 ‡ But the moſt High dwelleth not in houſes made by hands, as the prophet ſaith:

‡ Infra 17. 24

49 ‖ Heaven is my throne: and the earth is my foot-ſtool. What houſe will you build for me, ſaith the Lord, or what is the place of my reſt?

‖ Iſai. 66. 1.

50 Hath not my hand made all theſe things?

51 With a ſtiff neck and uncircumciſed heart and ears, you always reſiſt the Holy Ghoſt: as your fathers *did*, ſo *do* you alſo.

52 Which of the prophets have not your fathers perſecuted? And they have ſlain theſe who foretold of the coming of the Juſt One: of whom you have been now the betrayers and murderers:

53 Who have received the law by the diſpoſition of angels, and have not kept it.

54 Now hearing theſe things they were cut to the heart, and they gnaſhed with their teeth at him.

55 But he being full of the Holy Ghoſt, looking up ſtedfaſtly to heaven, ſaw the glory of God, and Jeſus ſtanding at the right hand of God. And he ſaid: Behold I ſee the heavens opened, and the Son of man ſtanding at the right hand of God.

56 And they crying out with a loud voice, ſtopped their ears, and with one accord ruſhed in violently upon him.

57 And having caſt him out of the city, they ſtoned him: and the witneſſes laid down their garments at the feet of a young man, whoſe name was Saul.

58 And they ſtoned Stephen invoking, and ſaying: Lord Jeſus, receive my ſpirit.

59 And kneeling down he cried out with a loud voice, ſaying: Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep in the Lord. And Saul was conſenting to his death.

CHAP. VIII.

Philip converts the Samaritans, and baptizes the eunuch.

A. D. 33. AND at that time there was raiſed a great perſecution againſt the church, which was at Jeruſalem, and they were all diſperſed through the countries of Judea and Samaria, except the apoſtles.

2 And devout men took care of Stephen's funeral, and made great mourning over him.

3 But Saul ravaged the church, entering into houſes, and haling away men and women, committed them to priſon.

4 They therefore who were diſperſed, went about preaching the word of God.

5 And Philip going down to the city of Samaria, preached Chriſt to them.

6 And the people were attentive to thoſe things, which were ſaid by Philip, with one accord hearing, and ſeeing the miracles which he did.

7 For unclean ſpirits crying out with a loud voice, went out of many who were poſſeſſed with them.

8 And many taken with the palſy, and that were lame, were healed.

9 And there was great joy in that city. But a certain man named Simon, who before had been a magician in the city, ſeducing the people of Samaria, giving out that he was ſome great one:

10 To whom all hearkened from the leaſt to the greateſt, ſaying: This man is the power of God, which is called great.

11 And they were attentive to him, becauſe for a long time he had bewitched them with his ſorceries.

12 But when they had believed Philip preaching of the kingdom of God, in the name of Jeſus Chriſt men and women were baptized.

13 Then Simon himſelf believed alſo: and being baptized, he adhered to Philip. Seeing alſo wonders and miracles done, he was ſtruck with amazement.

14 Now when the apoſtles, who were in Jeruſalem, had heard that Samaria had received the word of God, they ſent to them Peter and John.

15 Who when they were come, prayed for them, that they might receive the Holy Ghoſt:

16 For he was not yet come upon any one of them, but they were only baptized in the name of the Lord Jeſus.

17 Then they laid their hands upon them, and they received the Holy Ghoſt.

18 And when Simon ſaw, that by the impoſition of the hands of the apoſtles the Holy Ghoſt was given, he offered them money,

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VER. 48. *Dwelleth not in houſes*, &c. That is, ſo as to ſtand in need of earthly dwellings, or to be contained, or circumſcribed by them. Though, otherwiſe by his immenſe divinity, he is in our houſes; and every where elſe; and Chriſt in his humanity dwelt in houſes: and is now on our altars.

CHAP. VIII. VER. 17. *They laid their hands upon them, &c.* The apoſtles adminiſtered the ſacrament of confirmation, by impoſition of hands, and prayer: and the faithful thereby received the Holy Ghoſt. Not but they had received the grace of the Holy Ghoſt at their baptiſm: yet not that plenitude of grace and thoſe ſpiritual gifts which they afterwards received from Biſhops in the ſacrament of confirmation, which ſtrengthened them to profeſs their faith publickly.

19 Saying: Give me alſo this power, that on whomſoever I ſhall lay hands, he may receive the Holy Ghoſt. But Peter ſaid to him:

20 May thy money periſh with thee: becauſe thou haſt eſteemed the gift of God to be purchaſed with money.

21 Thou haſt no part, nor lot in this matter: for thy heart is not right in the ſight of God.

22 Do penance therefore from this thy wickedneſs: and pray to God, that perhaps this thought of thy heart may be forgiven thee.

23 For I ſee thou art in the gall of bitterneſs, and in the bonds of iniquity.

24 Then Simon anſwering, ſaid: Pray you to the Lord for me, that none of theſe things which you have ſaid, may come upon me.

25 And they indeed having teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel to many countries of the Samaritans.

26 And an angel of the Lord ſpoke to Philip, ſaying: Ariſe, and go towards the ſouth, to the way that goeth down from Jeruſalem to Gaza: this is deſert.

27 And riſing up he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace queen of the Ethiopians, who had charge over all her treaſures, had come to Jeruſalem to adore:

28 And he was returning ſitting on his chariot, and reading Iſaias the prophet.

29 And the Spirit ſaid to Philip: Go near, and join thyſelf to that chariot.

30 And Philip running thither, heard him reading the prophet Iſaias, and he ſaid: Thinkeſt thou that thou underſtandeſt what thou readeſt?

31 And he ſaid: how can I, unleſs ſome one ſhew me? And he deſired Philip to come up, and ſit with him.

32 And the place of the Scripture, which he read, was this: ‖ As a ſheep he was led to the ſlaughter: and like a lamb without a voice before his ſhearer, ſo opened he not his mouth. ‖ Iſai. 53. 7.

33 In humility his judgment was taken away. Who ſhall declare his generation, for his life ſhall be taken away from the earth?

34 And the eunuch anſwering Philip, ſaid: I beſeech thee, of whom doth the prophet ſpeak this? of himſelf, or of ſome other?

35 And Philip opening his mouth, and beginning at that Scripture, preached to him Jeſus.

36 And as they went on the way, they came to a certain water: and the eunuch ſaith: See here is water, what hindereth me from being baptized?

37 And Philip ſaid: If thou believeſt with thy whole heart, thou mayeſt. And he anſwering, ſaid: I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they both went down into the water, Philip, and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch ſaw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus, and paſſing through he preached the goſpel to all the cities, till he came to Ceſarea.

CHAP. IX.

Paul's converſion and zeal. Peter heals Eneas, and raiſes Tabitha to life.

AND Saul as yet breathing out threatenings, and ſlaughter againſt the diſciples of the Lord, went to the high prieſt, A. D. 34. Gal. 1. 13.

2 And aſked of him letters to Damaſcus to the ſynagogues: that if he found any men and women of this way, he might bring them bound to Jeruſalem.

3 ‖ And as he went on his journey, it came to paſs that he drew near to Damaſcus: and ſuddenly a light from heaven ſhined round about him. ‖ Infra. 22. 6. & 22. 10. & 26. 12. 1 Cor. 15. 8. 2 Cor. 12. 2.

4 And falling on the ground, he heard a voice ſaying to him: Saul, Saul, why doſt thou perſecute me?

5 And he ſaid: Who art thou, Lord? And he: I am Jeſus whom thou doſt perſecute: It is hard for thee to kick againſt the goad.

6 And he trembling and aſtoniſhed, ſaid: Lord, what wilt thou have me to do?

7 And the Lord ſaid to him: Ariſe, and go into the city, and there it ſhall be told thee what thou muſt do. Now the men, who went in company with him, ſtood amazed, hearing indeed a voice, but ſeeing no one.

8 And Saul aroſe from the ground, and his eyes being open, he ſaw nothing. But they leading him by the hands, brought him into Damaſcus.

VER. 37. *If thou believeſt with thy whole heart.* The Scripture many times mentions only one diſpoſition, as here *belief*, when others equally neceſſary are not expreſſed, viz. a ſorrow for ſins, a firm hope, and the love of God. Moreover, believing with the whole heart ſignifies a belief of every thing neceſſary for ſalvation.

9 And he was there three days, without ſight, and he neither eat nor drank.

10 Now there was a certain diſciple at Damaſcus, by name Ananias: || and the Lord ſaid to him in a viſion: Ananias. And he ſaid: Behold I *am here*, Lord.

Infra 22. 2.

11 And the Lord *ſaid* to him: Ariſe, and go into the ſtreet, that is called Strait, and ſeek in the houſe of Judas, one named Saul of Tarſus: for behold he prayeth.

12 (And he ſaw a man named Ananias coming in, and laying his hands upon him, that he might receive his ſight).

13 But Ananias anſwered: Lord, I have heard from many of this man, how great evils he hath done to thy ſaints in Jeruſalem:

14 And here he hath authority from the chief prieſts to bind all, that invoke thy name.

15 And the Lord ſaid to him: Go, for this man is a veſſel of election to me, to carry my name before the Gentiles, and kings, and the children of Iſrael.

16 For I will ſhew him how great things he muſt ſuffer for the ſake of my name.

17 And Ananias went his way, and entered into the houſe: and laying his hands on him, he ſaid: Saul brother, the Lord Jeſus hath ſent me, he who appeared to thee in the way as thou cameſt, that thou mayſt receive thy ſight, and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as it were ſcales, and he received his ſight: and riſing up he was baptized.

19 And when he had taken meat, he was ſtrengthened. And he was with the diſciples who were at Damaſcus, for ſome days.

20 And immediately he preached Jeſus in the ſynagogues, that he is the Son of God.

21 And all were aſtoniſhed that heard him, and ſaid: Is not this he who in Jeruſalem attacked violently thoſe, who called upon that name: and came hither for this purpoſe, that he might lead them bound to the chief prieſts?

22 But Saul increaſed much more in ſtrength, and confounded the Jews who dwelt at Damaſcus, affirming that this is the Chriſt.

23 And when many days were paſſed, the Jews conſulted together to kill him.

24 But their laying in wait was made known to Saul. || And they guarded the gates alſo day and night, that they might kill him.

2 Cor. 11.

25 But the diſciples taking him by night, conveyed him away by the wall, letting him down in a baſket.

26 And when he was come into Jeruſalem, he offered to join himſelf to the diſciples, and all were afraid of him, not believing that he was a diſciple.

27 But Barnabas took him and brought him to the apoſtles, and related to them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how in Damaſcus he had acted confidently in the name of Jeſus.

28 And he was with them coming in and going out in Jeruſalem, and acting confidently in the name of the Lord.

29 He ſpoke alſo to the Gentiles, and diſputed with the Grecians: but they ſought to kill him.

30 Which when the brethren had known, they brought him down to Ceſarea, and ſent him away to Tarſus.

31 The church indeed had peace throughout all Judea and Galilee and Samaria, and was increaſed, walking in the fear of the Lord, and was filled with the conſolation of the Holy Ghoſt.

32 And it came to paſs, that Peter, as he paſſed through viſiting all, came to the ſaints who dwelt at Lydda.

33 And he found there a certain man named Eneas, lying on his bed for eight years, who was ill of the palſy.

34 And Peter ſaid to him: Eneas, the Lord Jeſus Chriſt healeth thee: ariſe, and make thy bed. And immediately he aroſe.

35 And all that dwelt at Lydda and Saron ſaw him: and they were converted to the Lord.

36 And in Joppe there was a certain diſciple named Tabitha, which being interpreted is called Dorcas. This woman was full of good works and alms-deeds, which ſhe performed.

37 And it came to paſs in thoſe days, that ſhe was ſick and died. Whom when they had waſhed, they laid her in an upper chamber.

38 And Lydda being near to Joppe, the diſciples hearing that Peter was there, ſent two men to him with this requeſt: Delay not to come even to us.

39 And Peter riſing up came with them. And when he was arrived, they brought him into the upper chamber: and all the widows ſtood round about him weeping, and ſhewing him the coats and garments, which Dorcas had made them.

40 And having put them all out: Peter kneeling down prayed, and turning to the body he ſaid: Tabitha, ariſe: And ſhe

opened her eyes: and having ſeen Peter, ſat up.

41 And giving her his hand, he raiſed her up. And when he had called the ſaints and the widows, he preſented her alive.

42 And it was made known throughout all Joppe; and many believed in the Lord.

43 And it came to paſs that he ſtayed many days in Joppe, with one Simon a tanner.

CHAP. X.

Cornelius is received into the Church. Peter's viſion.

A. D. 39. NOW there was a certain man in Ceſarea, named Cornelius, a centurion of the band, which is called the Italian,

2 A religious man, and one that feared God with all his houſe, who gave much alms to the people, and prayed to God always:

3 He ſaw in a viſion manifeſtly, about the ninth hour of the day, an angel of God coming in to him, and ſaying to him: Cornelius.

4 And he beholding him, being ſeized with fear, ſaid: What is it Lord? And he ſaid to him: Thy prayers and thy alms have aſcended for a memorial in the ſight of God.

5 And now ſend men to Joppe, and call hither one Simon, who is ſurnamed Peter:

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: he ſhall tell thee what thou muſt do.

7 And when the Angel who ſpoke to him was departed, he called two of his houſhold ſervants, and a ſoldier that feared the Lord, of thoſe who were under him:

8 To whom when he had related all, he ſent them to Joppe,

9 And on the next day whilſt they were going on their journey, and drawing near to the city, Peter went up to the higher parts of the houſe to pray about the ſixth hour.

10 And being hungry, he was deſirous to taſte *ſomewhat*. And as they were preparing, there came upon him an ecſtaſy of mind:

11 And he ſaw heaven opened, and a certain veſſel deſcending, as it were a great ſheet, let down by the four corners from heaven to the earth,

12 In which were all manner of four-footed beaſts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Ariſe, Peter, kill, and eat.

14 But Peter ſaid: Far be it from me, Lord: for I have never eaten any common and unclean thing.

15 And the voice *ſpoke* to him again the ſecond time: That which God hath purified, do not thou call common.

16 And this was done thrice: and preſently the veſſel was taken up again into heaven.

17 Now whilſt Peter was doubting within himſelf, what the viſion which he had ſeen ſhould mean: behold the men who were ſent by Cornelius, inquiring for Simon's houſe, ſtood at the gate.

18 And when they had called, they aſked, if Simon, who is ſurnamed Peter, lodged there?

19 And as Peter was thinking on the viſion, the Spirit ſaid to him: Behold three men ſeek thee.

20 Ariſe therefore, go down, and go with them, doubting nothing: for I have ſent them.

21 Then Peter going down to the men, ſaid: Behold I am he whom you ſeek: what is the cauſe, for which you are come?

22 And they ſaid, Cornelius, a centurion, a juſt man and one that feareth God, and that hath good teſtimony from all the nation of the Jews, received an anſwer of a holy Angel, to ſend for thee into his houſe, and to hear words from thee.

23 Then bringing them in, he lodged them. And the day following he aroſe and went with them: and ſome of the brethren from Joppe accompanied him.

24 And the day after he entered into Ceſarea. Now Cornelius was waiting for them, having called together his kinſmen, and ſpecial friends.

25 And it came to paſs, when Peter was come in, Cornelius met him, and falling down at his feet worſhipped.

26 But Peter raiſed him up, ſaying: Riſe, I myſelf alſo am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he ſaid to them: You know how abominable a thing it is for a man that is a Jew, to keep company or to come to one of another nation: but God hath ſhewed to me, not to call any man common or unclean.

29 Wherefore making no doubt, I came when I was ſent for. I aſk therefore, for what cauſe you have ſent for me?

30 And Cornelius ſaid: Four days ago,

until this hour, I was praying in my houſe at the ninth hour, and behold a man ſtood before me in white apparel, and ſaid:

31 Cornelius, thy prayer is heard, and thy alms are remembered in the ſight of God.

32 Send therefore to Joppe, and call hither Simon, who is ſurnamed Peter: he lodgeth in the houſe of Simon a tanner by the ſea ſide.

33 Immediately therefore I ſent to thee: and thou haſt done well in coming. Now therefore all we are preſent in thy ſight, to hear all things whatſoever are commanded thee by the Lord.

34 Then Peter opening his mouth, ſaid: In truth I perceive ‖ that God is no reſpecter of perſons.

‖ Deut. 10. 11. 2. Par. 19. 7. Job. 34. 9. Wiſd. 6. 8. Eccli. 35. 15. Rom. 2. 11. Gal. 2. 6. Epheſ. 6. 9. Col. 3. 25. 1. Pet. 1. 17.

35 But in every nation he that feareth him, and worketh juſtice, is acceptable to him.

36 God ſent the word to the children of Iſrael, preaching peace through Jeſus Chriſt: (he is Lord of all).

37 You know the word which hath been publiſhed through all Judea: ‡ for it began from Galilee, after the baptiſm which John preached,

‡ Luke 4. 14.

38 Jeſus of Nazareth: how God anointed him with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed by the devil, for God was with him.

39 And we are witneſſes of all things which he did in the land of the Jews and in Jeruſalem, whom they killed, hanging him upon a tree.

40 Him God raiſed up the third day, and gave him to be made manifeſt,

41 Not to all the people, but to witneſſes pre-ordained of God, even to us, who eat and drank with him after he roſe again from the dead.

42 And he commanded us to preach to the people, and to teſtify that it is he who hath been appointed by God to be the judge of the living and of the dead.

‖ Jer. 31. 34. Mich. 7. 18.

43 ‖ To him all the prophets give teſtimony, that through his name all receive remiſſion of ſins, who believe in him.

44 While Peter was yet ſpeaking theſe words, the Holy Ghoſt fell upon all them that were hearing the word.

45 And the faithful of the circumciſion, who had come with Peter, were aſtoniſhed becauſe the grace of the Holy Ghoſt was alſo poured out upon the Gentiles.

46 For they heard them ſpeaking with tongues, and magnifying God.

47 Then Peter anſwered: Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?

48 And he commanded them to be baptized in the name of the Lord Jeſus Chriſt. Then they entreated him to ſtay with them ſome days.

CHAP. XI.

Peter defends his having received the Gentiles into the church. Many are converted at Antioch.

AND the apoſtles and brethren who were in Judea, heard that the Gentiles alſo had received the word of God.

2 And when Peter was come up to Jeruſalem, they who were of the circumciſion diſputed againſt him,

3 Saying: Why didſt thou go into men uncircumciſed, and didſt eat with them?

4 But Peter began and declared to them the *matter in* order, ſaying:

5 I was in the city of Joppe praying, and I ſaw in an ecſtaſy of mind a viſion, a certain veſſel deſcending, as it were a great ſheet let down from heaven by four corners, and it came even to me.

6 Into which looking I conſidered, and ſaw four-footed creatures of the earth, and beaſts and creeping things, and fowls of the air:

7 And I heard alſo a voice ſaying to me: Ariſe, Peter, kill, and eat.

8 And I ſaid: By no means, Lord: for nothing common or unclean hath ever entered into my mouth.

9 And the voice anſwered the ſecond time from heaven: What God hath made clean call not thou common.

10 And this was done three times: and all were taken up again into heaven.

11 And behold, immediately there were three men come to the houſe wherein I was, ſent to me from Ceſarea.

12 And the Spirit ſaid to me, that I ſhould go with them, nothing doubting. And theſe ſix brethren went with me alſo, and we entered into the man's houſe.

CHAP. X. VER. 35. *In every nation*, &c. That is to ſay, not only Jews, but Gentiles alſo, of what nation ſoever, are acceptable to God, if they fear him and work juſtice. But then true faith is always to be preſuppoſed, *without which* (ſaith St. Paul, Heb. xi. 6.) *it is impoſſible to pleaſe God.* Beware then of the error of thoſe, who would infer from this paſſage, that men of all religions may be pleaſing to God. For ſince none but the true religion can be from God; all other religions muſt be from the father of lies; and therefore highly diſpleaſing to the God of truth.

13 And he told us, how he had ſeen an angel in his houſe, ſtanding and ſaying to him: Send to Joppe, and call hither Simon, who is ſurnamed Peter,

14 Who ſhall ſpeak to thee words, whereby thou and all thy houſe ſhall be ſaved.

15 And when I had begun to ſpeak, the Holy Ghoſt fell upon them, as upon us alſo in the beginning.

16 And I remembered the word of the Lord, as he ſaid: ‖ John indeed baptized with water, but you ſhall be baptized with the Holy Ghoſt.

‖ Matt. 3. 11. Mark. 1 8. Luke 3. 16. John 1. 26. Supra 1. 5. Infra 19. 4.

17 If then God gave to them the ſame grace, as to us alſo who have believed in the Lord Jeſus Chriſt: who was I, that I could oppoſe God?

18 When they had heard theſe things, they held their peace: and glorified God ſaying: God then hath alſo to the Gentiles given repentance unto life.

19 And they indeed who hath been diſperſed, by the perſecution that aroſe on occaſion of Stephen, went about as far as Phenice and Cyprus and Antioch, ſpeaking the word to none, but to the Jews only.

20 But ſome of them were men of Cyprus and Cyrene, who when they had entered into Antioch ſpoke alſo to the Greeks, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great number believing was converted to the Lord.

22 And the report of theſe things came to the ears of the church that was at Jeruſalem, and they ſent Barnabas as far as Antioch.

23 Who when he was come, and had ſeen the grace of God, rejoiced: and exhorted them all with purpoſe of heart to continue in the Lord.

24 For he was a good man, and full of the Holy Ghoſt, and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarſus to ſeek Saul: whom when he had found he brought to Antioch. *

A. D. 41.

26 And they converſed there in the church a whole year: and they taught a great multitude, ſo that at Antioch the diſciples were firſt named Chriſtians.

27 And in theſe days there came prophets from Jeruſalem to Antioch.

28 And one of them named Agabus, riſing up ſignified by the ſpirit that there ſhould be a great famine over the whole world, which came to paſs under Claudius.

29 And the diſciples every man according to his ability, reſolved to ſend relief to the brethren who dwelt in Judea:

30 Which alſo they did, ſending *it* to the ancients by the hands of Barnabas and Saul.*

A. D. 42.

CHAP. XII.

Herod's perſecution. Peter's deliverance by an Angel. Herod's puniſhment.

AND at the ſame time Herod the king ſtretched forth his hands, to afflict ſome of the church. A. D. 42.

2 And he killed James the brother of John with the ſword.

3 And ſeeing that it pleaſed the Jews, he proceeded farther to take Peter alſo. Now it was in the days of the azymes.

4 Whom as ſoon as he had apprehended, he caſt into priſon, delivering him to four quaternions of ſoldiers to be kept, intending after the paſch to bring him forth to the people.

5 Peter therefore was kept in priſon. But prayer was made without ceaſing by the church to God for him,

6 And when Herod would have brought him forth, that very night Peter was ſleeping between two ſoldiers, bound with two chains: and the guards before the door kept the priſon.

7 And behold an angel of the Lord ſtood by him: and a light ſhined in the room: and he ſtriking Peter on the ſide raiſed him up, ſaying: Ariſe quickly. And the chains fell off from his hands.

8 And the angel ſaid to him: Gird thyſelf, and put on thy ſandals. And he did ſo. And he ſaid to him: Caſt thy garment about thee, and follow me.

9 And going out he followed him, and knew not that it was true, which was done by the angel: but thought he ſaw a viſion.

10 And having paſſed through the firſt and the ſecond ward, they came to the iron gate that leadeth to the city, which of itſelf opened to them. And going out, they paſſed on through one ſtreet: and immediately the angel departed from him.

11 And Peter coming to himſelf, ſaid: Now I know indeed, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And conſidering he came to the houſe of Mary the mother of John, who was ſurnamed Mark, where many were aſſembled, and praying.

CHAP. XII. VER. 3. *Azymes*. The feſtival of the unleavened bread, or the paſch, which anſwers to our Eaſter.

13 And when he knocked at the door of the gate, a damsel came to hearken, named Rhode.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in, she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his Angel.

16 But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And being gone out he went into another place.

18 As soon as it was day, there was no small confusion among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, having examined the keepers, he commanded they should be led away: and going down from Judea to Cesarea, he stayed there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod arrayed in royal apparel, sat on the judgment-seat, and made an oration to them.

22 And the people with acclamations cried out: It is the voice of a god, and not of a man.

23 And forthwith an angel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he
* A. D. 42. expired *.

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from
‖ Supra 11. 30. Jerusalem, ‖ having fulfilled their ministry, taking with them John, who was surnamed Mark.

CHAP. XIII.

Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

A. D. 42. NOW there were in the church, which was at Antioch, prophets and teachers, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the tetrarch, and Saul.

2 And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them.

3 Then they fasting and praying, and imposing their hands upon them, sent them away.

4 So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had also John in their ministry.

6 And when they had gone through the whole Island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Bar-jesu,

7 Who was with the proconsul Sergius Paulus a prudent man. This man sending for Barnabas and Saul, desired to hear the word of God.

8 But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

9 Then Saul, who also is Paul, filled with the Holy Ghost, looking upon him,

10 Said: O thou full of all guile, and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord.

11 And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and a darkness, and going about, he sought some one to lead him by the hand.

12 Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

13 And when Paul and they who were with him had sailed from Paphos, they came to Perge in Pamphylia. But John departing * A. D. 42. from them, returned to Jerusalem.

14 But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath-day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men brethren, if you have any word of exhortation to make to the people, speak.

16 Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear:

17 The God of the people of Israel chose our fathers, and exalted the people when they were sojourners ‖ in the land of Egypt, ‖ Exod. 1. 1.

|| Exod. 13. 21. & 22. || and with a mighty arm brought them out from thence,

† Exod. 16. 3. 18 † And for the ſpace of forty years endured their manners in the deſert.

‡ Joſue 14. 2. 19 And deſtroying ſeven nations in the land of Chanaan, ‡ divided their land to them, by lot,

|| Judges 3. 9. 20 As it were after four hundred and fifty years: || and after theſe things he gave *them* judges, until Samuel the prophet.

† 1 King 8. 5. & 9. 16. & 10. 1. 21 And afterwards † they deſired a king: and God gave them Saul the ſon of Cis, a man of the tribe of Benjamin, forty years.

‡ 1 Kings 13. 14. & 16. 3. 22 ‡ And when he had removed him, he raiſed them up David to be king: to whom giving teſtimony, he ſaid: || I have found

|| Pſal. 88. 21. David the ſon of Jeſſe, a man according to my own heart, who ſhall do all my wills.

‡ Iſai. 11. 1. 23 Of this man's ſeed God ‡ according to his promiſe hath raiſed up to Iſrael a ſaviour, Jeſus.

|| Matt. 3. 1. Mark 1. 4. Luke 3. 3. 24 || John firſt preaching before his coming the baptiſm of penance to all the people of Iſrael.

|| Matt. 3. 11. Mark 1. 7. John 1. 27. 25 And when John was fulfilling his courſe, he ſaid: || I am not he, whom you think me to be: but behold he cometh after me, the ſhoes of whoſe feet I am not worthy to looſe.

26 Men brethren, ſons of the race of Abraham, and whoſoever among you fear God, to you the word of this ſalvation is ſent.

27 For they who inhabited Jeruſalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every ſabbath, judging *him* have fulfilled them,

|| Mat. 27. 20. & 23. Mark 15. 13. Luke 23. 21. & 23. John 19. 15. 28 And finding no cauſe of death in him, || they petitioned of Pilate, that they might put him to death.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a ſepulchre.

† Matt. 28. Mark 16. Luke 24. John 20. 30 † But God raiſed him up from the dead the third day: who was ſeen for many days by thoſe,

31 Who went up together with him from Galilee to Jeruſalem: who to this preſent time are witneſſes of him to the people.

32 And we declare to you that the promiſe which was made to our fathers,

33 This ſame hath God fulfilled to our children, raiſing up Jeſus again, as in the ſecond Pſalm alſo is written: Thou art my Son, this day have I begotten thee. || Pſal. 2. 7.

34 And that he raiſed him up from the dead to return now no more to corruption, he ſaid thus: † That I will give you the holy faithful things of David. † Iſai. 55. 3.

35 And therefore in another place alſo he ſaith: ‡ Thou ſhalt not ſuffer thy Holy One to ſee corruption. ‡ Pſal. 15. 10.

36 For David after he had ſerved in his generation according to the will of God, || ſlept: and was laid unto his fathers, and ſaw corruption. || 3 Kings 2. 10.

37 But he whom God hath raiſed from the dead, ſaw no corruption.

38 Be it known therefore to you, men brethren, that through him forgiveneſs of ſins is preached to you: and from all the things, from which you could not be juſtified by the law of Moſes,

39 In him every one, who believeth, is juſtified.

40 Beware therefore leſt that come upon you which is ſpoken by the prophets:

41 || Behold ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you will not believe, if any man ſhall tell it you. || Habac. 1. 5.

42 And as they went out, they deſired them that on the next ſabbath they would ſpeak theſe words to them.

43 And when the ſynagogue was broken up, many of the Jews, and of the ſtrangers who ſerved God, followed Paul and Barnabas: who ſpeaking to them, perſuaded them to continue in the grace of God.

44 But the next ſabbath-day the whole city almoſt came together to hear the word of God.

45 And when the Jews ſaw the multitudes, they were filled with envy, and contradicted thoſe things which were ſaid by Paul, blaſpheming.

46 Then Paul and Barnabas ſaid boldly: To you it behoved us to ſpeak firſt the word of God: but ſeeing you reject it, and judge yourſelves unworthy of eternal life: behold we turn to the Gentiles.

47 For ſo the Lord hath commanded us: || I have ſet thee to be the light of the Gentiles: that thou mayſt be for ſalvation unto the utmoſt part of the earth. || Iſai. 49. 6.

48 And the Gentiles hearing this, were glad, and glorified the word of the Lord: and as many as were pre-ordained to eternal life, believed.

CHAP. XIII. VER. 34. *I will give you the holy, &c.* Theſe are the words of the prophet Iſaias, c. 55. v. 3. according to the Septuagint, the ſenſe is: *I will faithfully fulfil the promiſes I made to David.*

49 And the word of the Lord was publiſhed throughout the whole country.

50 But the Jews ſtirred up religious and honourable women, and the chief men of the city, and raiſed a perſecution againſt Paul and Barnabas: and caſt them out of their territories.

51 ‖ But they ſhaking off the duſt of their feet againſt them, came to Iconium*.

‖ Matt. 10. 14. Mark 6. 11. Luke 9. 5.
* A. D. 42.

52 And the diſciples were filled with joy and with the Holy Ghoſt.

CHAP. XIV.

Paul and Barnabas preach in Iconium and Lyſtra: Paul heals a cripple: they are taken for gods. Paul is ſtoned. They preach in Derbe and Perge.

AND it came to paſs in Iconium, that they entered together into the ſynagogue of the Jews, and ſpoke ſo that a great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews, ſtirred up, and incenſed the minds of the Gentiles againſt the brethren.

3 A long time therefore they ſtayed there, acting confidently in the Lord, who gave teſtimony to the word of his grace, granting ſigns and wonders to be done by their hands.

4 And the multitude of the city was divided: and ſome indeed held with the Jews, and ſome with the apoſtles.

5 And when there was an aſſault made by the Gentiles and the Jews with their rulers, to treat them contumeliouſly, and to ſtone them:

6 * They uderſtanding *this*, fled to Lyſtra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the goſpel.

* A. D. 43.

7 Now there ſat a certain man at Lyſtra diſabled in his feet, lame from his mother's womb, who never had walked.

8 This man heard Paul ſpeaking: who looking upon him, and perceiving that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10 And when the multitudes had ſeen what Paul had done, they lifted up their voice in the Lycaonian tongue, ſaying: The gods, in the likeneſs of men, are come down to us.

11 And they called Barnabas, Jupiter: but Paul, Mercury; becauſe he was the chief ſpeaker.

12 The prieſt alſo of Jupiter, that was before the city, bringing oxen and garlands before the gate, would have offered ſacrifice with the people.

13 Which when the apoſtles Barnabas and Paul had heard, rending their clothes, they ran among the people, crying out,

14 And ſaying: O men, why do ye theſe things? We alſo are mortals, men like unto you, preaching to you to be converted from theſe vain things to the living God, ‖ who made heaven, and earth, and the ſea, and all things that are in them:

‖ Gen. 1. 1. Pſal. 145. 6. Apoc. 14. 7.

15 Who in paſt generations ſuffered all nations to walk in their own way.

16 Nevertheleſs he left not himſelf without teſtimony, doing good from heaven, giving rains, and fruitful ſeaſons, filling our hearts with food and gladneſs.

17 And ſpeaking theſe things, they ſcarce reſtrained the people from ſacrificing to them.

18 Now there came thither certain Jews from Antioch and Iconium: and having perſuaded the multitude, and having ſtoned Paul, they dragged him out of the city, thinking him to be dead.

19 But as the diſciples ſtood round about him, he roſe up and entered into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the goſpel to that city, and had taught many, they returned again to Lyſtra and to Iconium, and to Antioch:

21 Confirming the ſouls of the diſciples, and exhorting them to continue in the faith: for that through many tribulations we muſt enter into the kingdom of God.

22 And when they had ordained for them prieſts in every church, and had prayed with faſting, they commended them to the Lord, in whom they believed.

23 And paſſing through Piſidia, they came into Pamphylia.

24 And having ſpoken the word of the Lord in Perge, they went down to Attalia:

25 ‖ And thence they ſailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accompliſhed.

‖ Supra 13. 1.

26 And when they were arrived, and had aſſembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they ſtayed no little time with the diſciples.

CHAP. XV.

A diſſenſion about circumciſion. The deciſion and letter of the council of Jeruſalem.

A. D. 49 Gal. 5. 2

AND ſome coming down from Judea, taught the brethren: That unleſs you be circumciſed after the manner of Moſes, you cannot be ſaved.

2 And when Paul and Barnabas had no ſmall conteſt with them, they determined that Paul and Barnabas, and certain others of the other ſide, ſhould go up to the apoſtles and prieſts to Jeruſalem, about this queſtion.

3 They therefore being brought on their way by the church, paſſed through Phenice and Samaria, relating the converſion of the Gentiles: and they cauſed great joy to all the brethren.

4 And when they were come to Jeruſalem, they were received by the church, and by the apoſtles and ancients, declaring how great things God had done with them.

5 But there roſe up ſome of the ſect of the Phariſees that believed, ſaying: They muſt be circumciſed, and be commanded to obſerve the law of Moſes.

6 And the apoſtles and ancients came together to conſider of this matter.

7 And when there was much diſputing, Peter riſing up ſaid to them: || Men brethren, you know that in former days God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe.

|| Supra 10. 20.

8 And God who knoweth the hearts, gave them teſtimony, || giving to them the Holy Ghoſt as well as to us.

|| Supra 10. 45.

9 And made no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt you God, to put a yoke upon the necks of the diſciples, which neither our fathers nor we were able to bear?

11 But by the grace of the Lord Jeſus Chriſt we believe to be ſaved, even as they.

12 And all the multitude held their peace: and gave ear to Barnabas and Paul relating what great ſigns and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James anſwered ſaying: Men brethren, hear me.

14 Simon hath told in what manner God firſt viſited the Gentiles to take out of them a people to his name.

15 And to this agree the words of the prophets, as it is written:

16 || After theſe things I will return, and will rebuild the tabernacle of David, which is fallen down, and I will rebuild the ruins thereof, and I will ſet it up: || Amos 9. 11.

17 That the reſt of men may ſeek after the Lord, and all nations upon whom my name is invoked, ſaith the Lord who doth theſe things.

18 To the Lord is known his own work from the beginning of the world.

19 Wherefore I judge that they, who from among the Gentiles are converted to God, are not to be diſquieted.

20 But that we write to them, that they refrain themſelves from the pollutions of idols, and from fornication, and from things ſtrangled, and from blood.

21 For Moſes from ancient times hath in every city them that preach him in the ſynagogues, || where he is read every ſabbath. || Supra 13. 27.

22 Then it pleaſed the apoſtles and ancients with the whole church, to chuſe men of their own company, and to ſend them to Antioch with Paul and Barnabas: Judas who was ſurnamed Barſabas, and Silas, chief men among the brethren,

23 Writing by their hands. The apoſtles and ancients brethren to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting,

24 Foraſmuch as we have heard that ſome, who went out from us have troubled you with words, ſubverting your ſouls, to whom we gave no commands:

25 It hath ſeemed good to us aſſembled together, to chuſe out men, and ſend them to you with our dearly beloved Barnabas and Paul.

26 Men who have given their lives for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas and Silas, who themſelves alſo will by word of mouth tell you the ſame things.

28 For it hath ſeemed good to the Holy Ghoſt and to us, to lay no further burthen upon you than theſe neceſſary things:

29 That you abſtain from things ſacrificed to idols, and from blood, and from things ſtrangled, and from fornication: from which things keeping yourſelves, you ſhall do well. Fare ye well.

30 They therefore being diſmiſſed went down to Antioch: and when they had gathered together the multitude, they delivered the epiſtle.

CHAP. XV. VER. 29. *From blood, and from things ſtrangled.* The uſe of theſe things, though of their own nature indifferent, was here prohibited, to bring the *Jews* more eaſily to admit of the ſociety of the *Gentiles*; and to exerciſe the latter in obedience. But this prohibition was but temporary, and has long ſince ceaſed to oblige; more eſpecially in the weſtern churches.

31 Which when they had read, they rejoiced for the conſolation.

32 But Judas and Silas, being prophets alſo themſelves, comforted the brethren with many words, and confirmed them.

33 And having ſtayed there ſome time, they were diſmiſſed with peace by the brethren to thoſe who had ſent them.

34 But it ſeemed good to Silas to remain there: and Judas alone went back to Jeruſalem.

35 But Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

A. D. 36 And after ſome days, Paul ſaid to 1. Barnabas: Let us return and viſit the brethren in all the cities, wherein we have preached the word of the Lord, *to ſee* how they do.

37 And Barnabas had a mind to take along with him John alſo, who was ſurnamed Mark.

38 But Paul deſired that he (as having ‖ Supra 13. departed from them out of Pamphylia, ‖ and not gone with them to the work) might not be received.

39 And there was a diſſenſion, ſo that they departed one from another, and Barnabas indeed having taken with him Mark, ſailed to Cyprus.

40 But Paul chuſing Silas departed, being delivered by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the churches: commanding them to keep the precepts of the apoſtles and the ancients.

CHAP. XVI.

Paul viſits the churches. He is called to preach in Macedonia. He is ſcourged at Philippi.

A. D. 51. AND he came to Derbe and Lyſtra. And behold there was a certain diſciple there named Timothy, the ſon of a Jewiſh woman who believed, his father being a Gentile.

2 To this man the brethren who were in Lyſtra and Iconium, gave a good teſtimony.

3 Him Paul would have to go along with him: and taking him, he circumciſed him, becauſe of the Jews who were in thoſe places. For they all knew that his father was a Gentile.

4 And as they paſſed through the cities, they delivered to them the decrees for to keep, that were decreed by the apoſtles and ancients who were at Jeruſalem.

5 The churches indeed were confirmed in faith, and increaſed in number daily.

6 Now having paſſed through Phrygia, and the country of Galatia, they were forbidden by the Holy Ghoſt to preach the word of God in Aſia.

7 And when they were come into Myſia, they attempted to go into Bithynia, and the Spirit of Jeſus permitted them not.

8 And when they had paſſed through Myſia, they went down to Troas:

9 And a viſion was ſhewn to Paul in the night: A man of Macedonia ſtanding, and beſeeching him, and ſaying: Paſs over into Macedonia, and help us.

10 And as ſoon as he had ſeen the viſion, immediately we ſought to go into Macedonia, being aſſured that God had called us to preach the goſpel to them.

11 So ſailing from Troas we came with a direct courſe to Samothracia, and the day following to Neapolis:

12 And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city ſome days conferring together.

13 And upon the ſabbath-day, we went forth without the gate by a river ſide, where it ſeemed that there was prayer: and ſitting down we ſpoke to the women that were aſſembled.

14 And a certain woman named Lydia, a ſeller of purple of the city of Thyatira, one that worſhipped God, heard us, whoſe heart the Lord opened to attend to the things which were ſpoken by Paul.

15 And when ſhe was baptized, and her houſhold, ſhe beſought us ſaying: If you have judged me to be faithful to the Lord, come into my houſe and there remain. And ſhe conſtrained us.

16 And it came to paſs as we went to prayer, a certain girl, poſſeſſed with a pythonical ſpirit, met us, who brought her maſters much gain by divining.

17 This ſame following Paul and us, cried out, ſaying: Theſe men are the ſervants of the moſt high God, who ſhew you the way to ſalvation.

18 And this ſhe did many days. But Paul being grieved, turned and ſaid to the ſpirit: I command thee, in the name of Jeſus Chriſt, to go out of her. And he went out the ſame hour.

19 But her maſters ſeeing that the hope of their gain was gone, having apprehended Paul and Silas, they brought them into the market-place to the rulers.

CHAP. XVI. VER. 16. *A pythonical ſpirit.* That is, a ſpirit pretending to divine, and tell fortunes.

20 And presenting them to the magistrates, said: These men disturb our city, being Jews:

21 And preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

22 And the people ran together against them: and their garments being torn off, || the magistrates commanded them to be beaten with rods.

|| 2. Cor. 11. 25. Philip. 1. 13. 1. Thess. 2. 2.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them securely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at mid-night Paul and Silas praying, praised God: and they who were in prison heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and every one's bands were loosed.

27 And the keeper of the prison being awakened, and seeing the doors of the prison open, having drawn his sword, would have killed himself, imagining that the prisoners had fled.

28 But Paul cried with a loud voice, saying: Do thyself no harm, for we are all here.

29 Then calling for a light, he went in, and trembling fell down at the feet of Paul and Silas:

30 And bringing them out, he said: Masters, what must I do, that I may be saved?

31 And they said: Believe in the Lord Jesus: and thou shalt be saved, and thy house.

32 And they spoke the word of the Lord to him and to all that were in his house.

33 And he taking them the same hour of the night, washed their wounds: and he was baptized, and presently all his family.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his family believing God.

35 And when it was day, the magistrates sent the serjeants, saying: Dismiss those men.

36 And the keeper of the prison told these words to Paul: The magistrates have sent that you should be dismissed: now therefore depart, and go in peace.

37 But Paul said to them: After having whipped us publickly, uncondemned, men that are Romans, they sent us to prison: and now do they thrust us out privately? Not so: but let them come:

38 And they themselves send us out. And the serjeants told these words to the magistrates. And they were afraid, having heard they were Romans:

39 And coming, they intreated them: and leading them out they desired them to depart out of the city.

40 And coming out of the prison, they entered into *the house* of Lydia: and having seen the brethren, they comforted them and departed.

CHAP. XVII.

Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

AND when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. A. D. 58.

2 And Paul according to his custom went in to them: and for three sabbath-days he reasoned with them out of the Scriptures,

3 Opening and insinuating that the Christ was to suffer, and to rise again from the dead: and that this is Jesus the Christ, whom I declare to you.

4 And some of them believed, and were associated to Paul and Silas, and of those who served God, and of the Gentiles a great multitude, and noble women not a few.

5 But the Jews moved with envy, taking with them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar: and besetting Jason's house, sought to bring them out to the people.

6 And when they had not found them, they haled Jason and certain brethren to the rulers of the city, crying out: That these who disturb the city are come hither also,

7 Whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying, that there is another king, Jesus.

8 And they stirred up the people, and the rulers of the city hearing these things.

9 And having received satisfaction from Jason, and the rest, they let them go.

10 But the brethren immediately sent

CHAP. XVII. VER. 6. *City.* Urbem. In the Greek οἰκουμένην, the world.

VER. 11. *More noble.* The *Jews* of *Berea* are justly commended, for their eagerly embracing the truth, and searching the Scriptures, to find out the texts alledged by the apostle: which was a far more generous proceeding than that of their countrymen at *Thessalonica*, who persecuted the preachers of the gospel, without examining the grounds they alledged for what they taught.

away Paul and Silas by night to Berea. Who when they were come thither entered into the ſynagogue of the Jews.

11 Now theſe were more noble than thoſe of Theſſalonica, who received the word with all eagerneſs, daily ſearching the Scriptures, whether theſe things were ſo.

12 And many indeed of them believed, and of honourable women that were Gentiles, and men not a few.

13 But when the Jews in Theſſalonica had knowledge that the word of God was alſo preached by Paul at Berea, they came thither alſo, ſtirring up, and diſturbing the multitude.

14 And then the brethren immediately ſent away Paul, to go to the ſea-ſide: but Silas and Timothy remained there.

15 And they that conducted Paul, brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they ſhould come to him with all ſpeed, they departed.

A. D. 52. 16 Now whilſt Paul waited for them at Athens, his ſpirit was excited within him, ſeeing the city given up to idolatry.

17 He diſputed therefore in the ſynagogue with the Jews, and with them that ſerved God, and in the market-place, every day with thoſe that were preſent.

18 And ſome Epicurean, and Stoic philoſophers diſputed with him, and ſome ſaid: What is it that this babbler would ſay? But others: He ſeemeth to be a publiſher of new gods: becauſe he preached to them Jeſus, and the reſurrection.

19 And taking him, they brought him to the Areopagus, ſaying: May we know what this new doctrine is, which thou ſpeakeſt of?

20 For thou bringeſt certain new things to our ears: We would know therefore what theſe things mean.

21 (Now all the Athenians, and ſtrangers that were there, employed themſelves in nothing elſe but either in telling or in hearing ſomething new).

22 But Paul ſtanding in the midſt of the Areopagus, ſaid: Ye men of Athens, I perceive that you are in all things as it were too ſuperſtitious.

23 For paſſing by and ſeeing your idols, I found an altar alſo on which was written: TO THE UNKNOWN GOD. What therefore you worſhip without knowing it, this I preach to you.

‖ Gen. 1. 24 ‖ God who made the world and all things that are in it, he being the Lord of heaven and earth, dwelleth ‖ not in temples made with hands, ‖ Supra. 7. 48.

25 Nor is he ſerved by the hands of men as though he needed any thing, ſeeing it is he who giveth to all life, and breath, and all things.

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation,

27 That they ſhould ſeek God, if haply they may feel after him or find him: although he be not far from every one of us.

28 For in him we live, and we move, and we are: as ſome alſo of your own poets ſaid: For we are alſo his offspring.

29 Being therefore the offspring of God, we muſt not ſuppoſe the Divinity to be like unto gold or ſilver, or ſtone, the graving of art and device of man.

30 And God indeed having overlooked the times of this ignorance, now declareth to men, that all ſhould every where do penance,

31 Becauſe he hath appointed a day wherein he will judge the world in equity, by the man, whom he hath appointed, giving faith to all, by raiſing him up from the dead.

32 And when they had heard of the reſurrection of the dead, ſome indeed mocked: but others ſaid: We will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhered to him, and believed: among whom was alſo Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

Paul founds the church of Corinth: and preaches at Epheſus, &c. Apollo goes to Corinth.

A. D. 52. AFTER theſe things, departing from Athens, he came to Corinth.

2 And finding a certain Jew, named Aquila, a native of Pontus, who had lately come from Italy, with Priſcilla his wife (becauſe Claudius had commanded all Jews to depart from Rome) he came to them.

3 And becauſe he was of the ſame trade, he remained with them, and wrought: (now they were tent-makers by trade).

4 And he diſputed in the ſynagogue every ſabbath, interpoſing the name of the Lord Jeſus, and he perſuaded the Jews and the Greeks.

VER. 24. *Dwelleth not in temples.* God is not contained in temples; ſo as to need them for his dwelling, or any other uſes, as the heathens imagined. Yet by his omnipreſence, he is both there and every where.

5 And when Silas and Timothy were come from Macedonia, Paul was earneſt in preaching, teſtifying to the Jews that Jeſus is the Chriſt.

6 But they contradicting and blaſpheming, ſhaking his garments, he ſaid to them: Your blood be upon your own heads: I am clean: from henceforth I will go to the Gentiles.

7 And departing thence, he entered into the houſe of a certain man, named Titus Juſtus, one that worſhipped God, whoſe houſe joined to the ſynagogue.

8 And Criſpus the ruler of the ſynagogue believed in the Lord with all his houſe: and many of the Corinthians hearing believed, and were baptized.

9 And the Lord ſaid to Paul in the night by a viſion: fear not, but ſpeak, and hold not thy peace.

10 Becauſe I am with thee: and no man ſhall ſet upon thee to hurt thee: for I have much people in this city.

11 And he ſtayed there a year and ſix months, teaching the word of God among them.

12 But when Gallio was proconſul of Achaia, the Jews with one accord roſe up againſt Paul, and brought him to the judgment-ſeat,

13 Saying: That this man perſuadeth men worſhip God contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio ſaid to the Jews: If it were ſome matter of wrong, or a heinous deed, you men O Jews, it would be reaſonable I ſhould bear with you.

15 But if they be queſtions of a word and of names, and of your law, look you to it: I will not be judge of ſuch matters.

16 And he drove them from the judgment-ſeat.

17 And all laying hold on Soſthenes the ruler of the ſynagogue, ſtruck him before the judgment-ſeat: and Gallio cared for none of thoſe things.

18 But Paul when he had ſtayed yet many days, taking leave of the brethren, he ſailed from thence into * Syria, (and with him Priſcilla and Aquila,) ‖ having ſhorn his head in Cenchra: for he had a vow.

* A. D. 51.
‖ Num. 6. 18.
Infra 21. 24.

19 And he came to Epheſus, and left them there. But he himſelf entering into the ſynagogue diſputed with the Jews.

20 And when they intreated him, to make a longer ſtay, he conſented not,

21 But taking his leave, and ſaying: I will return to you again, God willing, he departed from Epheſus.

22 And going down to Ceſarea, he went up, and ſaluted the church, and ſo came down to Antioch.

23 And after he had ſpent ſome time there, he departed, paſſing in order through the country of Galatia and Phrygia, ſtrengthening all the diſciples.

24 Now a certain Jew, named Apollo, a native of Alexandria, an eloquent man, came to Epheſus, one mighty in the Scriptures.

25 This man was taught in the way of the Lord: and being fervent in ſpirit ſpoke, and taught diligently the things that are of Jeſus, knowing only the baptiſm of John.

26 This man therefore began to ſpeak boldly in the ſynagogue. Whom when Priſcilla and Aquila had heard, they took him to them, and expounded more exactly to him the way of the Lord.

27 And whereas he was deſirous to go to Achaia, the brethren exhorting, wrote to the diſciples to receive him. Who, when he was come, helped them much, who had believed.

28 For he vigorouſly convinced the Jews in publick, ſhewing by the Scriptures, Jeſus to be the Chriſt.

CHAP. XIX.

Paul eſtabliſhes the church at Epheſus. The tumult of the ſilverſmiths.

AND it came to paſs when Apollo was at Corinth, that Paul having paſſed through the upper parts, came to Epheſus, and found certain diſciples: A.D. 54

2 And he ſaid to them: Have you received the Holy Ghoſt ſince ye believed? But they ſaid to him: We have not ſo much as heard whether there be a Holy Ghoſt.

3 And he ſaid: In what then were you baptized? Who ſaid: In John's baptiſm.

4 Then Paul ſaid: ‖ John baptized the people with the baptiſm of penance, ſaying: That they ſhould believe in him who was to come after him, that is to ſay, in Jeſus.

‖ Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. Supra 1. 5 & 11. 16.

5 Having heard theſe things they were baptized in the name of the Lord Jeſus.

6 And when Paul had impoſed his hands on them, the Holy Ghoſt came upon them, and they ſpoke tongues and propheſied.

7 And all the men were about twelve.

8 And entering into the ſynagogue, he ſpoke boldly for the ſpace of three months, diſputing and perſuading concerning the kingdom of God.

9 But when ſome were hardened and believed not, but ſpoke ill of the way of the Lord before the multitude, departing from them, he ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus. * A. D. 55.

10 And this continued for two years, so that all who dwelt in Asia heard the word of the Lord, Jews and Gentiles.

11 And God wrought special miracles by the hand of Paul.

12 So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

A. D. 56. 13 Now some of the Jewish exorcists, who went about, attempted to invoke, over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth.

14 And there were certain men, seven sons of Sceva a Jew, a chief priest, who did this.

15 But an evil spirit answering, said to them: Jesus I know, and Paul I know: but who are you?

16 And the man in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and the Gentiles who dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of those who believed, came confessing and declaring their deeds.

19 And many of those who had followed curious things, brought their books together and burnt them before all: and the price of them being computed, they found the money to be fifty thousand pieces of silver.

20 So mightily increased the word of God, and was confirmed.

21 Now these things being ended, Paul purposed in the spirit as soon as he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must also see Rome.

22 And sending into Macedonia two of those that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

A. D. 57. 23 Now at that time there arose no small disturbance about the way of the Lord. *

24 For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen:

25 Whom having called together, with workmen of like occupation, he said: You men, you know that our gain is by this trade:

26 Now you see, and hear, that this Paul by persuasion hath drawn away a great multitude not only at Ephesus, but almost throughout all Asia, saying: That they are no gods which are made with hands.

27 So that not only this our craft is in danger to be vilified, but also the temple of great Diana shall be thought nothing of, yea and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28 Having heard these things they were full of anger, and cried out, saying: Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion, and they rushed with one accord into the theatre, having caught Gaius and Aristarchus men of Macedonia, companions of Paul.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre:

32 Now some cried out one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring.

36 Seeing therefore these things cannot be contradicted, you ought to be quiet, and do nothing rashly.

37 For you have brought hither these men, neither guilty of sacrilege, nor of blasphemy against your goddess.

38 But if Demetrius and the craftsman who are with him, have a cause against any man, the courts of justice are open, and there are proconsuls: let them accuse one another.

39 And if you enquire after any other matter, it may be decided in a lawful assembly.

40 For we are in danger of being charged with this day's uproar: there being no man guilty (of whom we can give an account) of this concourse. And when he had said these things, he dismissed the assembly.

CHAP. XX.

Paul passes through Macedonia and Greece: he raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

AND after the tumult ceased, Paul calling to him the disciples, and exhorting them, took his leave and set forward to go into Macedonia.

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece:

3 Where when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: * so he took a resolution to return through Macedonia.

A. D. 58.

4 And there accompanied him Sopater the son of Pyrrhus, of Berea, and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus.

5 These having gone before, waited for us at Troas.

6 But we sailed from Philippi after the days of the azymes, and came to them to Troas in five days, where we stayed seven days.

7 And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight.

8 And there were a great number of lamps in the upper chamber, where we were assembled.

9 And a certain young man named Eutychius, sitting on the window, being oppressed with a heavy sleep, as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead.

10 To whom when Paul went down and laid himself upon him: and embracing him, said: Be not troubled for his soul is in him.

11 Then going up, and breaking bread and tasting: and having talked along while to them until day-light, so he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we going aboard the ship, sailed to Assos, from whence we were to take in Paul: for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing from thence, next day we came over against Chius: and in another day we arrived at Samos: and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest he should be delayed any time in Asia. For he hastened on, if it were possible for him, to keep the day of pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the ancients of the church.

18 And when they were come to him, and were together he said to them: You know from the first day that I came into Asia, in what manner I have been with you all the time,

19 Serving the Lord with all humility, and with tears, and temptations which came upon me from the snares of the Jews:

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publickly, and from house to house,

21 Testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

22 And now behold bound in the spirit, I go to Jerusalem: not knowing the things that shall befal me there:

23 Only that the Holy Ghost in every city witnesseth to me, saying: that chains and afflictions wait for me at Jerusalem.

24 But I fear none of these things: neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word which I have received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all.

27 For I have not been wanting to declare to you all the counsel of God.

28 Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.

29 I know that after my departure ravenous wolves will enter in among you, not sparing the flock.

30 And of your own selves will rise up men

CHAP. XX. VER. 7. *And on the first day of the week.* Here St. Chrysostom, with many other interpreters of the Scripture explain, that the Christians, even at this time, must have changed the Sabbath into the first day of the week, (the Lord's day) as all christians now keep it: This change was undoubtly made by the authority of the church: Hence the exercise of the power, which Christ had had given to her: For he is Lord of the sabbath.

speaking perverse things, to draw away disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not night and day, with tears admonishing every one of you.

32 And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold or apparel, as

‖ 1 Cor. 4. 12. 2 Thess. 3. 8.

34 You yourselves know: ‖ that as for such things as were needful for me, and for them that are with me, these hands have furnished.

35 I have shewed you all things, that labouring in this manner, we must receive the weak, and remember the word of the Lord Jesus, how he said: It is more blessed to give, than to receive.

36 And when he had said these things, kneeling down he prayed with them all.

37 And there was much weeping among them all: and falling on Paul's neck they kissed him,

38 Being very much grieved for the word which he had said, that they should see his face no more. And they conducted him to the ship.

CHAP. XXI.

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

A. D. 58.

AND when it came to pass that being parted from them, we set sail, we came with a direct course to Coos, and the day following to Rhodes, and from thence Patara.

2 And having found a ship bound for Phenice, we went aboard and set to sail.

3 And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we stayed there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and kneeling down on the shore, we prayed.

6 And when we had taken leave of one another we took ship: and they returned home.

7 But we having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we stayed one day with them.

8 And the next day departing we came to Cesarea. And entering into the house of Philip the evangelist, ‖ who was one of the seven, we stayed with him.

‖ Supra 6. 5. & 8. 5.

9 And he had four daughters virgins, who did prophesy.

10 And as we stayed there for some days, there came from Judea a certain prophet named Agabus.

11 And when he was come to us, he took Paul's girdle: and binding his own feet and hands, he said: These things saith the Holy Ghost: The man whose girdle this is, thus shall the Jews bind in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 And when we had heard this, both we, and they who were of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15 And after those days, being prepared we went up to Jerusalem.

16 And there went also with us some of the disciples from Cesarea, bringing with them one Manason a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us to James, and all the ancients were assembled.

19 And when he had saluted them, he related particularly what things God had wrought among the Gentiles by his ministry.

20 But they hearing *it*, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews who have believed: and they are all zealous for the law.

21 Now they have heard of thee that thou teachest those Jews, who are among the Gentiles, to forsake Moses: saying, that they ought not to circumcise their children, nor to walk according to the custom.

22 What is it therefore? the multitude must indeed come together: for they will hear that thou art come.

CHAP. XXI. VER. 8. *The evangelist.* That is, the preacher of the gospel: the same that before converted the Samaritans, and baptized the eunuch, *chap.* viii. being one of the seven first deacons.

23 Do therefore this that we say to thee: We have four men, who have a vow upon them.

24 Having taken these with thee, purify thyself with them: and bestow on them, ‖ that they may shave their heads: and all will know that the things which they have heard of thee, are false: but that thou thyself also walkest keeping the law.

‖ Num. 6. 13. Supra 18. 18.

25 As for those of the Gentiles who have believed, ‖ we have written, decreeing that they should refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

‖ Supra 15. 20. & 29.

26 Then Paul having taken to him the men, the next day being purified with them entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But while the seven days were drawing to an end, those Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out:

28 Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

29 For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.

30 And the whole city was in an uproar: and there was a concourse of people. And having seized on Paul, they drew him out of the temple: and immediately the doors were shut.

31 And as they were seeking to kill him, it was told the tribune of the band: That all Jerusalem was in confusion.

32 Who forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

33 Then the tribune coming near took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried out one thing, some another among the multitude. And when he could not know the certainty because of the tumult, he commanded him to be brought into the castle.

35 And when he was come to the stairs, it happened that he was borne up by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after, crying out: Away with him.

37 And as Paul was about to be brought into the castle, he said to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

38 Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers? * A.D. 55.

39 But Paul said to him: I am indeed a Jew, a man of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, permit me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke to them in the Hebrew tongue, saying:

CHAP. XXII.

Paul declares to the people the history of his conversion. He escapes scourging by claiming the privilege of a Roman.

MEN, brethren and fathers, hear ye the account which I now give you. A.D. 58.

2 And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.

3 And he saith: I am a man who am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:

4 ‖ And I persecuted this way unto death, binding and delivering into prisons both men and women. ‖ Supra 8. 3.

5 As the high priest doth bear me witness, and all the ancients: ‖ from whom also taking letters, I went to the brethen at Damascus, to bring them bound from thence to Jerusalem, that they might be punished. ‖ Supra 9. 2.

6 And it came to pass, as I was going and drawing near to Damascus at mid-day, that suddenly there shone from heaven a great light round about me:

7 And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

VER. 24. *Keeping the law.* The law, though now no longer obligatory, was for a time observed by the Christian Jews: to bury, as it were, the synagogue with honour.

9 And they that were with me, ſaw indeed the light, but they heard not the voice of him that ſpoke with me.

10 And I ſaid: What ſhall I do, Lord? And the Lord ſaid to me: Ariſe, and go into Damaſcus: and there it ſhall be told thee of all things that thou muſt do.

11 And whereas I did not ſee for the brightneſs of that light, being led by the hand by my companions, I came to Damaſcus.

12 And one Ananias, a man according to the law, having a good character from all the Jews dwelling there,

13 Coming to me, and ſtanding by me, ſaid to me: Brother Saul, receive thy ſight. And I the ſame hour looked upon him.

14 And he ſaid: The God of our fathers hath pre-ordained thee that thou ſhouldſt know his will, and ſee the juſt One, and ſhouldſt hear the voice from his mouth.

15 For thou ſhalt be his witneſs to all men, of thoſe things which thou haſt ſeen and heard.

16 And now why delayeſt thou? Riſe up, and be baptized, and waſh away thy ſins, calling upon his name.

17 And it came to paſs when I was come
* A. D. 37. again to Jeruſalem, * and was praying in the temple, that I was in a trance,

18 And ſaw him ſaying unto me: Make haſte, and go quickly out of Jeruſalem: becauſe they will not receive thy teſtimony concerning me.

‖ Supra 8. 3. 19 And I ſaid: Lord, they know ‖ that I caſt into priſon, and beat in every ſynagogue, them that believed in thee.

‖ Supra 7. 57. 20 And when the blood of Stephen thy witneſs was ſhed, ‖ I ſtood by and conſented, and kept the garments of them who killed him.

21 And he ſaid to me: Go, for unto the nations afar off will I ſend thee.

22 And they heard him until this word, and then lifted up their voice, ſaying: Away with ſuch a one from the earth: for it is not fit that he ſhould live.

23 And as they cried out and threw off their garments, and caſt duſt into the air.

* i. e. Lyſias. 24 The tribune * commanded him to be brought into the caſtle, and to be ſcourged, and to be tortured: that he might know for what cauſe they cried out thus againſt him.

25 And when they had bound him with thongs, Paul ſaith to the centurion ſtanding by him: Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 Which having heard, the centurion went to the tribune, and told him, ſaying: What art thou about to do? For this man is a Roman citizen.

27 Then the tribune came, and ſaid to him: Tell me, if thou art a Roman? But he ſaid: Yes.

28 And the tribune anſwered: I obtained the being free of this city with a great ſum. And Paul ſaid: But I was born ſo.

29 Immediately therefore they that were about to torture him, departed from him. The tribune alſo was afraid after he underſtood that he was a Roman citizen, and becauſe he had bound him.

30 But on the next day, being deſirous to know more diligently, for what cauſe he was accuſed by the Jews, he looſed him, and commanded the prieſts to come together and all the council: and bringing forth Paul, he ſet him before them.

CHAP. XXIII.

Paul ſtands before the council: the Jews conſpire his death. He is ſent away to Ceſarea.

AND Paul looking upon the council ſaid: Men brethren, I have converſed with an entire good conſcience before God until this preſent day. A. D. 58.

2 And the high prieſt Ananias commanded them who ſtood by him, to ſtrike him on the mouth.

3 Then Paul ſaid to him: God ſhall ſtrike thee, thou whited wall. For ſitteſt thou there to judge me according to the law, and contrary to the law commandeſt me to be ſtruck?

4 And they that ſtood by ſaid: Doſt thou revile the high-prieſt of God?

5 And Paul ſaid: I knew not, brethren: that he is the high prieſt. For it is written: ‖ Thou ſhalt not ſpeak evil of the prince of thy people. ‖ Exod. 22. 28.

6 And Paul knowing that the one part were Sadducees, and the other Phariſees, cried out in the council: Men brethren, ‖ I am a Phariſee, the ſon of Phariſees: concerning the hope and reſurrection of the dead I am called in queſtion. ‖ Philip. 3. 5.

7 And when he had ſaid this, there aroſe a diſſenſion between the Phariſees and the Sadducees: and the multitude was divided.

8 ‖ For the Sadducees ſay that there is no reſurrection, nor angel, nor ſpirit: but the Phariſees confeſs both. ‖ Matt. 22. 23.

9 Now a great clamour was raiſed. And

CHAP. XXII. VER. 9. *Heard not the voice.* That is, they diſtinguiſhed not the words: though they heard the voice. *Acts* ix. 7.

VER. 14. *Juſt one.* Our Saviour, who appeared to St. Paul, *Acts* ix. 17.

some of the Pharisees rising up, contended saying: We find no evil in this man: what if a spirit hath spoken to him, or an angel?

10 And when there arose a great dissension, the tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord standing by him, said: Be constant: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, some of the Jews assembled together, and bound themselves with a curse, saying: that they would neither eat, nor drink, till they had killed Paul.

13 And they were more than forty men that had made this conspiracy.

14 And they came to the chief priests and the ancients, and said: We have bound ourselves under a curse that we will eat nothing, till we kill Paul.

15 Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain concerning him. And we, before he come near, are ready to kill him.

16 And when Paul's sister's son had heard of their lying in wait, he came, and entered into the castle, and told Paul.

17 Then Paul calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him.

18 So he took him, and brought him to the tribune, and said: Paul the prisoner desired me to bring this young man to thee, who hath something to say to thee.

19 And the tribune taking him by the hand, went aside with him privately and asked him: What is it that thou hast to tell me?

20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to enquire something more certain concerning him:

21 But do not thou give credit to them: for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink till they kill him: and they are now ready waiting for thy promise.

22 The tribune therefore dismissed the young man, charging him to tell no man that he had made known these things to him.

23 Then having called two centurions, he said to them: Make ready two hundred soldiers that they may go as far as Cesarea, and seventy horsemen, and two hundred spear-men from the third hour of the night:

24 And provide beasts, that they may set Paul on, and bring him safe to Felix the governor.

25 (For he feared lest the Jews might take him away by force and kill him, and he should afterwards be slandered as if he was to receive money).

26 *And* he wrote a letter after this manner: Claudius Lysias to the most excellent governor Felix, greeting.

27 This man having being seized by the Jews, and ready to be killed by them, I rescued coming in with an army, having understood that he is a Roman:

28 And being desirous to know the cause which they objected to him, I brought him forth into their council.

29 Whom I found to be accused of questions concerning their law: but to have nothing laid to his charge worthy of death or of bands.

30 And when it was told me that they had prepared an ambush for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day leaving the horsemen to go with him, they returned to the castle.

33 Who when they were come to Cesarea, and had delivered the letter to the governor, presented Paul also before him.

34 And when he had read it, and had asked of what province he was: and understood that he was of Cilicia:

35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

Paul defends his innocence before Felix the governor. He preaches the faith to him.

AND after five days the high priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.

2 And Paul being cited, Tertullus began to accuse *him*, saying: Whereas through thee we live in much peace, and many things are rectified by thy foresight:

3 We accept it always and in all places, most excellent Felix, with all thankfulness.

4 But that I be no farther tedious to thee,

I beſeech thee of thy clemency to hear us in a few words.

5 We have found this a peſtilent man, and raiſing ſeditions among all the Jews throughout the whole world, and author of the ſedition of the ſect of the Nazarenes:

6 Who alſo attempted to profane the temple: whom we apprehended and would have judged according to our law.

7 But Lyſias the tribune, coming upon us, took him away with great violence out of our hands,

8 Commanding his accuſers to come to thee: from whom, thou being judge, mayſt know all theſe things, of which we accuſe him.

9 And the Jews alſo aſſented, and ſaid that theſe things were ſo.

10 Then Paul anſwered, (the governor making a ſign to him to ſpeak:) Knowing that for many years thou haſt been judge over this nation, I will with good courage anſwer for myſelf.

11 For thou mayſt underſtand, that there are yet but twelve days, ſince I went up to adore in Jeruſalem:

12 And neither in the temple did they find me diſputing with any man, or cauſing any concourſe of the people, neither in the ſynagogues.

13 Nor in the city: neither can they prove to thee the things of which they now accuſe me.

14 But this I confeſs to thee, that according to the ſect, which they call a hereſy, ſo do I ſerve the Father, and my God, believing all things which are written in the law and the prophets:

15 Having hope in God, which theſe alſo themſelves look for, that there ſhall be a reſurrection of the juſt and unjuſt.

16 In this I myſelf, alſo ſtudy to have always a conſcience without offence towards God, and towards men.

17 Now after many years I came to bring alms to my nation, and offerings, and vows.

‖ Supra 21. 26. 18 ‖ In which they found me purified in the temple: not with a crowd nor with a tumult:

19 But certain Jews of Aſia, who ought to be preſent before thee, and to accuſe, if they had any thing againſt me:

20 Or let theſe men themſelves ſay, if they found in me any iniquity, when ſtanding before the council.

21 Except it be for this one voice only, that I cried out ſtanding among them: Supra 23. ‖ That concerning the reſurrection of the dead am I judged this day by you.

22 And Felix put them off, knowing moſt certainly of this way, ſaying: When Lyſias the tribune ſhall come down I will hear you.

23 And he commanded a centurion to keep him, and to let him be eaſy, and that he ſhould not hinder any of his friends to miniſter to him.

24 And after ſome days Felix coming with Druſilla his wife, who was a Jeweſs, called for Paul, and heard from him the faith, which is in Chriſt Jeſus.

25 And as he treated of juſtice, and chaſtity, and of the judgment to come, Felix being terrified, anſwered: For this time, go thy way: but at a convenient time I will ſend for thee.

26 Hoping alſo withal, that money would be given him by Paul: for which account he alſo frequently ſent for him, and ſpoke with him.

27 But when two years were ended, Felix had for ſucceſſor Portius Feſtus. And being willing to gratify the Jews, he left Paul a priſoner. A. D. 60.

CHAP. XXV.

Paul appeals to Cæſar. King Agrippa deſires to hear him.

NOW when Feſtus was come into the province, after three days he went up to Jeruſalem from Ceſarea. A. D. 60

2 And the chief prieſts, and principal men of the Jews went to him againſt Paul: and they beſought him,

3 Requeſting favour againſt him, that he would command him to be brought to Jeruſalem, laying wait to kill him in the way.

4 But Feſtus anſwered: That Paul was to be kept in Ceſarea: and that he himſelf ſhould go very ſhortly thither.

5 Let them therefore, ſaith he, among you that are able, going down with *me*, accuſe him, if there be any crime in the man.

6 And having ſtayed among them no more than eight or ten days, he went down to Ceſarea, and the next day he ſat in the judgment-ſeat: and commanded Paul to be brought.

7 And when he was brought, the Jews that were come down from Jeruſalem ſtood about him, objecting many and grievous accuſations which they could not prove:

8 Paul making anſwer: That neither againſt the law of the Jews nor againſt the temple, nor againſt Cæſar have I offended in any thing.

9 But Feſtus being willing to gratify the Jews anſwered Paul, and ſaid: Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then Paul said: I stand at Cæsar's tribunal where I ought to be judged: To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing that deserveth death, I refuse not to die: but if there be nothing of these things whereof they accuse me, no man can deliver me to them. I appeal to Cæsar.

12 Then Festus having conferred with the council, answered: Hast thou appealed to Cæsar? To Cæsar shalt thou go.

13 And after some days king Agrippa and Bernice came down to Cesarea to salute Festus.

14 And as they stayed there many days, Festus told the king concerning Paul, saying: There is a certain man left prisoner by Felix,

15 Concerning whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came to me, demanding condemnation against him.

16 To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and that he have liberty of making his defence, to clear himself of the things laid to his charge.

17 When therefore they were come hither, without any delay, on the day following, I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought in no cause wherein I could suspect any evil:

19 But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20 And as I was in doubt of this manner of question, I asked him whether he would go to Jerusalem, and there be judged of these things.

21 But Paul appealing to be reserved to the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 Then Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and princial men of the city, Festus commanding it, Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews made their request to me at Jerusalem, petitioning and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But he himself appealing to Augustus, I have determined to send him.

26 Concerning whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you and especially before thee, O king Agrippa, that examination being made, I may have something to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not to signify the things laid to his charge.

CHAP. XXVI.

Paul gives an account to Agrippa of his life, conversion, and calling.

THEN Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer. A. D. 60.

2 I think myself happy, O king Agrippa, that I am to answer for myself this day before thee concerning all the things, of which I am accused by the Jews.

3 Especially as thou knowest all, both customs and questions, which are among the Jews: wherefore I beseech thee to hear me patiently.

4 And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know?

5 Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

6 And now I stand under judgment for the hope of the promise which God made to our fathers:

7 Unto which our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 And I myself was indeed persuaded that I ought to do many things in opposition to the name of Jesus of Nazareth.

10 || Which also I did at Jerusalem, and many of the saints I shut up in prisons, having received authority from the chief priests: and when they were put to death, I brought the sentence. || Supra 8. 3.

11 And I punished them often in every synagogue, and compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

12 || Whereupon when I was going to Damascus with authority and permission of the chief priests. || Supra 9. 2.

13 At mid-day O king, I ſaw in the way a light from heaven above the brightneſs of the ſun, ſhining about me and thoſe that were in company with me.

14 And when we were all fallen down to the ground, I heard a voice ſpeaking to me in the Hebrew tongue: Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the goad.

15 And I ſaid: Who art thou Lord? And the Lord anſwered: I am Jeſus whom thou perſecuteſt.

16 But riſe up and ſtand upon thy feet: for to this end have I appeared to thee, that I may make thee a miniſter and a witneſs of thoſe things which thou haſt ſeen, and of thoſe things for which I will appear to thee,

17 Delivering thee from the people, and from the nations unto which now I ſend thee,

18 To open their eyes, that they may be converted from darkneſs to light, and from the power of ſatan to God, that they may receive forgiveneſs of ſins, and a lot among the ſaints by the faith that is in me.

19 Whereupon, O king Agrippa, I was not incredulous to the heavenly viſion:

‖ Supra 9. 20 ‖ But preached firſt to them that are at Damaſcus, and at Jeruſalem, and throughout out all the country of Judea, and to the Gentiles, that they ſhould do penance, and turn to God, doing works worthy of penance.

‖ Supra 21. 31. 21 For this cauſe the Jews, when I was in the temple, ‖ having apprehended me, attempted to kill me.

22 But being aided by the help of God, I continue to this day, witneſſing both to ſmall and great, ſaying no other thing than thoſe which the prophets and Moſes did ſay ſhould come to paſs:

23 That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light to the people, and to the Gentiles.

24 Now as he was ſpeaking theſe things and giving an account, Feſtus ſaid with a loud voice: Paul, thou art beſide thyſelf: much learning doth make thee mad.

25 And Paul ſaid: I am not mad, moſt excellent Feſtus, but I ſpeak words of truth and ſobriety.

26 For the king knoweth of theſe things, to whom alſo I ſpeak with confidence: for I am perſuaded that none of theſe things are hidden from him. For neither were any of theſe things done in a corner.

27 Believeſt thou the prophets, O king Agrippa? I know that thou believeſt.

28 Then Agrippa ſaid to Paul: In a little thou perſuadeſt me to become a Chriſtian.

29 And Paul ſaid: I would to God, that both in little and in much, not only thou, but alſo all that hear me this day, ſhould become ſuch as I alſo am, except theſe chains.

30 And the king roſe up, and the governor, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they conferred with one another, ſaying: This man hath done nothing that deſerveth death or chains.

32 And Agrippa ſaid to Feſtus: This man might have been ſet at liberty, if he had not appealed to Cæſar.

CHAP. XXVII.

Paul is ſhipped for Rome. His voyage and ſhipwreck.

AND when it was determined that he ſhould ſail into Italy, and that Paul with the other priſoners ſhould be delivered to a centurion named Julius, of the band Auguſta, A. D. 60.

‖ 2 Cor. 11. 25. 2 ‖ Going on board a ſhip of Adrumetum, we weighed anchor, being about to ſail by the coaſt of Aſia, Ariſtarchus the Macedonian of Theſſalonica continuing with us.

3 And the next day we came to Sidon. And Julius treating Paul courteouſly, permitted him to go to his friends, and to take care of himſelf.

4 And when we had launched from thence we ſailed under Cyprus: becauſe the winds were contrary.

5 And having ſailed over the ſea of Cilicia and Pamphilia, we came to Lyſtra which is in Lycia:

6 And there the centurion finding a ſhip of Alexandria ſailing for Italy, he put us aboard her.

7 And when for many days we had ſailed ſlowly, and were ſcarce come over-againſt Gnidus, the wind not permitting us, we ſailed near Crete by Salmone:

8 And with much difficulty ſailing by it, we came to a certain place which is called Goodhavens, near to which was the city of Thalaſſa.

9 And when much time was ſpent, and when ſailing now was dangerous, becauſe the faſt was now paſt, Paul comforted them,

10 Saying to them: Ye men, I ſee that the voyage begins to be with danger and much damage, not only of the lading and ſhip, but alſo of our lives.

11 But the centurion believed the pilot and the maſter of the ſhip, more than thoſe thngs which were ſaid by Paul.

12 And whereas it was not a commodious haven to winter in, the greateſt part gave counſel to ſail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete looking towards the ſouth-weſt and north-weſt.

13 And the ſouth wind blowing gently, thinking that they had obtained their purpoſe, when they had looſed from Aſſon, they ſailed cloſe by Crete.

14 But not long after there aroſe againſt her a tempeſtuous wind called Euro-aquilo.

15 And when the ſhip was carried away and could not bear againſt the wind, giving up the ſhip to the winds, we were driven.

16 And running under a certain iſland that is called Cauda, we had much work to come by the boat.

17 Which being taken up, they uſed helps, under-girding the ſhip, and fearing leſt they ſhould fall into the quick-ſands, they let down the ſail-yard, and ſo were driven.

18 And we being mightily toſſed with the tempeſt, the next day they threw over board.

19 And the third day they caſt out with their own hands the tackling of the ſhip.

20 And neither ſun nor ſtars appearing for many days, and no ſmall ſtorm threatening, all hopes of our ſafety were now loſt.

21 And after they had faſted a long time, Paul ſtanding in the midſt of them, ſaid: You ſhould indeed, O ye men, have hearkened to me, and not have put off from Crete, and to have ſuffered this harm and loſs.

22 And now I exhort you to be of good cheer. For there ſhall be no loſs of any man's life among you, but only of the ſhip.

23 For an angel of God, whoſe I am, and whom I ſerve, ſtood by me this night,

24 Saying: Fear not Paul, thou muſt be brought before Cæſar: and behold God hath given thee all them that ſail with thee.

25 Wherefore, Sirs, be of good cheer: for I believe God, that it ſhall ſo be, as it hath been told me.

26 But we muſt come into a certain iſland.

27 Now after the fourteenth night was come, as we were ſailing in the Adria about midnight, the ſhip-men deemed that they diſcovered ſome country.

28 And they ſounded, and found twenty fathoms: and going on a little farther they found fifteen fathoms.

29 Then fearing leſt we ſhould fall upon rough places, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 But as the ſhip-men ſought to fly out of the ſhip having let down the boat into the ſea, under pretence as though they would have caſt anchors out of the fore-ſhip,

31 Paul ſaid to the centurion and to the ſoldiers: Unleſs theſe ſtay in the ſhip, you cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat, and let her fall off.

33 And when it began to be light, Paul beſought them all to take food, ſaying: This day is the fourteenth day that you have waited and continued faſting, taking nothing.

34 Wherefore I pray you to take ſome food for your health's ſake: for there ſhall not a hair of the head of any of you periſh.

35 And when he had ſaid theſe things, taking bread, he gave thanks to God in the preſence of them all: and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they alſo took food.

37 And we were in all in the ſhip, two hundred and ſeventy ſix ſouls.

38 And when they had eaten enough, they lightened the ſhip, caſting out the wheat into the ſea.

39 And when it was day, they knew not the land: but they diſcovered a certain creek with a ſhore, into which they thought, if they could to thruſt in the ſhip.

40 And when they had weighed the anchors, they committed themſelves to the ſea, looſing alſo the rudderbands: and hoiſting up the main-ſail to the wind, they made towards the ſhore.

41 And when we had fallen into a place where two ſeas met, they run the ſhip aground: and the fore-part indeed ſticking faſt, remained unmoveable: but the hinder-part was broken with the violence of the ſea.

42 And the ſoldiers counſel was to kill the priſoners: leſt any of them, ſwimming out, ſhould eſcape.

43 But the centurion willing to ſave Paul, forbade it to be done: and he commanded them who could ſwim, to caſt themſelves firſt out, and ſave themſelves and get to land:

44 And the reſt, ſome they carried on planks, and ſome on thoſe things that belonged to the ſhip. And ſo it came to paſs, that every ſoul got ſafe to land.

CHAP. XXVIII.

Paul, after three months ſtay in Malta continues his voyage, and arrives at Rome. His conference there with the Jews.

AND when we had eſcaped, then we knew that the iſland was called

Melita. But the barbarians ſhewed us no ſmall courteſy.

2 For having kindled a fire they refreſhed us all, becauſe of the rain falling and of the cold.

3 And when Paul had gathered together a bundle of ſticks, and had laid them on the fire, a viper coming out of the heat, faſtened on his hand.

4 And when the barbarians ſaw the beaſt hanging on his hand, they ſaid one to another: Undoubtedly this man is a murderer. who though he hath eſcaped the ſea, yet vengeance ſuffereth him not to live.

5 And he indeed ſhaking off the beaſt into the fire, ſuffered no harm.

6 But they ſuppoſed that he would begin to ſwell up, and that he would ſuddenly fall down and die. And they waiting for it a long time, and ſeeing that no harm was done to him, changing their minds, they ſaid he was a god.

7 Now in thoſe places were poſſeſſions of the chief man of the iſland named Publius, who received us, and for three days entertained us courteouſly.

8 And it happened that the father of Publius lay ſick of a fever, and of a bloody flux. To whom Paul entered in: and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had diſeaſes in the iſland came, and were healed:

10 Who alſo honoured us with many honours, and when we were to ſet ſail, they laded us with ſuch things as were neceſſary.

A. D. 61. 11 And after three months, we ſailed in a ſhip of Alexandria, that had wintered in the iſland, whoſe ſign was the Caſtors.

12 And when we were come to Syracuſa, we ſtayed there three days.

13 From thence coaſting we came to Rhegium: and after one day the ſouth wind blowing, we came the ſecond day to Puteoli;

14 Where meeting with brethren, we were invited to ſtay with them ſeven days: and ſo we went for Rome.

15 And from thence when the brethren had heard of us, they came to meet us as far as Appii forum and the Three taverns: whom when Paul ſaw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was permitted to dwell by himſelf with a ſoldier to guard him.

17 And after the third day he called together the chief of the Jews. And when they were aſſembled, he ſaid to them: Men brethren, I having done nothing againſt the people, or the cuſtom of our fathers, was delivered up a priſoner from Jeruſalem into the hands of the Romans:

18 Who when they had examined me, would have let me go, for that there was no cauſe of death in me:

19 But the Jews oppoſing it; I was forced to appeal to Cæſar, not that I had any thing to accuſe my nation of.

20 For this cauſe therefore I deſired to ſee you and to ſpeak to you. Becauſe that for the hope of Iſrael, I am bound with this chain.

21 But they ſaid to him: We neither received letters concerning thee out of Judea, neither did any of the brethren that came hither, relate or ſpeak any evil of thee.

22 But we deſire to hear from thee what thou thinkeſt: for as concerning this ſect, we know that it is every where contradicted.

23 And when they had appointed him a day, there came very many to him to his lodgings; to whom he expounded, teſtifying the kingdom of God, and perſuading them concerning Jeſus, out of the law of Moſes and the prophets, from morning till evening.

24 And ſome believed the things that were ſaid: and ſome believed not.

25 And when they agreed not among themſelves, they departed, Paul ſaying this one word: Well did the Holy Ghoſt ſpeak to our fathers by Iſaias the prophet,

26 Saying: ‖ Go to this people, and ſay to them: With the ear you ſhall hear, and ſhall not underſtand: and ſeeing you ſhall ſee, and ſhall not perceive. ‖ Iſai. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

27 For the heart of this people is grown groſs, and with their ears have they heard heavily, and their eyes they have ſhut: leſt perhaps they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.

28 Be it known therefore to you that this ſalvation of God is ſent to the Gentiles, and they will hear it.

29 And when he had ſaid theſe words, the Jews went out from him, having a great debate among themſelves.

30 And he remained two whole years * in his own hired lodging: and he received all that came in to him, * Until A. D. 63.

31 Preaching the kingdom of God, and teaching the things which concern the Lord Jeſus Chriſt with all confidence, without prohibition.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE ROMANS.

ST. PAUL wrote this Epiſtle at Corinth, when he was preparing to go to Jeruſalem with the charitable contributions collected in Achaia and Macedonia for the relief of the Chriſtians in Judea; which was about twenty-four years after our Lord's Aſcenſion. It was written in Greek, but at the ſame time tranſlated into Latin for the benefit of thoſe who did not underſtand that language. And though it is not the firſt of his Epiſtles in the order of time, yet it is firſt placed on account of the ſublimity of the matter contained in it, of the pre-eminence of the place to which it was ſent, and in veneration of the Church.

CHAP. I.

He commends the faith of the Romans, whom he longs to ſee. The philoſophy of the heathens, being void of faith and humility, betrayed them into ſhameful ſins.

PAUL a ſervant of Jeſus Chriſt, called *to be* an apoſtle, ſeparated unto the goſpel of God,

2 Which he had promiſed before by his prophets in the holy Scriptures.

3 Concerning his Son, who was made to him of the ſeed of David according to the fleſh,

4 Who was predeſtinated the Son of God in power according to the ſpirit of ſanctification, by the reſurrection of our Lord Jeſus Chriſt from the dead:

5 By whom we have received grace and apoſtleſhip for obedience to the faith in all nations for his name,

6 Among whom are you alſo the called of Jeſus Chriſt:

7 To all that are at Rome the beloved of God, called *to be* ſaints. Grace to you and peace from God our Father, and from the Lord Jeſus Chriſt.

8 Firſt I give thanks to my God through Jeſus Chriſt for you all, becauſe your faith is ſpoken of in the whole world.

9 For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make a commemoration of you

10 Always in my prayers: beſeeching, that by any means I may at length have a proſperous journey by the will of God in coming to you.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual grace to ſtrengthen you:

12 That is to ſay, that I may be comforted together in you, by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren: that I have often purpoſed to come to you, (and have been hindered hitherto) that I might have ſome fruit among you alſo, even as among other nations.

14 To the Greeks and to the Barbarians,

CHAP. I. VER. 4. *Predeſtinated*, &c. Chriſt as man, was predeſtinated to be the Son of God: and declared to be ſo (as the apoſtle here ſignifies) *firſt* by *power*, that is, by his working ſtupendous miracles; *ſecondly*, by the *ſpirit of ſanctification*, that is, by his infinite ſanctity; *thirdly*, by his *reſurrection*, or raiſing himſelf from the dead.

to the wiſe and to the unwiſe, I am a debtor:

15 So (as much as is in me) I am ready to preach the goſpel to you alſo that are at Rome.

16 For I am not aſhamed of the goſpel. For it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and to the Greek.

17 For the juſtice of God is revealed therein from faith to faith: as it is written: ‖ The juſt man liveth by faith.

‖ Habac. 2. 4. Gal. 3. 11. Hebr. 10. 38.

18 For the wrath of God is revealed from heaven, againſt all impiety and injuſtice of thoſe men that detain the truth of God in injuſtice.

19 Becauſe that which is known of God is manifeſt in them. For God hath manifeſted it to them.

20 For the inviſible things of him, from the creation of the world, are clearly ſeen, being underſtood by the things that are made: his eternal power alſo and divinity: ſo that they are inexcuſable.

‖ Epheſ. 4. 17.

21 ‖ Becauſe that, when they had known God, they have not glorified him as God, nor gave thanks: but became vain in their thoughts, and their fooliſh heart was darkened:

22 For profeſſing themſelves to be wiſe, they became fools.

‖ Pſal. 105. 20. Jerem. 11. 10.

23 ‖ And they changed the glory of the incorruptible God, into the likeneſs of the image of a corruptible man, and of birds, and of four-footed beaſts, and of creeping things.

24 Wherefore God gave them up to the deſires of their heart, ‡ to uncleanneſs: to diſhonour their own bodies among themſelves:

‡ Gal. 5. 19. Epheſ. 4. 19. & 5. 3. Col. 3. 5. 1 Theſ. 2. 3. & 4. 7.

25 Who changed the truth of God into a lye: and worſhipped and ſerved the creature rather than the Creator, who is bleſſed for ever. Amen.

26 For this cauſe God delivered them up to ſhameful affections. For their women have changed the natural uſe into that uſe which is againſt nature.

27 And in like manner the men alſo, leaving the natural uſe of the women, have burned in their luſts one towards another, men with men doing that which is filthy, and receiving in themſelves the recompence which was due to their error.

28 And as they liked not to have God in their knowledge; God delivered them up to a reprobate ſenſe, to do thoſe things which are not convenient,

29 Being filled with all iniquity, malice, fornication, covetouſneſs, wickedneſs, full of envy, murder, contention, deceit, malignity, whiſperers,

30 Detracters, hateful to God, contumelious, proud, haughty, inventors of evil things, diſobedient to parents,

31 Fooliſh, diſſolute, without affection, without fidelity, without mercy.

32 Who, having known the juſtice of God, did not underſtand that they, who do ſuch things, are worthy of death: and not only they who do them, but they alſo who conſent to them that do them.

CHAP. II.

The Jews are cenſured, who make their boaſt of the law, and keep it not. He declares who are the true Jews.

WHEREFORE thou art inexcuſable O man, whoſoever thou art that judgeſt. ‖ For wherein thou judgeſt another, thou condemneſt thyſelf: for thou doſt the ſame things which thou judgeſt. ‖ Matt. 7. 2.

2 For we know that the judgment of God is according to truth againſt them that do ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them who do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and patience, and long-ſuffering? ‖ knoweſt thou not that the benignity of God leadeth thee to penance? ‖ Wiſd. 9. 24. 2 Pet. 3. 2.

5 But according to thy hardneſs, and impenitent heart, thou treaſureſt up to thyſelf wrath, againſt the day of wrath, and revelation of the juſt judgment of God,

6 ‖ Who will render to every man according to his works: ‖ Matt. 16. 27.

7 To them indeed, who, according to patience in good work, ſeek glory and honour and incorruption, life everlaſting:

8 But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Greek:

10 But glory and honour and peace to every one that worketh good, to the Jew firſt, and alſo to the Greek.

11 ‖ For there is no reſpect of perſons with God. ‖ Deut. 10. 17. 2 Par. 19. 7. Job. 34. 19. Wiſd. 4. 8. Eccli. 15. 35. Acts 10. 34. Epheſ. 6. 9. Coloſ. 3. 25. 1 Pet. 1. 17.

12 For whoſoever have ſinned without

VER. 26. *God delivered them up.* Not by being author of their ſins, but by withdrawing his grace, and ſo permitting them, in puniſhment of their pride, to fall into thoſe ſhameful ſins.

the law, ſhall periſh without the law: and whoſoever have ſinned under the law, ſhall be judged by the law.

‡ Matt. 7. 21. James 1. 22. 13 ‡ For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified.

14 For when the Gentiles, who have not the law, do by nature thoſe things that are of the law, theſe having not the law, are a law to themſelves:

15 Who ſhew the work of the law written in their hearts, their conſcience bearing witneſs to them, and their thoughts within themſelves accuſing them, or elſe defending them.

16 In the day when God ſhall judge the ſecrets of men, by Jeſus Chriſt, according to my goſpel.

¶ Apoc. 11. 9. 17 || But if thou art called a Jew, and reſteſt in the law and makeſt thy boaſt of God,

‡ Phil. 1. 10. 18 And knoweſt his will, ‡ and approveſt the things that are more profitable, being inſtructed by the law,

19 Art confident that thou thyſelf art a guide of the blind, a light of them that are in darkneſs,

20 An inſtructer of the fooliſh, a teacher of infants, having the form of knowledge and of truth in the law.

21 Thou therefore that teacheſt another, teacheſt not thyſelf: thou that preacheſt that men ſhould not ſteal, ſtealeſt:

22 Thou that ſayeſt, men ſhould not commit adultery, committeſt adultery: thou that abhorreſt idols, committeſt ſacrilege:

23 Thou that makeſt thy boaſt of the law, by the tranſgreſſion of the law diſhonoureſt God.

¶ Iſai. 52. 5. Ezech. 36. 20. 24 || (For the name of God through you is blaſphemed among the Gentiles, as it is written).

25 Circumciſion profiteth indeed if thou keep the law: but if thou be a tranſgreſſor of the law, thy circumciſion is made uncircumciſion.

26 If then the uncircumciſed keep the ordinances of the law: ſhall not his uncircumciſion be reputed for circumciſion?

|| Matt. 12. 42. 27 || And ſhall not that which by nature is uncircumciſion, if it fulfil the law, judge thee, who by the letter and circumciſion art a tranſgreſſor of the law?

|| Iſai. 48. 28 || For it is not he is a Jew, who is ſo outwardly: nor is that circumciſion which is outwardly in the fleſh:

29 But he is a Jew that is one inwardly: and the circumciſion *is that* of the heart, in the ſpirit, not in the letter: whoſe praiſe is not of men, but of God.

CHAP. III.

The advantages of the Jews. All men are ſinners, and none can be juſtified by the works of the law: but only by the grace of Chriſt.

WHAT advantage then hath the Jew, or what is the profit of circumciſion?

2 Much every way. Firſt indeed, || becauſe the words of God were committed to them. || Infra 9. 4.

3 For what if ſome of them have not believed? ‡ ſhall their unbelief make the faith of God without effect? God forbid. ‡ 2 Tim. 2. 13.

4 || But God is true: and every man a liar, as it is written: ‡ That thou mayeſt be juſtified in thy words, and mayſt overcome when thou art judged. || John. 3. 33. Pſal. 115. 11. ‡ Pſal. 50. 6.

5 But if our injuſtice commend the juſtice of God, what ſhall we ſay? Is God unjuſt, who executeth wrath?

6 (I ſpeak according to man). God forbid: otherwiſe how ſhall God judge this world?

7 For if the truth of God hath more abounded through my lye, unto his glory: why am I alſo yet judged as a ſinner?

8 And not *rather* (as we are ſlandered, and as ſome affirm that we ſay) let us do evil, that there may come good: whoſe damnation is juſt.

9 What then? Do we excel them? By no means. || For we have charged both Jews, and Greeks, that they are all under ſin: || Gal. 3. 22. Supra 1. 17. Infra 11. 9.

10 As it is written: ‡ There is not any man juſt: ‡ Pſal. 13. 3.

11 There is none that underſtandeth, there is none that ſeeketh after God.

12 All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not ſo much as one.

|| Pſal. 5. 11. James 3. 8. 13 || Their throat is an open ſepulchre, with their tongues they have dealt deceitfully: ‡ The venom of aſps is under their lips: ‡ Pſal. 139. 4.

|| Pſal. 9. 7. 14 || Whoſe mouth is full of curſing and bitterneſs:

‡ Iſai. 59. 7. Prov. 1. 16. 15 ‡ Their feet are ſwift to ſhed blood:

16 Deſtruction and miſery are in their ways:

17 And the way of peace they have not known:

VER. 4. *God* only *is* eſſentially *true*. All men in their own capacity are liable to lies and errors: nevertheleſs God, who is the *truth*, will make good his promiſe of keeping his church in all *truth*. See St. *John*. xvi. 13.

CHAP. III. VER. 10. *There is not any man juſt*, viz. by virtue either of the law of nature, or of the law of *Moſes*; but only by faith and grace.

‡ Pſal 35. 2. 18 ‡ There is no fear of God before their eyes.

‖ Gal. 2. 16. 19 ‖ Now we know that what things ſoever the law ſpeaketh, it ſpeaketh to them that are in the law: that every mouth may be ſtopped, and all the world may be made ſubject to God:

20 Becauſe by the works of the law no fleſh ſhall be juſtified in his ſight. For by the law is the knowledge of ſin.

21 But now without the law the juſtice of God is made manifeſt: being witneſſed by the law and the prophets.

22 Even the juſtice of God by faith of Jeſus Chriſt, unto all and upon all them that believe in him: for there is no diſtinction:

23 For all have ſinned, and do need the glory of God.

24 Being juſtified gratis by his grace, through the redemption that is in Chriſt Jeſus,

25 Whom God had ſet forth to be a propitiation through faith in his blood, to the ſhewing of his juſtice, for the remiſſion of paſt ſins,

26 Through the forbearance of God, for the ſhewing of his juſtice in this time: that he himſelf may be juſt, and the juſtifier of him who is of the faith of Jeſus Chriſt.

27 Where is then thy boaſting? It is excluded. By what law? Of works? No: but by the law of faith.

28 For we account a man to be juſtified by faith without the works of the law.

29 Is he the God of the Jews only? Is he not alſo of the Gentiles? Yes, of the Gentiles alſo.

30 For it is one God who juſtifieth circumciſion by faith, and uncircumciſion through faith.

31 Do we then deſtroy the law through faith? God forbid: but we eſtabliſh the law.

CHAP. IV.

Abraham was not juſtified by works done, as of himſelf: but by grace, and by faith: and that before he was circumciſed. Gentiles by faith are his children.

WHAT ſhall we ſay then that Abraham hath found, who is our father according to the fleſh?

2 For if Abraham were juſtified by works, he hath glory, but not in the ſight of God.

‖ Gen. 15. 6. Gal. 3. 6. James 2. 23. Mac. 11. 32. 3 For what ſaith the Scripture? ‖ Abraham believed God, and it was reputed to him unto juſtice.

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believed in him who juſtifieth the impious, his faith is reputed to juſtice according to the purpoſe of the grace of God.

6 As David alſo termeth the bleſſedneſs of a man, to whom God reputeth juſtice without works:

‖ Pſal. 31. 1. 7 Bleſſed are they, whoſe ‖ iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed is the man to whom the Lord hath not imputed ſin.

9 This bleſſedneſs then doth it abide in the circumciſion only, or in the uncircumciſion alſo,? For we ſay that faith was reputed to Abraham unto juſtice.

VER. 28. *By faith*, &c. The faith, to which the apoſtle here attributes man's juſtification, is not a preſumptuous *aſſurance* of our being juſtified; but a firm and lively *belief* of all that God has revealed or promiſed; *Heb.* xi. *A faith working through charity* in Jeſus Chriſt, *Gal.* v. 16. In ſhort, *a faith* which takes in hope, love, repentance, and the uſe of the Sacraments. And *the works* which he here excludes, are only the *works of the law*; that is, ſuch as are done by the law of nature, or that of *Moſes*, antecedent to the faith of Chriſt: but by no means ſuch as follow faith and proceed from it.

CHAP. IV. VER. 2. *By works.* Done by his own ſtrength, without the grace of God, and faith in him.

Ibid. *Not in the ſight of God.* Whatever glory or applauſe ſuch works might procure from men; they would be of no value in the ſight of God.

VER. 3. *Reputed*, &c. By God, who *reputeth* nothing otherwiſe than it is. However, we may gather from this word, that when we are juſtified, our juſtification proceedeth from God's free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abſtracting from God's grace.

VER. 4. *To him that worketh*, viz. As of his own fund, or by his own ſtrength. Such a man, ſays the apoſtle, challenges his reward as a *debt*, due to his own performances; whereas he who *worketh not*, that is, who preſumeth not upon any works done by his own ſtrength; but ſeeketh juſtice through faith and grace, is freely juſtified by God's grace.

VER. 7. *Bleſſed are they, whoſe iniquities are forgiven, and whoſe ſins are covered.* That is, bleſſed are thoſe who by doing penance have obtained pardon and remiſſion of their ſins, and alſo are *covered*; that is, newly cloathed with the habit of grace, and veſted with the ſtole of charity.

VER. 8. *Bleſſed is the man to whom the Lord hath not imputed ſin.* That is, bleſſed is the man, who hath retained his baptiſmal innocence, that no grievous ſin can be imputed to him. And likewiſe, bleſſed is the man, who after falling into ſin, hath done penance and leads a virtuous life by frequenting the ſacraments neceſſary for obtaining the grace to prevent a relapſe, that ſin is no more imputed to him.

VER. 9. *In the circumciſion*, &c. That is, is it only for the Jews that are circumciſed? No, ſays the apoſtle, but alſo for the uncircumciſed Gentiles; who by faith and grace may come to juſtice; as Abraham did before he was circumciſed.

10 How then was it reputed? *When he was* in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

‖ Gen. 17. 10. & 11.

11 ‖ And he received the sign of circumcision, a seal of the justice of the faith, which is in uncircumcision: that he might be the father of all the believers uncircumcised, that to them also it may be reputed to justice:

12 And might be the father of circumcision, not to them only that are of the circumcision, but to them also who follow the steps of the faith, that our father Abraham had, being as yet uncircumcised.

‖ Gal. 3. 18. Hebr. 11. 9.

13 ‖ For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world, but through the justice of faith.

14 For if they who are of the law, be heirs: faith is made void, the promise is made of no effect.

15 For the law worketh wrath. For where there is no law: there is no transgression.

16 Therefore is it of faith, that according to grace the promise might be firm to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

‖ Gen. 17. 4.

17 (As it is written, ‖ I have made thee a father of many nations) before God, whom he believed, who quickeneth the dead, and calleth those things that are not, as those that are.

18 Who against hope believed in hope, that he might be made the father of many nations, according to that which was said to him: ‖ So shall thy seed be.

‖ Gen. 15. 5.

19 And he was not weak in faith: neither did he consider his own body now dead, whereas he was almost a hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:

21 Most fully knowing that whatsoever he has promised, he is able also to perform.

22 And therefore it was reputed to him unto justice:

23 Now it is not written only for him, that it was reputed to him unto justice:

24 But for us also, to whom it shall be reputed, if we believe in him, ‖ that raised up Jesus Christ our Lord from the dead,

‖ 2 Pet. 1. 21.

25 ‖ Who was delivered up for our sins, and rose again for our justification.

‖ Isai. 53. 6. 1 Pet. 1. 3.

CHAP. V.

The grounds we have for hope in Christ. Sin and death came by Adam: grace and life by Christ.

THEREFORE being justified by faith, let us have peace with God through our Lord Jesus Christ:

2 ‖ By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

‖ Ephes. 2. 18.

3 And not only so, but we glory also in tribulations, ‖ knowing that tribulation worketh patience:

‖ James 1. 3.

4 And patience trial, and trial hope,

5 ‖ And hope confoundeth not: because the charity of God is poured out into our hearts, by the Holy Ghost who is given to us.

‖ Psal. 22. 6.

6 For why did Christ, when as yet we were weak, according to the time, ‖ die for the ungodly?

‖ Hebr. 9. 14.

7 For scarce for a just man will one die: yet perhaps for a good man some one would venture to die.

1 Pet. 3 18.

8 But God commendeth his charity towards us: because when as yet we were sinners, according to the time,

9 Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life.

11 And not only so: but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned.

13 For until the law sin was in the world: but sin was not imputed, when the law was not.

VER. 14. *Be heirs.* That is, if *they alone*, who follow the ceremonies of the *law*, *be heirs* of the blessings promised to Abraham; then that *faith* which was so much praised in him, will be found to be of little value. And the very promise will be made void, by which he was promised to be the father, not of the Jews only, but of all nations of believers.

VER. 15. *The law worketh wrath.* The law, abstracting from faith and grace, worketh wrath occasionally, by being an occasion of many transgressions, which provoke God's wrath.

CHAP. V. VER. 12. *By one man.* Adam, from whom we all contracted original sin.

VER. 13. *Not imputed.* That is, men knew not, or made no account of sin; neither was it *imputed* to them, in the manner it was afterwards, when they transgressed the known written law of God.

14 But death reigned from Adam unto Moſes, even over them that had not ſinned after the ſimilitude of the tranſgreſſion of Adam, who is a figure of him that was to come.

15 But not as the offence, ſo alſo is the gift: for if by the offence of one many have died: much more the grace of God and the gift in the grace of one man Jeſus Chriſt, hath abounded unto many.

16 And not as *it was* by one ſin, ſo alſo *is* the gift: for the judgment indeed was by one unto condemnation: but the grace is of many offences, unto juſtification.

17 For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of juſtice, ſhall reign in life through one Jeſus Chriſt.

18 Therefore as by the offence of one, unto all men to condemnation: ſo alſo by the juſtice of one, unto all men unto juſtification of life.

‖ Philip ii. 8. & 9.

19 ‖ For as by the diſobedience of one man, many were made ſinners: ſo alſo by the obedience of one, many ſhall be made juſt.

20 Now the law entered in, that ſin might abound. But where ſin abounded, grace hath abounded more.

21 That as ſin hath reigned unto death: ſo alſo grace might reign by juſtice unto everlaſting life, through Jeſus Chriſt our Lord.

CHAP. VI.

The Chriſtian muſt die to ſin, and live to God.

WHAT ſhall we ſay then? ſhall we continue in ſin that grace may abound?

2 God forbid. For how ſhall we that are dead to ſin, ‖ live any longer therein?

‖ 2 Pet. 2. 22.

3 Know you not that all we, who are baptized in Chriſt Jeſus, are baptized in his death?

‖ Gal. 3. 27. Coloſſ. 2. 12.

4 ‖ For we are buried together with him by baptiſm unto death: that as Chriſt is riſen from the dead by the glory of the Father, ‡ ſo we alſo may walk in newneſs of life.

‡ Epheſ. 4. 13. Heb. 12. 1. 1 Pet. 2. 1. & 4. 2.

5 For if we have been planted together in the likeneſs of his death, in like manner we ſhall be of his reſurrection.

6 Knowing this, that our old man is crucified with him, that the body of ſin may be deſtroyed, and that we may ſerve ſin no longer.

7 For he that is dead, is juſtified from ſin.

8 Now if he be dead with Chriſt, we believe that we ſhall live alſo together with Chriſt:

9 Knowing that Chriſt riſing again from the dead, dieth now no more, death ſhall no more have dominion over him.

10 For in that he died to ſin, he died once: but in that he liveth, he liveth unto God.

11 So do you alſo reckon yourſelves to be dead indeed to ſin, but alive to God in Chriſt Jeſus our Lord.

12 Let not ſin therefore reign in your mortal body, ſo as to obey the luſts thereof.

13 ‖ Neither yield ye your members as inſtruments of iniquity unto ſin: but preſent yourſelves to God as thoſe that are alive from the dead: and your members as inſtruments of juſtice unto God.

‖ Coloſſ. 3. 5.

14 For ſin ſhall not have dominion over you: for you are not under the law, but under grace.

15 What then? Shall we ſin, becauſe we are not under the law, but under grace? God forbid.

16 ‖ Know you not, that to whom you yield yourſelves ſervants to obey, his ſervants you are whom you obey, whether it be of ſin, unto death, or of obedience, unto juſtice.

‖ John 8. 34. 2 Pet. 2. 19.

17 But thanks be to God, that you were the ſervants of ſin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then made free from ſin, you are become the ſervants of juſtice.

19 I ſpeak a human thing, becauſe of the infirmity of your fleſh: for as you have yielded your members to ſerve uncleanneſs and iniquity unto iniquity; ſo now yield your members to ſerve juſtice, unto ſanctification.

20 For when you were the ſervants of ſin, you were free from juſtice.

21 What fruit therefore had you then in thoſe things, of which you are now aſhamed? For the end of them is death.

22 But now being made free from ſin, and become ſervants to God, you have your fruit unto ſanctification, and the end everlaſting life.

VER. 20. *That ſin might abound.* Not as if the law were given on purpoſe for ſin to abound: but that it ſo happened through man's perverſity, taking occaſion of ſinning more, from the prohibition of ſin.

CHAP. VI. VER. 6. *Old man—body of ſin.* Our corrupt ſtate, ſubject to ſin and concupiſence, coming to us from Adam, is called our *old man*, as our ſtate, reformed in and by Chriſt, is called the *new man*. And the vices and ſins, which then ruled in us, are named *the body of ſin*.

23 For the wages of ſin, is death. But the grace of God, everlaſting life, in Chriſt Jeſus our Lord.

CHAP. VII.

We are releaſed by Chriſt from the law, and from the guilt of ſin: though the inclination to it ſtill tempt us.

KNOW you not, brethren, (for I ſpeak to them that know the law) how the law hath dominion over a man, as long as it liveth?

‖ 1 Cor. 7. 39. 2 ‖ For the woman that hath a huſband, whilſt her huſband liveth, is bound to the law: but if her huſband be dead, ſhe is looſed from the law of her huſband.

3 Wherefore, whilſt her huſband liveth, ſhe ſhall be called an adultereſs if ſhe be with another man: but if her huſband be dead, ſhe is free from the law of her huſband: ſo that ſhe is not an adultereſs if ſhe be with another man.

4 Therefore, my brethren, you alſo are become dead to the law by the body of Chriſt: that you may belong to another, who is riſen again from the dead, that we may bring forth fruit to God.

5 For when we were in the fleſh, the paſſions of ſins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are looſed from the law of death, wherein we were detained, ſo that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter.

7 What ſhall we ſay then? Is the law ſin? God forbid. But I did not know ſin, but by the law: for I had not known concupiſcence, if the law had not ſaid: ‖ Thou ſhalt not covet.

‖ Exod. 20. 17. Deut. 5 21.

8 But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead.

9 And I lived ſome time without the law. But when the commandment came, ſin revived.

10 And I died: and the commandment, that was ordained to life, the ſame was found to be unto death to me.

11 For ſin, taking occaſion by the commandment, ſeduced me, and by it killed *me*.

12 ‖ Wherefore the law indeed is holy, and the commandment holy, and juſt, and good. ‖ 1 Tim. 1. 8.

13 Was that then which is good, made death to me? God forbid. But ſin, that it may appear ſin, by that which is good, wrought death in me: that ſin by the commandment might become ſinful above meaſure.

14 For we know that the law is ſpiritual, but I am carnal, ſold under ſin.

15 For that which I work, I underſtand not. For I do not that good which I will, but the evil which I hate, that I do.

16 If then I do that which I will not, I conſent to the law, that it is good,

17 Now then it is no more I that do it: but ſin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to ſay, in my fleſh, that which is good. For to will good, is preſent with me, but to accompliſh that which is good, I find not.

19 For the good which I will, I do not: but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but ſin that dwelleth in me.

21 I find then a law, that when I have a will to do good evil is preſent with me:

22 For I am delighted with the law of God, ‖ according to the inward man: ‖ 1 Pet. 3. 4.

23 But I ſee another law in my members, fighting againſt the law of my mind, and captivating me in the law of ſin, that is in my members.

24 Unhappy man that I am: who ſhall deliver me from the body of this death?

25 The grace of God by Jeſus Chriſt our Lord. Therefore I myſelf, with the mind, ſerve the law of God: but, with the fleſh, the law of ſin.

CHAP. VII. VER. 1. *As long as it liveth*; or, as long as he liveth.

VER. 8. *Sin taking occaſion.* Sin, or concupiſcence, which is called *ſin*, becauſe it is from ſin, and leads to ſin, which was aſleep before, was weakened by the prohibition: the law not being the cauſe thereof, nor properly *giving occaſion* to it: but *occaſion being taken* by our corrupt nature to reſiſt the commandment laid upon us.

VER. 13. *That it may appear ſin*, or *that ſin may appear*, viz. to be the monſter it is, which is even capable to take occaſion from that which is good, to work death.

VER. 15. *I do not that good which I will*, &c. The apoſtle here deſcribes the diſorderly motions of paſſion and concupiſcence: which oftentimes in us get the ſtart of reaſon: and by means of which even good men ſuffer in the inferior appetite what their will abhors: and are much hindered in the accompliſhment of the deſires of their ſpirit and mind. But theſe evil motions (though they are called the *law of ſin*, becauſe they come from original ſin, and violently tempt and incline to ſin) as long as the will does not conſent to them, are not ſins, becauſe they are not voluntary.

CHAP. VIII.

There is no condemnation to them that being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope, and love of God.

THERE is therefore now no condemnation to them who are in Christ Jesus, who walk not according to the flesh.

2 For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death.

3 ‖ For what the law could not do, in that it was weak through the flesh: God sending his own Son, in the likeness of sinful flesh, even of sin, condemned sin in the flesh,

‖ Acts 15. 10. Hebr. 9. 15.

4 That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5 For they who are according to the flesh, relish the things that are of the flesh: but they who are according to the spirit, mind the things which are of the spirit.

6 For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is an enemy to God: For it is not subject to the law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ; he is none of his.

10 And if Christ be in you: the body indeed is dead because of sin, but the spirit liveth because of justification.

‖ Acts 3. 15. & 4. 18. & 5. 30. & 13. 38. Supra 4. 24. 1 Cor. 6. 14.

11 ‖ And if the Spirit of him, who raised up Jesus from the dead, dwell in you: he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are of the sons of God.

15 ‖ For you have not received the spirit of bondage again in fear: but you have received the spirit of ‡ adoption of sons, whereby we cry: Abba, (Father).

‖ 2 Tim. 1. 7. ‡ Gal 4. 5.

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also: heirs indeed of God, and joint heirs with Christ: yet so if we suffer with him, that we may be also glorified with him.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him, that made it subject in hope:

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and is in labour even till now.

23 And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope: For what a man seeth, why doth he hope for?

25 But if we hope for that which we see not: we wait for it with patience.

26 Likewise the spirit also helpeth our infirmity: for, we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the Spirit desireth: because he asketh for the saints according to God.

28 And we know that to them that love God, all things work together unto good to such as according to *his* purpose are called *to be* saints.

CHAP. VIII. VER. 16. *The Spirit himself*, &c. By the inward motions of divine love, and the peace of conscience, which the children of God experience, they have a kind of testimony of God's favour; by which they are much strengthened in their hope of their justification and salvation: but yet not so as to pretend to an absolute assurance: which is not usually granted in this mortal life: during which we are taught to *work out our salvation with fear and trembling*, Phil. ii. 12. And *that he who thinketh himself to stand, must take heed lest he fall*, 1 *Cor.* x. 12. See also *Rom.* xi. 20. 21. 22.

VER. 19. *The expectation of the creature*, &c. He speaks of the corporeal creation, made for the use and service of man; and, by occasion of his sin, made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects: so that by a figure of speech it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall raise the bodies and unite them to their souls never more to separate, and to be in everlasting happiness in heaven.

VER. 26. *Asketh for us.* The Spirit is said to ask, and desire for the saints, and to pray in us; inasmuch as he inspireth prayer, and teacheth us to pray.

29 For whom he foreknew, he alſo predeſtinated to be made conformable to the image of his Son: that he might be the firſt-born amongſt many brethren.

30 And whom he predeſtinated: them he alſo called: and whom he called: them he alſo juſtified, and whom he juſtified: them he alſo glorified.

31 What ſhall we then ſay to theſe things? If God be for us, who is againſt us?

‖ Gen. 22. 12. 32 ‖ He that ſpared not even his own Son, but delivered him up for us all, how hath he not alſo, with him, given us all things?

33 Who ſhall lay any thing to the charge of the elect of God? God who juſtifieth.

34 Who is he that ſhall condemn? Chriſt Jeſus who died, yea who roſe alſo again, who is at the right hand of God, who alſo maketh interceſſion for us.

35 Who then ſhall ſeparate us from the love of Chriſt? ſhall tribulation? or diſtreſs? or famine? or nakedneſs? or danger? or perſecution? or the ſword?

‖ Pſal. 43. 23. 36 (As it is written: ‖ For thy ſake we are put to death, all the day long: we are accounted as ſheep for the ſlaughter).

37 But in all theſe things we overcome, becauſe of him that hath loved us.

38 For I am ſure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor might,

39 Nor height, or depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

CHAP. IX.

The apoſtle's concern for the Jews. God's election is free, and not confined to their nation.

I Speak the truth in Chriſt, I lye not, my conſcience bearing me witneſs in the Holy Ghoſt:

2 That I have great ſadneſs, and continual ſorrow in my heart.

‖ Acts 9. 2. 1 Cor. 15. 9. 3 ‖ For I wiſhed myſelf to be an anathema from Chriſt, for my brethren, who are my kinſmen according to the fleſh,

4 Who are Iſraelites, to whom belongeth the adoption of children, and the glory, and the covenant, and the giving of the law, and the ſervice *of God*, and the promiſes:

5 Whoſe are the fathers, and of whom is Chriſt according to the fleſh, who is over all things, God bleſſed for ever Amen.

6 Not as though the word of God hath failed. For, all are not Iſraelites that are of Iſrael:

‖ Gen. 21. 12. 7 Neither are all they, who are the ſeed of Abraham, children: ‖ but in Iſaac ſhall thy ſeed be called:

8 That is to ſay, not they who are the children of the fleſh, are the children of God: but they, ‖ that are the children of the promiſe, are counted for the ſeed. ‖ Gal. 4. 28.

‖ Gen. 18. 10. 9 For this is the word of the promiſe: ‖ According to this time will I come: and Sara ſhall have a ſon.

‖ Gen. 25. 24. 10 And not only ſhe: ‖ but when Rebecca alſo had conceived at once, by Iſaac our father.

11 For when the *children* were not yet born, nor had done any good or evil (that the purpoſe of God according to election might ſtand).

12 Not of works, but of him that called, it was ſaid to her:

‖ Gen. 25. 23. Mal. 1. 2. 13 ‖ The elder ſhall ſerve the younger, as it is written: Jacob I have loved, but Eſau I have hated.

14 What ſhall we ſay then? Is there injuſtice with God? God forbid.

‖ Exod. 33. 19. 15 For he ſaith to Moſes: ‖ I will have mercy on whom I will have mercy: and I will ſhew mercy to whom I will ſhew mercy.

VER. 29. *He alſo predeſtinated*, &c. That is, God hath preordained that all his elect ſhould be conformable to the image of his Son. We muſt not here offer to dive into the ſecrets of God's eternal election: only firmly believe that all our *good*, in time, and eternity, flows *originally* from God's free goodneſs; and all our *evil* from man's free will.

VER. 38. *I am ſure*. That is, *I am perſuaded*: as it is in the Greek, πεπεισμαι.

CHAP. IX. VER. 3. *Anathema*; a curſe. The apoſtle's concern and love for his countrymen the Jews was ſo great that he was willing to ſuffer even an *anathema*, or curſe, for their ſake; or any evil that could come upon him, without his offending God.

VER. 6. *All are not Iſraelites*, &c. Not all, who are the carnal ſeed of *Iſrael*, are true *Iſraelites* in God's account: who, as by his free grace he heretofore preferred Iſaac before Iſmael, and Jacob before Eſau, ſo he could, and did by the like free grace, election and mercy, raiſe up ſpiritual children by faith to Abraham and Iſrael, from among the Gentiles, and prefer them before the carnal Jews.

VER. 11. *Not yet born*, &c. By this example of theſe twins, and the preference of the younger to the elder, the drift of the apoſtle is, to ſhew that God, in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For as, antecedently to his grace, he ſees no merits in any, but finds all involved in ſin, in the common maſs of condemnation; and all children of wrath; there is no one whom he might not juſtly leave in that maſs; ſo that whomſoever he delivers from it, he delivers in his mercy: and whomſoever he leaves in it, he leaves in his juſtice. As when, of two equally criminal, the king is pleaſed out of pure mercy to pardon one, whilſt he ſuffers juſtice to take place in the execution of the other.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith to Pharao: ‖ To this purpose have I raised thee up, that I may shew my power in thee: and that my name may be declared throughout all the earth. ‖ Exod. 9. 16.

18 Therefore he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say therefore to me: Why doth he then find fault? For who resisteth his will?

20 O man, who art thou that replyest against God? ‖ Shall the thing formed say to him that formed it: Why hast thou made me thus? ‖ Wisd. 15. 7. Isai. 45. 9. Jerem. 18. 6.

21 Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 And if God willing to shew his wrath, and to make his power known endured with much patience vessels of wrath, fitted to destruction,

23 That he might shew the riches of his glory upon the vessels of mercy, which he hath prepared unto glory.

24 *Even* us, whom also he hath called, not of the Jews only, but also of the Gentiles,

25 As he saith in Osee: ‖ I will call them my people, that were not my people: and her beloved, that was not beloved: and her, that had not obtained mercy, one that hath obtained mercy. ‖ Osee. 2. 24. 1 Pet. 2. 10.

26 ‖ And it shall be, in the place where it was said to them: you are not my people: there they shall be called the children of the living God. ‖ Osee. 1. 10.

27 And Isaias crieth out concerning Israel: ‖ If the number of the children of Israel be as the sand of the sea, a remnant shall be saved. ‖ Isai. 10. 22.

28 For he shall finish his word, and cut it short in justice: because a short word shall the Lord make upon the earth.

29 And as Isaias foretold: ‖ unless the Lord of sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha. ‖ Isai. 1. 9.

30 What then shall we say? That the Gentiles, who sought not after justice, have attained to justice: even the justice that is of faith.

31 But Israel, in pursuing the law of justice, is not come to the law of justice.

32 Why so? because they sought it not of faith, but as it were of works: for they stumbled at the stumbling-stone;

33 As it is written: ‖ Behold I lay in Sion a stumbling-stone and a rock of scandal: and whosoever believeth in him, shall not be confounded. ‖ Isai. 8. 14. & 28. 16. 1 Pet. 2. 7.

CHAP. X.

The end of the law is faith in Christ: which the Jews refusing to submit to, cannot be justified.

BRETHREN, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a zeal of God, but not according to knowledge.

3 For they not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that, the justice which is of the law, ‖ the man that shall do it, shall live by it. ‖ Lev. 18. 5. Ezech. 20. 11.

6 But the justice which is of faith, speaketh thus: † Say not in thy heart: Who shall ascend into heaven? that is, to bring Christ down: † Deut. 30. 12.

7 Or who shall descend into the deep? that is, to bring up Christ again from the dead.

8 But what saith the Scripture? ‖ The word is near thee, even in thy mouth, and in thy ‖ Deut. 30. 14.

VER. 16. *Not of him that willeth*, &c. That is, by any power or strength of his own, abstracting from the grace of God,

VER. 17. *To this purpose*, &c. Not that God made him on purpose that he should sin, and so be damned: but foreseeing his obstinacy in sin, and the abuse of his own free-will, he *raised him* up to be a mighty king, to make a more remarkable example of him: and that his power might be better known: and his justice, in punishing him, published throughout the earth.

VER. 18. *He hardeneth*. Not by being the cause, or author of his sin, but by witholding his grace, and so leaving him in his sin, in punishment of his past demerits.

VER. 21. *The potter*. This similitude is used, only to shew that we are not to dispute with our Maker: nor to reason with him why he does not give as much grace to one, as to another: for since the whole lump of our clay is vitiated by sin, it is owing to his goodness and mercy, that he makes out of it so many vessels of honour; and it is no more than just that others, in punishment of their unrepented-of sins, should be given up to be vessels of dishonour.

VER. 27. *A remnant*. That is, a small number only of the *children of Israel* shall be converted and saved. How perversely is this text quoted for the salvation of men of all religions, when it speaks only of the converts of the children of Israel.

CHAP. X. VER. 3. *The justice of God*. That is, the justice which God giveth us through Christ; as on the other hand the Jews *own justice* is, that which they pretended to by their own strength, or by the observance of the law without faith in Christ.

heart: this is the word of faith, which we preach:

9 That if thou confeſs with thy mouth the Lord Jeſus, and believe in thy heart that God hath raiſed him up from the dead, thou ſhalt be ſaved.

10 For, with the heart, we believe unto juſtice: but, with the mouth, confeſſion is made unto ſalvation.

|| Iſai. 28. 16. 11 For the Scripture ſaith; || Whoſoever believeth in him, ſhall not be confounded.

12 For there is no diſtinction of the Jew and the Greek? for the ſame is Lord over all, rich to all that call upon him.

|| Joel. 2. 32. Acts 2. 21. 13 || For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him, in whom they have not believed? Or how ſhall they believe him, of whom they have not heard? And how ſhall they hear, without a preacher?

15 And how can they preach unleſs they be ſent? as it is written: || How beautiful are the feet of them that preach the goſpel of peace, of them that bring glad tidings of good things?

|| Iſai. 52. 7. Nahum 1. 15.

16 But all do not obey the goſpel. For Iſaias ſaith: ‡ Lord, who hath believed our report?

‡ Iſai. 53. 1. John. 12. 38.

17 Faith then cometh by hearing: and hearing by the word of Chriſt.

|| Pſal. 18. 5. 18 But I ſay: Have they not heard? || Yes verily their ſound went over all the earth, and their words unto the ends of the whole world.

19 But I ſay: Hath not Iſrael known? Firſt Moſes ſaith: || I will provoke you to jealouſy by that which is not a nation: by a fooliſh nation I will anger you.

|| Deut. 32. 21.

|| Iſai. 65. 1. 20 But Iſaias is bold, and ſaith: || I was found by them that did not ſeek me: I appeared openly to them that aſked not after me.

|| Iſai. 65. 2. 21 But to Iſrael he ſaith: || All the day long have I ſpread forth my hands to a people, that believeth not, and contradicteth me.

CHAP. XI.

God hath not caſt off all Iſrael. The Gentiles muſt not be proud; but ſtand in faith, and fear.

I Say then: Hath God caſt away his people? God forbid. For I alſo am an Iſraelite of the ſeed of Abraham, of the tribe of Benjamin.

2 God hath not caſt away his people, which he foreknew. Know you not what the Scripture ſaith of Elias; how he calleth on God againſt Iſrael?

3 || Lord, they have ſlain thy prophets, and have dug down thy altars: and I am left alone, and they ſeek my life.

|| 3 Kings. 19. 10.

4 But what ſaith the divine anſwer to him? || I have reſerved to myſelf ſeven thouſand men, who have not bowed their knees to Baal.

|| 3 Kings. 19. 18.

5 Even ſo then at this preſent time alſo, there is a remnant ſaved according to the election of grace.

6 And if by grace, it is not now by works: otherwiſe grace is no more grace.

7 What then? that which Iſrael ſought, he hath not obtained: but the election hath obtained it, and the reſt have been blinded.

8 As it is written: || God hath given them the ſpirit of inſenſibility: eyes that they ſhould not ſee, and ears that they ſhould not hear, until this preſent day.

|| Iſai. 6. 9. & 10. 29. 10. Matt. 13. 14. John 12. 40. Acts 28. 26.

9 And David ſaith: ‡ Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence to them.

‡ Pſal. 68. 23.

10 Let their eyes be darkened, that they may not ſee: and bow down their back always.

11 I ſay then, have they ſo ſtumbled, that they ſhould fall? God forbid. But by their offence, ſalvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminiſhing of them, the riches of the Gentiles: how much more the fulneſs of them.

VER. 9. *Thou ſhalt be ſaved.* To confeſs the Lord Jeſus, and to call upon the name of the Lord, (v. 13.) is not barely the profeſſing a belief in the perſon of Chriſt: but moreover implies a belief of his whole doctrine, and an obedience to his law; without which the calling him Lord will ſave no man. St. *Matt.* vii. 21.

VER. 15. *Unleſs they be ſent.* Here is an evident proof againſt all new teachers, who have all uſurped to themſelves the miniſtry without any lawful miſſion, derived by ſucceſſion from the apoſtles, to whom Chriſt ſaid, *John* xx. 21. *As my Father hath ſent me, I alſo ſend you.*

CHAP. XI. VER. 4. *Seven thouſand, &c.* This is very ill alledged by ſome againſt the perpetual viſibility of the church of Chriſt: the more becauſe however the number of the faithful might be abridged by the perſecution of Jezabel in the kingdom of the ten tribes; the church was at the ſame time in a moſt flouriſhing condition (under *Aſa* and *Joſaphat*) in the Kingdom of Judah.

VER. 6. *It is not now by works, &c.* If ſalvation were to come by *works*, done by nature, without faith and grace, ſalvation would not be a grace or favour, but a debt; but ſuch *dead* works are indeed of no value in the ſight of God towards ſalvation. It is not the ſame with regard to *works done with, and by* God's grace; for to ſuch works as theſe he has promiſed eternal ſalvation.

VER. 8. *God hath given them, &c.* Not by his working or acting in them; but by his permiſſion, and by withdrawing his grace in puniſhment of their obſtinacy.

VER. 11. *That they ſhould fall.* The nation of the Jews is not abſolutely and without remedy caſt off for ever; but in part only (many thouſands of them having been at firſt converted) and for a time; which fall of theirs God has been pleaſed to turn to the good of the Gentiles.

‖ Acts 9. 2. & 15. Gal. 2. 7.

13 For I say to you Gentiles: ‖ As long indeed as I am the apostle of the Gentiles, I will honour my ministry,

14 If by any means I may provoke to emulation those who are my flesh, and may save some of them.

15 For if the loss of them be the reconciliation of the world: what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, so is the mass also: and if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou being a wild olive-tree, art ingrafted in them, and art made partaker of the root and of the fatness of the olive-tree,

18 Boast not against the branches. But if thou boast: thou bearest not the root, but the root thee.

19 Thou wilt say then: The branches were broken off that I might be grafted in.

20 Well: because of unbelief they were broken off. But thou standest by faith: be not high-minded, but fear.

21 For if God hath not spared the natural branches: *fear* lest he also spare not thee.

22 See therefore the goodness, and the severity of God: towards them indeed that are fallen, the severity: but towards thee, the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be ingrafted: for God is able to ingraft them again.

24 For if thou wert cut out of the wild olive-tree, which is natural to thee, and contrary to nature, wert ingrafted into the good olive-tree: how much more shall they, that are the natural branches, be grafted into their own olive-tree?

‖ Prov. 3. 7. Isai. 5. 21.

25 For I would not have you ignorant brethren, of this mystery ‖ (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

‖ Isai. 59. 20.

26 And so all Israel should be saved, as it is written: ‖ There shall come out of Sion, he that shall deliver, and shall turn away impiety from Jacob.

27 And this is to them my covenant: when I shall take away their sins.

28 According to the gospel, indeed, *they are* enemies for your sake: but according to election, they are most dear for the sake of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

31 So these also now have not believed, for your mercy, that they also may obtain mercy.

32 For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

‖ Wisd. 9. 13. Isai. 40. 13. 1 Cor. 2. 16.

34 ‖ For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and recompence shall be made him?

36 For of him, and by him, and in him are all things: to him be glory for ever. Amen.

CHAP. XII.

Lessons of christian virtues.

‖ Phil. 4. 18.

I Beseech you therefore, brethren, by the mercy of God, ‖ that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

‖ Ephes. 5. 17. 1 Thes. 4. 3.

2 And be not conformed to this world: but be reformed in the newness of your mind: ‖ that you may prove what is the good, and the acceptable, and the perfect will of God.

‖ 1 Cor. 12. 11. Ephes. 4. 7.

3 For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety: ‖ and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office:

VER. 20. *Thou standest by faith: be not high-minded: but fear.* We see here that he who standeth by faith may fall from it; and therefore must live in fear, and not in the vain presumption and security of modern sectaries.

VER. 22. *Otherwise thou also shalt be cut off.* The Gentiles are here admonished not to be proud, nor to glory against the Jews; but to take occasion rather from their fall to fear and to be humble, lest they be cast off. Not that the whole church of Christ can ever fall from him; having been secured by so many divine promises in holy writ; but that each one in particular may fall; and therefore all in general are to be admonished to beware of that, which may happen to any one in particular.

VER. 29. *For the gifts and the calling of God are without* his repenting himself of them; for the promises of God are unchangeable, nor can he repent of conferring his *gifts*.

VER. 32. *Concluded all in unbelief.* He hath found all nations, both Jews and Gentiles, in unbelief and sin; not by his causing, but by the abuse of their own free-will; so that their calling and election is purely owing to his mercy.

5 So we being many, are one body in Chriſt, and each one, members one of another.

6 And having giſts different, according to the grace that is given us, whether prophecy, according to the proportion of faith,

7 Or miniſtry, in miniſtering: or he that teacheth, in teaching,

8 He that exhorteth in exhorting, he that giveth with ſimplicity, he that ruleth with ſolicitude, he that ſheweth mercy with chearfulneſs.

|| Amos. 5. 15. 9 Love without diſſimulation. || Hating that which is evil, adhering to that which is good:

‡ Epheſ. 4. 3. 1. Pet. 2. 17. 10 ‡ Loving one another with brotherly love; in honour preventing one another:

11 In ſolicitude not ſlothful: in ſpirit fervent: ſerving the Lord:

12 Rejoicing in hope: patient in tribulation: inſtant in prayer:

|| Hebr. 13. 2. 13 Communicating to the neceſſities of the ſaints: || purſuing hoſpitality.

1. Pet. 4. 9. 14 Bleſs them that perſecute you: bleſs, and curſe not.

15 Rejoice with them that rejoice, weep with them that weep:

16 Being of one mind one to another: not high minded, but condeſcending to the humble. Be not wiſe in your own conceits:

|| 2. Cor. 8. 21. 17 Render to no man evil for evil: || provide things good not only in the ſight of God, but alſo in the ſight of all men.

‡ Hebr. 12. 14. 18 ‡ If it be poſſible, as much as is in you, have peace with all men.

|| Eccli. 28. 1. & 2. 3. || Matt. 5. 39. 19 || Revenge not yourſelves, my dearly beloved: but give place to wrath, for it is written: || Revenge is mine, I will repay, ſaith the Lord.

‡ Deut. 32. 35. Hebr. 10. 30. 20 ‡ But if thy enemy be hungry, give him to eat: if he thirſt, give him drink: for, doing this, thou ſhalt heap coals of fire on his head.

|| Prov. 25. 21. 21 || Be not overcome by evil, but overcome evil by good.

CHAP. XIII.

Leſſons of obedience to ſuperiors, and mutual charity.

Wiſd. 6. 4. 1. Pet. 2. 13. LET every ſoul be ſubject to higher powers: for there is no power but from God: and thoſe that are, are ordained of God.

2 Therefore he that reſiſteth the power reſiſteth the ordinance of God. And they that reſiſt purchaſe to themſelves damnation.

3 For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou ſhalt have praiſe from the ſame.

4 For he is the miniſter of God to thee for good. But if thou do that which is evil, fear: for he beareth not the ſword in vain. For he is the miniſter of God: and avenger to execute wrath upon him that doth evil.

5 Wherefore be ſubject of neceſſity, not only for wrath, but alſo for conſcience-ſake.

6 For therefore alſo you pay tribute: for they are the miniſters of God, ſerving unto this purpoſe.

|| Matt. 22. 21. 7 || Render therefore to all their dues: tribute, to whom tribute *is due:* cuſtom, to whom cuſtom: fear, to whom fear: honour, to whom honour.

8 Owe no man any thing, but that you love one another: for he that loveth his neighbour, hath fulfilled the law.

|| Exod. 20. 14. Deut. 5. 18. 9 || For thou ſhalt not commit adultery: Thou ſhalt not kill: Thou ſhalt not ſteal: Thou ſhalt not bear falſe witneſs: Thou ſhalt not covet: and if there be any other commandment, it is compriſed in this word: ‡ Thou ſhalt love thy neighbour as thyſelf.

‡ Lev. 19. 18. Matt. 22. 39. Mark. 12. 31. Gal. 5. 14. James 2. 8. 10 The love of the neighbour worketh no evil. Love therefore is the fulfilling of the law.

11 And that knowing the time: that it is now the hour for us to riſe from ſleep: for now our ſalvation is nearer than when we believed.

12 The night is paſſed, and the day is at hand. Let us therefore caſt off the works of darkneſs, and put on the armour of light.

|| Luke. 21. 34. 13 Let us walk honeſtly as in the day: || not in rioting and drunkenneſs, not in chambering and impurities, not in contention and envy:

|| Gal. 5. 16. 1. Pet. 2. 11. 14 || But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh in its concupiſcences.

CHAP. XIV.

The ſtrong muſt bear with the weak. Cautions againſt judging; and giving ſcandal.

NOW him, that is weak in faith, take unto you; not in diſputes about thoughts.

2 For one believeth that he may eat all things: but he that is weak let him eat herbs.

CHAP. 14. VER. 2. *Eat all things*, viz. without obſerving the diſtinction of clean and unclean meats, preſcribed by the law of *Moſes:* which was now no longer obligatory. Some weak Chriſtians, converted from among the Jews, as we here gather from the apoſtle, made a ſcruple of eating ſuch meats as were deemed unclean by the

3 Let not him, that eateth, despise him that eateth not? and he, that eateth not, let him not judge him that eateth: For God hath taken him to him.

4 ‖ Who art thou that judgest another man's servant? To his own master he standeth, or falleth: and he shall stand: for God is able to make him stand. ‖ James 4. 11.

5 For one judgeth between day and day: and another judgeth every day: let every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself: and no man dieth to himself.

8 For whether we live, we live to the Lord: or whether we die, we die to the Lord. Therefore whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died, and rose again: that he might be Lord both of the dead and of the living.

10 But why dost thou judge thy brother? or why dost thou despise thy brother? ‖ For we shall all stand before the judgment-seat of Christ. ‖ 2 Cor. 5. 10.

11 For it is written: ‖ as I live, saith the Lord, every knee shall bow to me: and every tongue shall confess to God. ‖ Isai. 45. 24. Philip 2. 10.

12 So then every one of us shall render account for himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that you put not a stumbling-block or a scandal in your brother's way.

14 I know, and am confident, in the Lord Jesus, that nothing is unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if, because of thy meat, thy brother be grieved: thou walkest not now according to charity. ‖ Destroy not him with thy meat, for whom Christ died. ‖ 1 Cor. 8. 11.

16 Let not then our good be evil spoken of.

17 For the kingdom of God is not meat and drink: but justice, and peace, and joy in the Holy Ghost.

18 For he, that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of peace: and keep the things that are of edification one towards another.

20 Destroy not the work of God for meat. ‖ All things indeed are clean: but it is evil for that man who eateth with giving offence. ‖ Titus 1. 15.

21 ‖ It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalised, or made weak. ‖ 1 Cor. 8. 13.

22 Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth.

23 But he, that discerneth, if he eat, is condemned: because not of faith. For all that is not of faith, is sin.

CHAP. XV.

He exhorts them to be all of one mind: and promises to come and see them.

NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour for *his* good, unto edification.

3 For Christ did not please himself, but as it is written: ‖ The reproaches of them that reproached thee, fell upon me. ‖ Psal. 68. 10.

4 For what things soever were written, were written for our instruction: that, through patience, and the comfort of the Scriptures, we might have hope.

5 Now the God of patience and of comfort ‖ grant you to be of one mind one towards another, according to Jesus Christ: ‖ 1 Cor. 1. 10.

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7 Wherefore receive one another: as Christ also hath received you to the honour of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: ‖ Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. ‖ 2 Kings 22. 50. Psal. 17. 5.

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law; such as swine's flesh, &c. which the stronger sort of Christians did eat without scruple. Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter to take care not to despise, or scandalize their weaker brethren, either by bringing them to eat what in their conscience they think they should not: or by giving them such offence, as to endanger the driving them thereby from the Christian religion.

VER. 5. *Between day*, &c. Still observing the sabbaths and festivals of the law.

VER. 23. *Discerneth.* That is, distinguisheth between meats, and eateth against his conscience, what he deems unclean.

Ibid. *Of faith.* By *faith* is here understood judgment and *conscience*: to act against which is always a sin.

CHAP. XV. VER. 8. *Minister of the circumcision.* That is, executed his office and *ministry* towards the Jews, the people of the *circumcision*.

10 And again he ſaith: Rejoice, ye Gentiles, with his people.

‡ Pſal. 116. 1. 11 And again: ‡ Praiſe the Lord, all ye Gentiles: and magnify him all ye people.

§ Iſai. 11. 10. 12 And again Iſaias ſaith: § There ſhall be a root of Jeſſe: and he that ſhall riſe up to rule the Gentiles, in him the Gentiles ſhall hope.

13 Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghoſt.

14 And I myſelf alſo, my brethren, am aſſured of you, that you alſo are full of love, repleniſhed with all knowledge, ſo that you are able to admoniſh one another.

15 But I have written to you, brethren, more boldly in ſome ſort, as putting you in mind: becauſe of the grace which is given me from God,

16 That I ſhould be the miniſter of Chriſt Jeſus among the Gentiles: ſanctifying the goſpel of God, that the oblation of the Gentiles may be made acceptable, and ſanctified in the Holy Ghoſt.

17 I have therefore glory in Chriſt Jeſus towards God.

18 For I dare not ſpeak of any of thoſe things which Chriſt worketh not by me, for the obedience of the Gentiles, by word and by deeds,

19 By the virtue of ſigns and wonders, in the power of the Holy Ghoſt: ſo that from Jeruſalem round about as far as to Illyricum, I have fully preached the goſpel of Chriſt.

20 And I have ſo preached this goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation: but as it is written:

¶ Iſai. 52. 15. 21 ‖ They to whom he was not ſpoken of ſhall ſee, and they that have not heard, ſhall underſtand.

22 For which cauſe alſo I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in theſe countries, and having a great deſire theſe many years paſt to come to you.

24 When I ſhall begin to take my journey into Spain, I hope that as I paſs, I ſhall ſee you, and be brought on my way thither by you, if firſt, in part, I ſhall have enjoyed you.

25 But now I ſhall go to Jeruſalem to miniſter to the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia to make ſome contribution for the poor ſaints who are in Jeruſalem.

27 For it hath pleaſed them: and they are their debtors. ‖ For if the Gentiles have been made partakers of their ſpiritual things: they ought alſo in carnal things to miniſter to them.

‖ 1 Cor. 9. 11.

28 When therefore I ſhall have accompliſhed this, and conſigned to them this fruit, I will come by you into Spain,

29 And I know, that when I come to you, I ſhall come in the abundance of the bleſſing of the goſpel of Chriſt.

30 I beſeech you therefore, brethren, through our Lord Jeſus Chriſt, and by the charity of the Holy Ghoſt, that you aſſiſt me in your prayers for me to God,

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my ſervice may be acceptable in Jeruſalem to the ſaints;

32 That I may come to you with joy, by the will of God, and may be refreſhed with you.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

He concludes with ſalutations, bidding them beware of all that ſhould oppoſe the doctrine they had learnt.

AND I commend to you Phebe, our ſiſter who is in the miniſtry of the church that is in Cenchrea:

2 That you receive her in the Lord as becometh ſaints: and that you aſſiſt her in whatſoever buſineſs ſhe ſhall have need of you. For ſhe alſo hath aſſiſted many, and myſelf alſo.

3 Salute ‖ Priſca and Aquila my helpers in Chriſt Jeſus, ‖ Acts 18. 2. & 26.

4 (Who have for my life expoſed their own necks: to whom not I only give thanks, but alſo all the churches of the Gentiles)

5 And the church which is in their houſe. Salute Epenetus my beloved: who is the firſt-fruits of Aſia in Chriſt.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus and Junias my kinſmen and fellow-captives: who are renowned among the apoſtles, who alſo were in Chriſt before me.

8 Salute Ampliatus moſt beloved to me in the Lord.

9 Salute Urbanus our helper in Chriſt Jeſus, and Stachys my beloved.

10 Salute Apelles approved in Chriſt.

11 Salute them that are of Ariſtobulus's houſhold. Salute Herodion my kinſman. Salute them that are of Narciſſus's houſhold, who are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute Perſis the dearly

beloved, who hath much laboured in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Salute Philologus and Julia, Nereus, and his ſiſter, and Olympias: and all the ſaints who are with them.

16 Salute one another with a holy kiſs. All the churches of Chriſt ſalute you.

17 Now I beſeech you, brethren, to mark them who cauſe diſſenſions and offences contrary to the doctrine which you have learned, and avoid them.

18 For they that are ſuch ſerve not Chriſt our Lord, but their own belly: and by pleaſing ſpeeches, and good words, ſeduce the hearts of the innocent.

19 For your obedience is publiſhed in every place. I rejoice therefore in you. But I would have you to be wiſe in good, and ſimple in evil.

20 And may the God of peace cruſh ſatan ſpeedily under your feet. The grace of our Lord Jeſus Chriſt be with you.

21 || Timothy my fellow-labourer ſaluteth you, and Lucius, and Jaſon, and Soſipater, my kinſmen. || Acts 16. 1.

22 I Tertius who wrote this epiſtle, ſalute you in the Lord.

23 Caius, my hoſt, and the whole church, ſaluteth you. Eraſtus, the treaſurer of the city, ſaluteth you, and Quartus, a brother.

24 The grace of our Lord Jeſus Chriſt, be with you all. Amen.

25 Now to him that is able to eſtabliſh you, according to my goſpel and the preaching of Jeſus Chriſt, according to the revelation of the myſtery kept ſecret from eternity.

26 (Which now is made manifeſt by the Scriptures of the prophets, according to the commandment of the eternal God, for the obedience of faith) known among all nations.

27 To God the only wiſe, through Jeſus Chriſt, to whom be honour and glory for ever and ever. Amen.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

ST. PAUL *having planted the faith in Corinth, where he had preached a year and a half, and converted a great many, went to Epheſus. After being there three years, he wrote this firſt Epiſtle to the Corinthians, and ſent it by the ſame perſons; Stephanus, Fortunatus, and Achaicus, who had brought their letter to him. It was written about twenty-four years after our Lord's Aſcenſion, and contains ſeveral matters appertaining to faith and morals, and alſo to eccleſiaſtical diſcipline.*

CHAP. I.

He reproveth their diſſenſions about their teachers: the world was to be ſaved by preaching of the croſs, and not by human wiſdom or eloquence.

PAUL called *to be* an apoſtle of Jeſus Chriſt, by the will of God, and Soſthenes, a brother,

2 To the church of God that is at Corinth, to them that are ſanctified in Chriſt Jeſus, called *to be* ſaints, with all that invoke the name of our Jeſus Chriſt in every place of theirs and ours.

3 Grace to you and peace from God our Father, and from the Lord Jeſus Chriſt.

4 I give thanks to my God always for you for the grace of God, that is given you in Chriſt Jeſus:

5 That in all things you are made rich in him, in every word, and in all knowledge;

6 As the teſtimony of Chriſt was confirmed in you:

7 So that nothing is wanting to you in any grace, waiting for the manifeſtation of our Lord Jeſus Chriſt.

8 Who alſo will confirm you unto the end without crime, in the day of the coming of our Lord Jeſus Chriſt,

‖ 1 Theſſ. 5. 24. 9 ‖ God is faithful: by whom you are called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

10 Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that you all ſpeak the ſame thing, and that there be no ſchiſms among you: but that you be perfect in the ſame mind, and in the ſame judgment.

11 For it hath been ſignified unto me, my brethren, of you, by thoſe who are of *the houſe* of Chloe, that there are contentions among you.

12 Now this I ſay, that every one of you ſaith: I indeed am of Paul: and I ‖ Acts 18. 24. am ‖ of Apollo: and I of Cephas: and I of Chriſt.

13 Is Chriſt divided? Was Paul crucified for you? or were you baptized in the name of Paul?

‖ Acts 18. 8. 14 I give God thanks, that I baptized none of you, ‖ but Criſpus and Caius:

15 Leſt any ſhould ſay that you were baptized in my name.

16 And I baptized alſo the houſhold of Stephanas: beſides, I know not whether I baptized any other.

‖ 2 Pet. 1. 16. Infra 2. 1. & 4. 13. 17 For Chriſt ſent me not to baptize, but to preach the goſpel: ‖ not with wiſdom of ſpeech, leſt the croſs of Chriſt ſhould be made void.

† Rom. 1. 16. 18 For the word of the croſs, to them indeed that periſh, is fooliſhneſs; but to them who are ſaved, that is, to us, † it is the power of God.

‖ Iſai. 29. 14. 19 For it is written: ‖ I will deſtroy the wiſdom of the wiſe: and the prudence of the prudent I will reject.

‡ Iſai. 33. 18. 20 ‡ Where is the wiſe? Where is the ſcribe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?

21 For ſeeing that in the wiſdom of God the world by wiſdom knew not God: it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.

22 For now the Jews require ſigns, and the Greeks ſeek after wiſdom:

23 But we preach Chriſt crucified, to the Jews a ſtumbling block, and to the Gentiles, fooliſhneſs:

24 But to them that are called, both Jews, and Greeks, Chriſt is the power of God and the wiſdom of God.

25 For that which *appeareth* fooliſh of God, is wiſer than men: and that which *appeareth* weakneſs of God, is ſtronger than men.

26 For ſee your vocation, brethren, that not many are wiſe according to the fleſh, not many mighty, not many noble:

27 But the fooliſh things of the world hath God choſen, that he may confound the wiſe: and the weak things of the world hath God choſen, that he may confound the ſtrong:

28 And the mean things of the world, and the things that are contemptible hath God choſen, and things that are not, that he might deſtroy the things that are:

29 That no fleſh ſhould glory in his ſight.

‖ Jerom. 25. 5. 30 But from him you are in Chriſt Jeſus, who is made to us wiſdom from God, ‖ and juſtice, and ſanctification, and redemption:

‖ Jer. 9. 23. & 24. 2 Cor. 10. 17. 31 That, as it is written, ‖ He that glorieth, may glory in the Lord.

CHAP. II.

His preaching was not in loftineſs of words; but in ſpirit and power. And the wiſdom he taught was not to be underſtood by the worldly wiſe, or ſenſual man, but only by the ſpiritual man.

‖ Supra 1. 17. AND I, brethren, when I came to you, ‖ came not in loftineſs of ſpeech or of wiſdom: declaring to you the teſtimony of Chriſt.

2 For I judged not myſelf to know any thing among you, but Jeſus Chriſt: and him crucified.

‖ Acts 18. 3. 3 ‖ And I was with you in weakneſs, and in fear, and in much trembling:

† 2 Pet. 1. 16. 4 † And my ſpeech, and my preaching was not in the perſuaſive words of human wiſdom, but in the ſhewing of the ſpirit and power:

5 That your faith might not ſtand on the wiſdom of men, but on the power of God.

6 Howbeit we ſpeak wiſdom among the perfect: yet not the wiſdom of this world, neither of the princes of this world, who are deſtroyed:

7 But we ſpeak the wiſdom of God in a myſtery, which is hidden, which God predeſtinated before the world, unto our glory,

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CHAP. I. VER. 25. *Fooliſh, &c.* That is to ſay, what appears *fooliſh* to the world in the ways of God, is indeed moſt wiſe: and what appears *weak*, is indeed above all the ſtrength and comprehenſion of man.

8 Which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

‖ Isai. 64. 4. 9 But, as it is written: ‖ The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him:

10 But to us God hath revealed *them* by his Spirit. For the Spirit searcheth all things, even the profound things of God.

11 For what man knoweth the things of a man but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God:

‖ Supra. 1. 17. & 2. 1. & 4. 1 Pet. 1. 16. 13 ‖ Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not the things that are of the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined.

15 But the spiritual man judgeth all things: and he himself is judged by no one.

‖ Wisd. 9. 13. Isai. 40. 13. Rom. 11. 34. 15 ‖ For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

They must not contend about their teachers, who are but God's ministers: and accountable to him. Their works shall be tried by fire.

AND I, brethren, could not speak to you as to spiritual, but as to carnal. As to little ones in Christ,

2 I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able: for you are yet carnal.

3 For whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul: and another, I am of Apollo: are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed: and to every one as the Lord hath given.

6 I have planted, Apollo watered: but God gave the increase.

7 So then neither he that planteth is any thing, nor he that watereth: but God who giveth the increase.

‖ Psal. 61. 13. Matt. 16. 27. Rom. 2. 6. Gal. 6. 5. 8 Now he who planteth, and he who watereth, are one. ‖ And every man shall receive his own reward according to his own labour.

9 For we are God's coadjutors: you are God's husbandry, you are God's building.

10 According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For no one can lay another foundation, but that which is laid: which is Christ Jesus.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be made manifest: for the day of the Lord shall declare *it*, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon: he shall receive a reward.

15 If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.

16 Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?

CHAP. II. VER. 14, 15. *The sensual man—the spiritual man.* The *sensual man* is either he who is taken up with sensual pleasures, with carnal and worldly affections; or he who measureth divine mysteries by natural reason, sense and human wisdom only. Now such a man has little or no notion of the things of God. Whereas the *spiritual man*, who in the mysteries of religion, takes not human sense for his guide: but submits his judgment to the decisions of the church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his Church, and to direct her in all things by the spirit of truth.

CHAP. III. VER. 12. *Upon this foundation.* The foundation is *Christ* and his doctrine: or the true faith in him, working through charity. The building upon this foundation, *gold, silver, and precious stones*, signifies the more perfect preaching and practice of the gospel; the *wood, hay and stubble*, such preaching as was that of the Corinthian teachers, (who affected the pomp of words and human eloquence) and such practice as is mixed with much imperfection, and many lesser sins. Now the *day of the Lord*, and his *fiery* trial (in the particular judgment immediately after death) shall make *manifest* of what sort *every man's work* has been; of which during this life 'tis hard to make a judgment. For then *the fire* of God's judgment *shall try every man's work*. And they, whose whose *works*, like *wood, hay, and stubble*, cannot abide the fire shall *suffer loss*; these works being found to be of no value; yet they themselves, having built upon the right *foundation*, (by living and dying in the true faith, and in the state of grace, though with some imperfection) *shall be saved, yet so as by fire*; being liable to this punishment, by reason of the *wood, hay and stubble*, which was mixed with their building.

17 But if any man violate the temple of God: him ſhall God deſtroy. || For the the temple of God is holy, which you are.
|| Infra 6. 19. 2 Cor. 6. 16.

18 Let no man deceive himſelf: if any man among you ſeem to be wiſe in this world, let him become a fool that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God. For it is written: || I will catch the wiſe in their own craftineſs.
|| Job 5. 13.

20 And again: ‡ The Lord knoweth the thoughts of the wiſe, that they are vain.
‡ Pſal. 93. 11.

21 Let no man therefore glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things preſent or things to come: for all are yours:

23 And you are Chriſt's: and Chriſt is God's.

CHAP. IV.

God's miniſters are not to be judged. He reprehends their boaſting of their preachers; and deſcribes the treatment the apoſtles every where met with.

2 Cor. 6. 4. LET a man ſo look upon us as the miniſters of Chriſt, and the diſpenſers of the myſteries of God.

2 Here now it is required among the diſpenſers, that a man be found faithful.

3 But as to me, it is a thing of the leaſt account to be judged by you, or by human judgment: but neither do I judge myſelf.

4 For I am not conſcious to myſelf of any thing: yet in this I am not juſtified: but he that judgeth me is the Lord.

5 Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe from God.

6 But theſe things, brethren, I have in a figure transferred to myſelf and to Apollo, for your ſakes: that in us you may learn, that one be not puffed up againſt the other for another, above that which is written.

7 For who diſtinguiſheth thee? And what haſt thou that thou haſt not received? And if thou haſt received: why doſt thou glory, as if thou hadſt not received *it?*

8 Now you are ſatiated, now you are become rich: you reign without us: and I would to God you did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us apoſtles, the laſt, as it were men deſtinated to death: becauſe we are made a ſpectacle to the world, and to angels, and to men.

10 We are fools for Chriſt's ſake, but you are wiſe in Chriſt: we are weak, but you are ſtrong: you are honourable, but we without honour.

11 Even unto this hour we both hunger, and thirſt, and are naked, and are buffeted, and have no fixed abode,

12 || And we labour working with our own hands: we are reviled, and we bleſs: we are perſecuted, and we ſuffer it.
|| Acts 20. 34. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8.

13 We are ill ſpoken of, and we intreat: we are made as the refuſe of this world, the off-ſcouring of all even till now.

14 I write not theſe things to ſhame you: but I admoniſh you as my deareſt children:

15 For if you have ten thouſand inſtructers in Chriſt, yet not many fathers. For in Chriſt Jeſus I have begotten you through the goſpel:

16 Wherefore I beſeech you, be ye followers of me, as I alſo am of Chriſt.

17 For this cauſe have I ſent to you Timothy, who is my deareſt ſon, and faithful in the Lord: who will put you in mind of my ways, which are in Chriſt Jeſus, as I teach every where in every church.

18 Some are ſo puffed up, as though I would not come to you.

19 But I will come to you ſhortly, if it pleaſe the Lord: and will know, not the ſpeech of them who are puffed up, but the power.

20 For the kingdom of God is not in ſpeech, but in power.

21 What will you? ſhall I come to you with a rod: or in charity, and in the ſpirit of meekneſs?

CHAP. V.

He excommunicates the inceſtuous adulterers, and admoniſhes them to purge out the old leaven.

IT is heard for certain that there is fornication among you, and ſuch fornication, as the like is not among the heathens? that ſome one hath his father's wife.
Lev. 18. 7. 8. & 20. 11.

2 And you are puffed up: and have not rather mourned, that he might be taken away from among you, who hath done this deed.

3 || I indeed abſent in body, but preſent in ſpirit, have already judged, as though I were preſent, him that hath ſo done,
|| Coloſſ. 2. 5.

4 In the name of our Lord Jeſus Chriſt, you being gathered together and my ſpirit, with the power of our Lord Jeſus,

5 To deliver ſuch a one to ſatan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Jeſus Chriſt.

6 Your glorying is not good. || Know you not that a little leaven corrupteth the whole maſs?
|| Gal. 5. 9.

7 Purge out the old leaven, that you may be a new maſs, as you are unleavened. For Chriſt, our paſch, is ſacrificed.

8 Therefore let us feaſt, not with the old leaven, nor with the leaven of malice and wickedneſs, but with unleavened bread of ſincerity and truth.

9 I wrote to you in an epiſtle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the ſervers of idols: otherwiſe you muſt have gone out of this world.

11 But now I have written to you, not to keep company: if any man that is called a brother, be a fornicator, or covetous, or a ſerver of idols, or a railer, or a drunkard, or an extortioner: with ſuch an one not ſo much as to eat.

12 For what have I to do to judge them that are without? Do not you judge them that are within?

13 For them that are without, God will judge. Take away the evil one from among yourſelves.

CHAP. VI.

He blames them for going to law before unbelievers. Of ſins that exclude from the kingdom of heaven. The evil of fornication.

DARE any of you, having a matter againſt another, go to law, before the unjuſt, and not before the ſaints?

2 Know you not that the ſaints ſhall judge this world? And if the world ſhall be judged by you: are you unworthy to judge the ſmalleſt matters?

3 Know you not that we ſhall judge angels? how much more things of this world.

4 If therefore you ſhall have judgments about the things of the world: ſet them to judge, who are the moſt deſpiſed in the church.

5 I ſpeak to your ſhame. Is it ſo that there is not among you any wiſe man, that is able to judge between his brethren?

6 But brother goeth to law with brother: and that before unbelievers?

7 || Already indeed there is plainly a fault among you, that you have law-ſuits one with another. Why do you not rather take the injury? why do you not rather ſuffer the fraud?

|| Matt. 5. 39. Luke 6. 29. Rom. 12. 17. 1 Theſſ. 4. 6.

8 But you do wrong and defraud: and that to *your* brethren.

9 Know you not that the unjuſt ſhall not poſſeſs the kingdom of God? Be not deceived: Neither fornicators, nor idolaters nor adulterers,

10 Nor the effeminate, nor ſodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners ſhall poſſeſs the kingdom of God.

11 And ſuch ſome of you were: but you are waſhed, but you are ſanctified, but you are juſtified in the name of our Lord Jeſus Chriſt, and in the Spirit of our God.

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 The meat for the belly, and the belly for the meats: but God ſhall deſtroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raiſed up the Lord, and will raiſe us up alſo by his power.

15 Know you not, that your bodies are the members of Chriſt? ſhall I then taking the members of Chriſt, make them the members of an harlot? God forbid.

16 Or know you not, that he who adheres to an harlot, is made one body? || For they ſhall be (ſaith he) two in one fleſh.

|| Gen. 2. 24. Matt. 19. 5. Mark 10. 8. Epheſ. 5. 31.

17 But he who adheres to the Lord, is one ſpirit.

18 Fly fornication. Every ſin, that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

19 Or know you not, ‡ that your members are the temple of the Holy Ghoſt, who is in you, whom you have from God, and you are not your own?

‡ Supra 3. 17. 2 Cor. 6. 16.

20 || For you are bought with a great price. Glorify and bear God in your body.

|| Infra 7. 23. 1 Pet. 1. 18.

CHAP. VII.

Leſſons relating to marriage and celibacy. Virginity is preferable to a married ſtate.

NOW concerning the things, whereof you wrote to me: It is good for a man not to touch a woman:

CHAP. VI. VER. 7. *A fault.* Law-ſuits can hardly ever be without a fault, on one ſide or the other; and oftentimes on both ſides.

VER. 12. *All things are lawful*, &c. That is, all *indifferent things* are indeed lawful, in as much as they are not prohibited; but oftentimes they are not expedient; as in the caſe of law-ſuits, &c. And much leſs would it be expedient to be enſlaved by an irregular affection to any thing, how indifferent ſoever.

2 But becauſe of fornication, let every man have his own wife, and let every woman have her own huſband.

|| 1 Pet. 3. 7. 3 || Let the huſband render the debt to his wife: and the wife alſo in like manner to the huſband.

4 The wife hath not power over her own body; but the huſband. And in like manner the huſband alſo hath not power of his own body; but the wife.

5 Defraud not one another, unleſs, perhaps by conſent, for a time, that you may give yourſelves to prayer: and return together again, leſt ſatan tempt you for your incontinency.

6 But I ſpeak this by indulgence, not by commandment.

7 For I would that all men were even as myſelf: but every one hath his proper gift from God; one after this manner, and another after that.

8 But I ſay to the unmarried and to the widows: it is good for them if they ſo continue, even as I.

9 But if they do not contain themſelves, let them marry: for it is better to marry than to burn.

|| Matt. 5. 32. & 19. 9. Mark 10. 9. Luke 16. 18. 10 But to them, that are married, not I but the Lord commandeth, || that the wife depart not from her huſband:

11 And if ſhe depart, that ſhe remain unmarried, or be reconciled to her huſband. And let not the huſband put away his wife.

12 For to the reſt I ſpeak, not the Lord. If any brother have a wife that believeth not, and ſhe conſent to dwell with him; let him not put her away.

13 And if any woman have a huſband that believeth not, and he conſent to dwell with her; let her not put away her huſband.

14 For the unbelieving huſband is ſanctified by the believing wife; and the unbelieving wife is ſanctified by the believing huſband: otherwiſe your children ſhould be unclean; but now they are holy.

15 But if the unbeliever depart, let him depart. For a brother or ſiſter is not under bondage in ſuch *caſes*: but God hath called us in peace.

16 For how knoweſt thou, O wife, whether thou ſhalt ſave thy huſband? Or how knoweſt thou, O man, whether thou ſhalt ſave thy wife?

17 But as the Lord hath diſtributed to every one, as God hath called every one, ſo let him walk: and ſo I teach in all churches.

18 Is any man called being circumciſed? let him not procure uncircumciſion. Is any man called in uncircumciſion? let him not be circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing: but the keeping of the commandments of God.

|| Epheſ. 4. 1. 20 || Let every man abide in the ſame calling in which he was called.

21 Art thou called being a bondman? care not for it: but if thou mayeſt be made free, uſe it rather.

22 For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewiſe he that is called, being free, is the bond-man of Chriſt.

|| Supra 6. 20. 1 Pet. 1. 18. 23 || You are bought with a price, be not made the bond-ſlaves of men.

24 Brethren, let every man wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: but I give counſel, as having obtained mercy of the Lord, to be faithful.

26 I think therefore that this is good for the preſent neceſſity, that it is good for a man ſo to be.

27 Art thou bound to a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

28 But if thou take a wife, thou haſt not ſinned. And if a virgin marry, ſhe hath not ſinned: nevertheleſs, ſuch ſhall have tribulation of the fleſh. But I ſpare you.

29 This therefore I ſay, brethren: the time is ſhort: it remaineth, that they alſo who have wives, be as thoſe who have not:

30 And they who weep, as they who weep not: and they who rejoice, as they who are not rejoicing: and they who buy, as if they were not poſſeſſing any thing:

31 And they who uſe this world, as if

VER. 2. *Have his own wife:* That is, keep to his wife, which he hath. His meaning is not to exhort the unmarried to marry; on the contrary, he would have them rather continue as they are. v. 8. But he ſpeaks here to them that are already married: who muſt not depart from one another, but live together as they ought to do in the marriage ſtate.

VER. 6. *By Indulgence:* That is, by a condeſcenſion to your weakneſs.

VER. 9. *If they do not contain*, &c. This is ſpoken of ſuch as are free; and not of ſuch as, by vow, have given their firſt faith to God: to whom, if they will uſe proper means to obtain it, God will never refuſe the gift of continency. Some tranſlators have corrupted this text, by rendering it, *if they cannot contain.*

VER. 12. *I ſpeak, not the Lord*; viz. By any expreſs commandment, or ordinance.

VER. 14. *Is ſanctified.* The meaning is not, that the faith of the huſband or the wife is of itſelf ſufficient to put the unbelieving party, or their children, in the ſtate of grace and ſalvation: but that it is very often an occaſion of their ſanctification, by bringing them to the true faith.

they uſed it not: for the figure of this world paſſeth away.

32 But I would have you to be without ſolicitude. He that is without a wife, is ſolicitous for the things that belong to the Lord, how he may pleaſe God.

33 But he that is with a wife, is ſolicitous for the things of the world, how he may pleaſe his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord, that ſhe may be holy both in body and ſpirit. But ſhe that is married thinketh on the things of the world, how ſhe may pleaſe her huſband.

35 And this I ſpeak for your profit: not to caſt a ſnare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment.

36 But if any man think that he ſeemeth diſhonoured with regard to his virgin, for that ſhe is above the age, and it muſt ſo be: let him do what he will: he ſinneth not, if ſhe marry.

37 For he that hath determined being ſtedfaſt in his heart, having no neceſſity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore both he that giveth his virgin in marriage, doth well: and he that giveth her not, doth better.

|| Rom. 7. 2. 39 || A woman is bound by the law as long as her huſband liveth: but if her huſband die, ſhe is at liberty: let her marry to whom ſhe will: only in the Lord.

40 But more bleſſed ſhall ſhe be, if ſhe ſo remain, according to my counſel: and I think that I alſo have the Spirit of God.

CHAP. VIII.

Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of ſcandal.

NOW concerning thoſe things that are ſacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he hath not yet known, as he ought to know.

3 But if any man love God, the ſame is known by him.

4 But as for the meats that are offered in ſacrifice to idols, we know that an idol is nothing in the world, and that there is no God but one.

5 For though there be that are called gods, either in heaven or on earth (for here are many gods, and many lords);

6 Yet to us there is but one God, the Father; of whom are all things, and we unto him: and one Lord Jeſus Chriſt; by whom are all things, and we by him.

7 But knowledge is not in every one. For ſome until this preſent with a conſcience of the idol, eat as a thing ſacrificed to an idol: and their conſcience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, ſhall we have the more: nor, if we eat not, ſhall we have the leſs.

9 But take heed leſt perhaps this your liberty become a ſtumbling block to the weak.

10 For if a man ſee him that hath knowledge, ſit at meat in the idol's temple; ſhall not his conſcience, being weak, be emboldened to eat thoſe things which are ſacrificed to idols?

|| Rom. 14. 15. 11 || And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 Now when you ſin thus againſt the brethren, and wound their weak conſcience, you ſin againſt Chriſt.

|| Rom. 14. 21. 13 || Wherefore if meat ſcandalize my brother, I will never eat fleſh, leſt I ſhould ſcandalize my brother.

CHAP. IX.

The apoſtle did not make uſe of his power, of being maintained at the charges of thoſe to whom he preached, that he might give no hinderance to the goſpel. Of running in the race, and ſtriving for the maſtery.

AM not I free? Am not I an apoſtle? Have not I ſeen Chriſt Jeſus our Lord? Are not you my work in the Lord?

2 And if I be not an apoſtle to others, but yet to you I am. For you are the ſeal of my apoſtleſhip in the Lord.

3 My defence with them that examine me is this.

4 Have not we power to eat and to drink?

VER. 36. *Let him do what he will: he ſinneth not, &c.* The meaning is not, as libertines would have it, that perſons may do what they will, and not ſin: provided they afterwards marry: but that the father with regard to the giving his virgin in marriage, may do as he pleaſeth: and that it will be no ſin to him if ſhe marry.

VER. 1. *Knowledge puffeth up, &c.* Knowledge without charity and humility, ſerveth only to puff perſons up.

VER. 5. *Gods many, &c.* Reputed for ſuch among the heathens.

VER. 13. *If meat ſcandalize:* That is, if my eating cauſe my brother to ſin.

5 Have we not power to lead about a woman a ſiſter, as well as the reſt of the apoſtles, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas have we not power to do this?

7 Who ſerveth as a ſoldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

8 Speak I theſe things according to man? Or doth not the law alſo ſay theſe things?

9 For it is written in the Law of Moſes: ‖ Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

‖ Deut. 25. 4. 1. Tim. 5. 18.

10 Or doth he ſay this indeed for our ſakes? For theſe things were written for our ſakes: that he that ploweth ſhould plow in hope: and he that threſheth, in hope to receive fruit.

11 ‖ If we have ſown unto you ſpiritual things, is it a great matter if we reap your carnal things?

‖ Rom. 15. 27.

12 If others be partakers of this power over you: why not we rather? Nevertheleſs we have not uſed this power: but we bear all things, leſt we ſhould give any hinderance to the goſpel of Chriſt.

13 ‖ Know you not, that they who work in the holy place: eat the things that are of the holy place: and they who ſerve the altar, partake with the altar?

‖ Deut. 18. 1.

14 So alſo the Lord ordained that they who preach the goſpel, ſhould live of the goſpel.

15 But I have uſed none of theſe things. Neither have I written theſe things, that they ſhould be ſo done to me: for it is good for me to die, rather than that any one ſhould make void my glory.

16 For if I preach the goſpel: it is no glory to me: for a neceſſity lieth upon me: for wo is unto me if I preach not the goſpel.

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation is committed to me.

18 What is my reward then? That preaching the goſpel, I may deliver the goſpel without charge, that I abuſe not my power in the goſpel.

19 For whereas I was free as to all, I made myſelf the ſervant of all: that I might gain more perſons.

20 And I became to the Jews as a Jew, that I might gain the Jews.

21 To them that are under the law, as if I were under the law, (whereas myſelf was not under the law) that I might gain them that were under the law. To them that were without the law, as if I were without the law (whereas I was not without the law of God, but was in the law of Chriſt) that I might gain them that were without the law.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might ſave all.

23 And I do all things for the goſpel's ſake: that I may be made partaker thereof.

24 Know you not that they who run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that ſtriveth for the maſtery refraineth himſelf from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26 I therefore ſo run, not as at an uncertainty: I ſo fight, not as one beating the air:

27 But I chaſtiſe my body, and bring it into ſubjection: leſt perhaps, when I have preached to others, I myſelf ſhould become reprobate.

CHAP. X.

By the example of the Iſraelites he ſhews that we are not to build too much upon favours received; but avoid their ſins; and fly from the ſervice of idols, and from things offered to devils.

FOR I would not have you ignorant, brethren, that our fathers were all ‖ under the cloud, and all paſſed through ‡ the ſea:

‖ Exod. 13. 21. Num. 9. 21. ‡ Exod. 14. 22.

2 And all in Moſes were baptized, in the cloud, and in the ſea:

CHAP. IX. VER. 5. *A woman a ſiſter.* Some erroneous tranſlators have corrupted this text, by rendering it, *a ſiſter, a wife*; whereas, it is certain, St. *Paul* had no wife [Chap. vii. 7. 8.] and that he only ſpeaks of ſuch devout women, as, according to the cuſtom of the Jewiſh nation, waited upon the preachers of the goſpel, and ſupplied them with neceſſaries.

VER. 16. *It is no glory.* That is, I have nothing to glory of.

VER. 27. *I chaſtiſe &c.* Here St. Paul ſhews the neceſſity of ſelf-denial and mortification to ſubdue the fleſh, and its inordinate deſires.

CHAP. X. VER. 2. *In Moſes.* Under the conduct of Moſes they received baptiſm in figure, by paſſing under the cloud, and through the ſea: and they partook of the body and blood of Chriſt in figure, by eating of the *manna*, (called here a *ſpiritual food*, becauſe it was a figure of the true bread which comes down from heaven) and drinking the water, miraculouſly brought out of the rock, called here a *ſpiritual rock*; becauſe it was alſo a figure of Chriſt.

3 ‖ And they all eat the ſame ſpiritual food.

‖ Exod. 16. 15.

4 ‡ And all drank the ſame ſpiritual drink: (and they drank of the ſpiritual rock that followed them: and the rock was Chriſt).

‡ Exod. 17. 6. Num. 20. 11.

5 But with the moſt of them God was not well pleaſed: ‖ for they were overthrown in the deſert.

‖ Num. 26. 64. & 65.

6 Now theſe things were done in a figure of us, that we ſhould not covet evil things, ‖ as they alſo coveted.

‖ Pſal. 105. 14.

7 Neither become ye idolaters, as ſome of them: as it is written: ‡ The people ſat down to eat and drink, and roſe up to play.

‡ Exod. 32. 6.

8 Neither let us commit fornication, ‖ as ſome of them committed fornication, and there fell in one day three and twenty thouſand.

‖ Num. 21. 5. & 6.

9 Neither let us tempt Chriſt: as ſome of them tempted, and periſhed by ſerpents.

10 ‖ Neither do you murmur: as ſome of them murmured, and were deſtroyed by the deſtroyer.

‖ Num. 11. 1. & 14. 1.

11 Now all theſe things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore let him that thinketh himſelf to ſtand, take heed leſt he fall.

13 Let no temptation take hold on you, but ſuch as is human: and God is faithful, who will not ſuffer you to be tempted above that which you are able: but will make alſo with temptation iſſue, that you may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from the ſervice of idols.

15 I ſpeak as to wiſe men: judge ye yourſelves what I ſay.

16 The chalice of benediction which we bleſs, is it not the communion of the blood of Chriſt? And the bread which we break, is it not the partaking of the body of the Lord?

17 For we being many, are one bread, one body, all who partake of one bread.

18 Behold Iſrael according to the fleſh: are not they, who eat of the ſacrifices, partakers of the altar?

19 What then? Do I ſay, that what is offered in ſacrifice to idols, is any thing? Or that the idol is any thing?

20 But the things which the heathens ſacrifice, they ſacrifice to devils, and not to God. And I would not that you ſhould be made partakers with devils: you cannot drink the chalice of the Lord, and the chalice of devils:

21 You cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealouſy? Are we ſtronger than he? ‖ All things are lawful for me, but all things are not expedient.

‖ Supra 6. 12.

23 All things are lawful for me, but all things do not edify.

24 Let no man ſeek his own, but that which is *for the welfare* of another.

25 Whatſoever is ſold in the ſhambles, eat: aſking no queſtion for conſcience ſake.

26 ‖ The earth is the Lord's and the fulneſs thereof.

‖ Pſal. 23. 1. Eccli. 17. 31.

27 If any of the infidels invite you, and you be willing to go: eat of any thing that is ſet before you, aſking no queſtion for conſcience ſake.

28 But if any man ſay: This hath been ſacrificed to idols: do not eat of it for his ſake that told it, and for conſcience ſake.

29 Conſcience, I ſay, not thy own, but the other's. For why is my liberty judged by another man's conſcience?

30 If I partake with thankſgiving: why am I evil ſpoken of for that for which I give thanks?

31 ‖ Therefore whether you eat or drink or whatſoever elſe you do; do all things for the glory of God.

‖ Coloſſ. 3. 17.

32 Give no offence to the Jews, nor to the Gentiles, nor to the church of God:

33 As I alſo pleaſe all men in all things, not ſeeking that which is profitable to myſelf, but to many; that they may be ſaved.

CHAP. XI.

Women muſt have a covering over their heads. He blameth the abuſes of their love feaſts; and upon that occaſion, treats of the bleſſed ſacrament.

BE ye alſo followers of me, as I alſo am of Chriſt.

VER. 11. *The ends of the world*: That is, the laſt ages.

VER. 13. Or, *no temptation hath taken hold of you*, or come upon you as yet, but what is human, or incident to man.

Ibid. *Iſſue*, or a way to eſcape.

VER. 16. *Which we bleſs*. Here the apoſtle puts them in mind of their partaking of the body and blood of Chriſt in the ſacred myſteries, and becoming thereby one myſtical body with Chriſt. From whence he infers, ver. 21. that they who are made partakers with Chriſt, by the euchariſtic ſacrifice, and ſacrament, muſt not be made partakers with devils by eating of the meats ſacrificed to them.

VER. 17. *One bread*; or, as it may be rendered agreeably both to the Latin and Greek, *becauſe the bread is one, all we, being many, are one body, who partake of that one bread*. For it is by our communicating with Chriſt, and with one another, in this bleſſed Sacrament, that we are formed into one myſtical body; and made, as it were, one bread, compounded of many grains of corn, cloſely united together.

2 Now I praiſe you, brethren, that in all things you are mindful of me: and keep my ordinances as I delivered them to you.

‖ Ephes. 5. 23. 3 But I would have you know ‖ that the head of every man is Chriſt: and the head of the woman is the man: and the head of Chriſt, is God.

4 Every man praying or propheſying with his head covered, diſgraceth his head.

5 But every woman praying or propheſying with her head not covered, diſgraceth her head: for it is all one as if ſhe were ſhaven.

6 For if a woman be not covered, let her be ſhorn. But if it be a ſhame to a woman to be ſhorn or ſhaven, let her cover her head.

‖ Gen. 1. 26. 7 The man indeed ought not to cover his head: becauſe he is the ‖ image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

‖ Gen. 2. 23. 9 ‖ For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have a power over her head becauſe of the Angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, ſo alſo is the man by the woman: but all things of God.

13 Judge, you yourſelves: doth it become a woman, to pray to God, uncovered?

14 Doth not even nature itſelf teach you, that a man indeed, if he nouriſh his hair, it is a ſhame to him:

15 But if a woman nouriſh her hair, it is a glory to her, for her hair is given to her for a covering.

16 But if any man ſeem to be contentious, we have no ſuch cuſtom, nor hath the church of God.

17 Now this I ordain: not praiſing you, that you come together not for the better, but for the worſe.

18 For firſt of all I hear that when you come together in the church, there are diviſions among you, and in part I believe it.

19 For there muſt be alſo hereſies: that they alſo, who are reproved, may be made manifeſt among you.

20 When you come together therefore into one place, it is not now to eat the Lord's ſupper.

21 For every one taketh before his own ſupper to eat. And one indeed is hungry, and another is drunk.

22 What, have you not houſes to eat and to drink in? Or deſpiſe ye the church of God, and put them to ſhame that have not? What ſhall I ſay to you? Do I praiſe you? In this I praiſe you not.

23 For I have received of the Lord that which alſo I delivered to you, that the Lord Jeſus, the night in which he was betrayed, took bread,

‖ Matt. 26. 26. Mark 14. 22. Luke 22. 17. 24 And giving thanks, broke, and ſaid: ‖ Take ye, and eat: this is my body which ſhall be delivered for you: do this for the commemoration of me.

25 In like manner alſo the chalice, after he had ſupped, ſaying: This chalice is the new teſtament in my blood: this do ye, as often as you ſhall drink *it* for the commemoration of me.

26 For as often as you ſhall eat this bread, and drink this chalice, you ſhall ſhew the death of the Lord until he come.

‖ John 6. 59. 27 ‖ Wherefore whoſoever ſhall eat this bread, or drink the chalice of the Lord unworthily, ſhall be guilty of the body and of the blood of the Lord.

‖ 2. Cor. 13. 5. 28 ‖ But let a man prove himſelf: and ſo let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, not diſcerning the body of the Lord.

30 Therefore *are* there many infirm and weak among you, and many ſleep.

31 But if we would judge ourſelves, we ſhould not be judged.

32 But whilſt we are judged, we are chaſtiſed by the Lord; that we may not be damned with this world.

VER. 10. *A power:* That is, a veil or covering, as a ſign that ſhe is under the *power* of her huſband: and this, the apoſtle adds, *becauſe of the angels*, who are preſent in the aſſemblies of the faithful.

VER. 19. *There muſt be hereſies:* By reaſon of the pride and perverſity of man's heart; not by God's will or appointment; who nevertheleſs draws good out of this evil, manifeſting, by that occaſion, who are the good and firm Chriſtians, and making their faith more remarkable.

VER. 20. *The Lord's ſupper.* So the apoſtle here calls the *charity feaſts* obſerved by the primitive Chriſtians; and reprehends the abuſes of the Corinthians, on theſe occaſions; which were the more crimnal, becauſe theſe feaſts were accompanied with the celebrating the euchariſtic ſacrifice and ſacrament.

VER. 27. *Or drink.* Here erroneous tranſlators corrupted the Text, by putting *and drink* (contrary to the original, ἢ πίνῃ) inſtead of *or drink.*

VER. 27, 29. *Guilty of the body*, &c. *not diſcerning the body* &c. This demonſtrates the real preſence of the body and blood of Chriſt, even to the unworthy communicant; who otherwiſe could not be *guilty of the body and blood* of Chriſt, or juſtly condemned for *not diſcerning the Lord's body.*

VER. 28. *Drink of the chalice.* This is not ſaid by way of command, but by way of allowance, *viz.* where and when it is agreeable to the practice and diſcipline of the church.

33 Wherefore, my brethren, when you come together to eat, wait for one another.

34 If any man be hungry let him eat at home: that you come not together unto judgment. And the reſt I will ſet in order, when I come.

CHAP. XII.

Of the diverſity of ſpiritual gifts. The members of the myſtical body, like thoſe of the natural body, muſt mutually cheriſh one another.

NOW concerning ſpiritual things, my brethren, I would not have you to be ignorant.

2 You know that, when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to underſtand, ‖ that no man, ſpeaking by the Spirit of God, ſaith anathema to Jeſus. And no man can ſay, the Lord Jeſus, but by the Holy Ghoſt. ‖ Mark 9. 38.

4 Now there are diverſities of graces, but the ſame Spirit:

5 And there are diverſities of miniſtries, but the ſame Lord.

6 And there are diverſities of operations, but the ſame God, who worketh all in all.

7 But the manifeſtation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wiſdom: and to another, the word of knowledge, according to the ſame Spirit.

9 To another, faith in the ſame Spirit: to another, the grace of healing in one Spirit:

10 To another, the working of miracles: to another, prophecy: to another the diſcerning of ſpirits: to another divers kinds of tongues: to another interpretation of ſpeeches.

‖ Rom. 12. 3. & 6. Epheſ. 4. 7.

11 ‖ But all theſe things one and the ſame Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members: and all the members of the body, whereas they are many, yet are one body: ſo alſo *is* Chriſt.

13 For in one Spirit were we all baptized into one body, whether Jews, or Gentiles, whether bond or free: and in one Spirit we have all been made to drink.

14 For the body alſo is not one member, but many.

15 If the foot ſhould ſay, becauſe I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear ſhould ſay, becauſe I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were the eye: where would be the hearing? If the whole were hearing: where would be the ſmelling?

18 But now God hath ſet the members, every one of them in the body as it hath pleaſed him.

19 And if they all were one member, where would be the body?

20 But now *there are* many members indeed, yet one body.

21 And the eye cannot ſay to the hand: I need not thy help: nor again the head to the feet: I have no need of you.

22 Yea much more thoſe that ſeem to be the more feeble members of the body, are more neceſſary:

23 And ſuch as we think to be the leſs honourable members of the body, upon theſe we beſtow more abundant honour: and thoſe that are our uncomely parts, have more abundant comelineſs.

24 But our comely parts have no need: but God hath tempered the body together, giving the more abundant honour, to that which wanted it,

25 That there might be no ſchiſm in the body, but the members might be mutually careful one for another.

26 And if one member ſuffer any thing, all the members ſuffer with it: or if one member glory, all the members rejoice with it.

27 Now you are the body of Chriſt, and members of member.

28 ‖ And God indeed hath ſet ſome in the church, firſt apoſtles, ſecondly prophets, thirdly teachers, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of ſpeeches. ‖ Epheſ. 4. 11.

29 Are all apoſtles? Are all prophets? Are all teachers?

30 Are all *workers of* miracles? Have all the grace of healing? Do all ſpeak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I yet ſhew to you a more excellent way.

CHAP. XIII.

Charity is to be preferred before all other gifts.

IF I ſpeak with the tongues of men, and of Angles, and have not charity, I am become as ſounding braſs, or a tinkling cymbal.

2 And if I ſhould have prophecy, and ſhould know all myſteries, and all knowledge: and if I ſhould have all faith, ſo that I could remove mountains, and have not charity, I am nothing.

3 And if I ſhould diſtribute all my goods to feed the poor, and if I ſhould deliver

my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: charity envieth not, dealeth not perverſely, is not puffed up,

5 Is not ambitious, ſeeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; whether propheciesſhall be made void, or tongues ſhall ceaſe, or knowledge ſhall be deſtroyed.

9 For we know in part, and we prophecy in part.

10 But when that which is perfect ſhall come, that which is in part ſhall be done away.

11 When I was a child, I ſpoke as a child, I underſtood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12 We ſee now through a glaſs in an obſcure manner: but then face to face. Now I know in part: but then I ſhall know even as I am known.

13 And now there remain, faith, hope, and charity, theſe three: but the greateſt of theſe is charity.

CHAP. XIV.

The gift of propheſying is to be preferred before that of ſpeaking ſtrange tongues.

FOLLOW after charity, be zealous for ſpiritual gifts: but rather that you may propheſy.

2 For he that ſpeaketh in a tongue, ſpeaketh not to men, but to God: for no man heareth. But by the Spirit he ſpeaketh myſteries.

3 But he that propheſieth, ſpeaketh to men unto edification, and exhortation and comfort.

4 He that ſpeaketh in a tongue, edifieth himſelf; but he that propheſieth, edifieth the church.

5 And I would have you all to ſpeak with tongues, but rather to propheſy. For greater is he that propheſieth, than he that ſpeaketh with tongues: unleſs perhaps he interpret, that the church may receive edification.

6 But now, brethren, if I come to you, ſpeaking with tongues, what ſhall I profit you, unleſs I ſpeak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Even things without life that give ſound, whether pipe or harp, except they give a diſtinction of ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to battle?

9 So likewiſe you, unleſs you utter by the tongue plain ſpeech, how ſhall it be known what is ſpoken? For you ſhall be ſpeaking into the air.

10 There are, for example, ſo many kinds of tongues in this world: and none is without a voice.

11 If then I know not the power of the voice, I ſhall be to him, to whom I ſpeak, a barbarian, and he, that ſpeaketh, a barbarian to me.

12 So you alſo, foraſmuch as you are zealous of ſpirits, ſeek to abound unto the edifying of the church.

13 And therefore let him that ſpeaketh a tongue, pray that he may interpret.

14 For if I pray in a tongue, my ſpirit prayeth, but my underſtanding is without fruit.

15 What is it then? I will pray in the ſpirit, I will pray alſo in the underſtanding: I will ſing with the ſpirit, I will ſing alſo with the underſtanding.

16 Elſe if thou ſhalt bleſs in the ſpirit, how ſhall he that holdeth the place of the unlearned ſay Amen to thy bleſſing? becauſe he knoweth not what thou ſayeſt.

17 For thou indeed giveſt thanks well, but the other is not edified.

18 I thank my God I ſpeak with all your tongues.

19 But in the church I had rather ſpeak five words with my underſtanding, that I may inſtruct others alſo; than ten thouſand words in a tongue.

20 Brethren do not become children in ſenſe, but in malice be children, and in ſenſe be perfect.

CHAP. XIV. VER. 1. *Propheſy.* That is, declare or expound the myſteries of faith.

VER. 2. *Not to men,* viz. So as to be *heard,* that is, ſo as to be underſtood by them.

VER. 12. *Of ſpirits.* Of ſpiritual gifts.

VER. 16. *Amen.* The unlearned not knowing that you are then bleſſing, will not be qualified to join with you by ſaying Amen to your bleſſing. The uſe or abuſe of ſtrange tongues, of which the apoſtle here ſpeaks, does not regard the public liturgy of the church, (in which ſtrange tongues were never uſed) but certain conferences of the faithful, v. 26. *&c.* in which, meeting together, they diſcovered to one another their various miraculous gifts of the Spirit, common in thoſe primitive times; amongſt which the apoſtle prefers that of propheſying before that of ſpeaking ſtrange tongues, becauſe it was more to the public edification. Where alſo note, that the Latin, uſed in our liturgy, is ſo far from being a ſtrange or unknown tongue, that it is perhaps the beſt known tongue in the world.

21 In the law it is written: ‖ That in other tongues and other lips I will ſpeak to this people: and neither ſo will they hear me, ſaith the Lord. ‖ Iſai. 28. 11.

22 Wherefore tongues are for a ſign, not to believers, but to unbelievers: but prophecies, not to unbelievers but to believers.

23 If therefore the whole church come together into one place, and all ſpeak with tongues, and there come in unlearned perſons or unbelievers, will not they ſay that you are mad?

24 But if all prophefy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 The ſecrets of his heart are made manifeſt, and ſo, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, brethren? When you come together, every one of you hath a pſalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edification.

27 If any ſpeak in a tongue, let it be by two, or at the moſt by three, and in courſe, and let one interpret.

28 But if there be no interpreter, let him hold his peace in the church, and ſpeak to himſelf and to God.

29 And let the prophets ſpeak, two or three: and let the reſt judge.

30 But if any thing be revealed to another ſitting, let the firſt hold his peace.

31 For you may all prophefy one by one: that all may learn, and all may be exhorted:

32 And the ſpirits of the prophets are ſubject to the prophets.

33 For he is not the God of diſſenſion, but of peace: as alſo I teach in all the churches of the ſaints.

34 Let women keep ſilence in the churches: for it is not permitted to them to ſpeak, but to be ſubject, ‖ as alſo the law ſaith. ‖ Gen. 3. 16.

35 But if they would learn any thing, let them aſk their huſbands at home. For it is a ſhame for a woman to ſpeak in the church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If any man ſeem to be a prophet, or ſpiritual, let him know the things that I write to you, that they are the commands of the Lord.

38 But if any man know not, he ſhall not be known.

39 Wherefore, brethren, be zealous to prophefy: and forbid not to ſpeak with tongues.

40 But let all things be done decently, and according to order.

CHAP. XV.

Chriſt's reſurrection and ours: the manner of our reſurrection.

NOW I make known unto you brethren, the goſpel which I preached to you, which alſo you have received, and wherein you ſtand, Gal. 1. 11.

2 By which alſo you are ſaved: if you hold faſt after what manner I preached to you, unleſs you have believed in vain.

3 For I delivered to you firſt of all, which I alſo received: how that Chriſt died for our ſins ‖ according to the Scriptures: ‖ Iſai. 53. 5.

4 ‡ And that he was buried, and that he roſe again the third day according to the Scriptures: ‡ Jonas 2. 1.

5 And that he was ſeen by Cephas, ‖ and after that by the eleven. ‖ John 20. 19.

6 Then was he ſeen by more than five hundred brethren at once: of whom many remain until this preſent, and ſome are fallen aſleep.

7 After that, he was ſeen by James, then by all the apoſtles:

8 And laſt of all, he was ſeen alſo by me, as by one born out of due time.

9 ‖ For I am the leaſt of the apoſtles, who who am not worthy to be called an apoſtle, becauſe I perſecuted the church of God. ‖ Acts 9. 3. Epheſ. 3. 8.

10 But by the grace of God I am what I am: and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me:

11 For whether I, or they: ſo we preach, and ſo you have believed.

12 Now if Chriſt be preached that he aroſe again from the dead, how do ſome among you ſay, that there is no reſurrection of the dead?

13 But if there be no reſurrection of the dead, then Chriſt is not riſen again.

14 And if Chriſt be not riſen again, then is our preaching vain, and your faith is alſo vain:

15 Yea, and we are found falſe witneſſes of God: becauſe we have given teſtimony againſt God, that he hath raiſed up Chriſt, whom he hath not raiſed up, if the dead riſe not again.

16 For if the dead riſe not again, neither is Chriſt riſen again.

17 And if Chriſt be not riſen again, your faith is vain, for you are yet in your ſins.

18 Therefore they alſo, who have ſlept in Chriſt, have periſhed.

19 If in this life only we have hope in Chriſt, we are of all men the moſt miſerable.

20 But now Chriſt is riſen from the dead, the firſt-fruits of them that ſleep.

‖ Coloſſ. 1. 18. Apoc. 1. 5. 21 ‖ For by a man *came* death, and by a man the reſurrection of the dead.

22 And as in Adam all die, ſo alſo in Chriſt all ſhall be made alive.

† 1 Theſſ. 4. 15. 23 † But every one in his own order: the firſt-fruits Chriſt, then they that are of Chriſt, who have believed in his coming:

24 Afterwards the end, when he ſhall have delivered up the kingdom to God and the Father, when he ſhall have aboliſhed all principality, and authority, and power.

‖ Pſal. 109. 1. Hebr. 1. 13. & 10. 13. 25 For he muſt reign, ‖ until he hath put all enemies under his feet.

‡ Pſal. 8. 8. Hebr. 2. 8. 26 And the enemy death ſhall be deſtroyed laſt: ‡ For he hath put all things under his feet. And whereas he ſaith,

27 All things are put under him; undoubtedly, he is excepted, who put all things under him.

28 And when all things ſhall be ſubdued unto him: then the Son alſo himſelf ſhall be ſubject to him who ſubjected all things to himſelf, that God may be all in all.

29 Otherwiſe what ſhall they do who are baptized for the dead, if the dead riſe not again at all? why are they then baptized for them?

30 Why alſo are we in danger every hour?

31 I die daily by your glory, brethren, which I have in Chriſt Jeſus our Lord:

‖ Wiſd. 2. 6. Iſai. 22. 13. & 56. 12. 32 If (according to man) I fought with beaſts at Epheſus, what doth it profit me if the dead riſe not again? ‖ Let us eat and drink, for to-morrow we ſhall die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake, ye juſt, and ſin not. For ſome have not the knowledge of God, I ſpeak it to your ſhame.

35 But ſome man will ſay: How do the dead riſe again? or with what manner of body ſhall they come?

36 Senſeleſs man, that which thou ſoweſt, is not quickened, except it die firſt.

37 And that which thou ſoweſt, thou ſoweſt not the body that ſhall be: but bare grain, as of wheat, or of ſome of the reſt.

38 But God giveth it a body as he will: and to every ſeed its proper body.

39 All fleſh *is* not the ſame fleſh: but ſome *is* that of men, another of beaſts, another of birds, another of fiſhes.

40 And there are bodies celeſtial, and bodies terreſtrial: but the glory of the celeſtial is one, and that of the terreſtrial another.

41 There is one glory of the ſun, another glory of the moon, and another glory of the ſtars. For ſtar differeth from ſtar in glory:

42 So alſo is the reſurrection of the dead. It is ſown in corruption, it ſhall riſe in incorruption.

43 It is ſown in diſhonour, it ſhall riſe in glory: It is ſown in weakneſs, it ſhall riſe in power:

44 It is ſown an animal body, it ſhall riſe a ſpiritual body. If there be an animal body, there is alſo a ſpiritual body, as it is written:

‖ Gen. 2. 7. 45 ‖ The firſt man Adam was made a living ſoul: the laſt Adam a quickening ſpirit.

46 But not firſt that which is ſpiritual, but that which is animal: afterwards that which is ſpiritual.

47 The firſt man was of the earth, earthly: the ſecond man from heaven, heavenly.

48 Such as *is* the earthly, ſuch alſo *are* the earthly: and ſuch as *is* the heavenly, ſuch alſo *are* they that are heavenly.

49 Therefore as we have born the image of the earthly, let us bear alſo the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot poſſeſs the kingdom of God: neither ſhall corruption poſſeſs incorruption.

51 Behold I tell you a myſtery: We ſhall all indeed riſe again: but we ſhall not all be changed.

52 In a moment, in the twinkling of an eye, at the laſt trumpet: for the trumpet ſhall ſound, and the dead ſhall riſe again incorruptible: and we ſhall be changed.

53 For this corruptible muſt put on incorruption: and this mortal muſt put on immortality.

54 And when this mortal hath put on immortality, then ſhall come to paſs the ſaying

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CHAP. XV. VER. 28. *The Son alſo himſelf ſhall be ſubject to him.* That is, the Son will be ſubject to the Father, according to his human nature, even after the general reſurrection: and alſo the whole myſtical body of Chriſt will be entirely ſubject to God, obeying him in every thing.

VER. 29. *Who are baptized for the dead.* Some think the apoſtle here alludes to a ceremony then in uſe: but others, more probably, to the prayers and penitential labours, performed by the primitive chriſtians for the ſouls of the faithful departed: or to the baptiſm of afflictions and ſufferings undergone for ſinners ſpiritually dead.

VER. 32. *Let us eat and drink,* &c. That is, if we did not believe that we were to riſe again from the dead, we might live like the impious and wicked who have no belief in the reſurrection.

‖ Osee 13. 14. Hebr. 2. 14. that is written: ‖ Death is swallowed up in victory.

55 O death, where is thy victory? O death, where is thy sting?

56 Now the sting of death is sin: and the power of sin is the law.

‡ 1 John. 5. 5. 57 ‡ But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAP. XVI.

Of collection of alms, admonitions and salutations.

NOW concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him: that when I come, the gatherings be not then to be made.

3 And when I shall be with you: whomsoever you shall approve by letters, those will I send to carry your bounty to Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you perhaps I shall make a stay or even spend the winter: that you may bring me on my journey whithersoever I shall go.

7 For I will not see you now by the way, for I hope that I shall remain with you some time, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a gate is opened to me large and evident: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

12 As to *our* brother Apollo, I let you know that I earnestly intreated him to come to you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith, do manfully, and be strengthened.

14 Let all your actions be done in charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with *us*, and laboureth.

17 And I rejoice in the presence of Stephanas and Fortunatus, and Achaicus, for that which was wanting on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them therefore that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house: with whom I also lodge.

20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of *me* Paul, with my own hand.

22 If any man love not our Lord Jesus Christ, let him be anathema Maran Atha.

23 The grace of our Lord Jesus Christ be with you.

24 My charity be with you all in Christ Jesus. Amen.

CHAP. XVI. VER. 22. *Let him be anathema Maran Atha.* Anathema signifies here a thing accursed. *Maran Atha*, which according to St. Jerom and St. Chrysostom, signify, *The Lord is come* already, and therefore is to be taken as an admonition to those who doubted of the resurrection, and to put them in mind that Christ, the judge of the living and the dead, is come already. Others explain *Maran Atha: May our Lord come*, that is, to judge and punish those with exemplary judgments and punishments, that do not love the Lord Jesus Christ.

THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS.

In this Epiſtle St. PAUL *comforts thoſe who are now reformed by his admonitions to them in the former, and abſolves the inceſtuous man on doing penance, whom he had before excommunicated for his crime. Hence he treats of true penance, and of the dignity of the miniſters of the New Teſtament. He cautions the faithful againſt falſe teachers and the ſociety of infidels. He gives an account of his ſufferings, and alſo of the favours and graces which God hath beſtowed on him. This ſecond Epiſtle was written in the ſame year with the firſt, and ſent by* TITUS *from ſome place in Macedonia.*

CHAP. I.

He ſpeaks of his troubles in Aſia. His not coming to them was not out of levity. The conſtancy and ſincerity of his doctrine.

PAUL an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother: to the church of God that is at Corinth, with all the ſaints who are in all Achaia.

2 Grace to you and peace from God our Father, and from the Lord Jeſus Chriſt.

‖ Epheſ. 1. 3. / 1 Peter 1. 3.

3 ‖ Bleſſed be the God and Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all conſolation,

4 Who comforteth us in all our tribulations: that we alſo may be able to comfort them who are in any diſtreſs, by the exhortation wherewith we alſo are exhorted by God.

5 For as the ſufferings of Chriſt abound in us: ſo alſo by Chriſt doth our comfort abound.

6 Now whether we be in tribulation, *it is* for your exhortation and ſalvation: or whether we be comforted, *it is* for your conſolation: or whether we be exhorted, *it is* for your exhortation and ſalvation, which worketh the enduring of the ſame ſufferings which we alſo ſuffer.

7 That our hope for you may be ſteadfaſt: knowing that as you are partakers of the ſufferings, ſo ſhall you be alſo of the conſolation.

8 For we would not have you ignorant, brethren, of our tribulation, which came to us in Aſia, that we were preſſed out of meaſure above *our* ſtrength, ſo that we were weary even of life.

9 But we had in ourſelves the anſwer of death, that we ſhould not truſt in ourſelves, but in God who raiſeth the dead:

10 Who hath delivered, and doth deliver us out of ſo great dangers: in whom we hope that he will yet alſo deliver us.

11 You helping withal in prayer for us: that for this gift obtained for us, by many perſons, thanks may be given by many in our behalf.

12 For our glory is this, the teſtimony of our conſcience, that in ſimplicity of heart and ſincerity of God, and not in carnal wiſdom, but in the grace of God, we have converſed in this world: and more abundantly towards you.

13 For we write no other things to you, than what you have read and known. And I hope that you ſhall know unto the end:

14 As alſo you have known us in part, that we are your glory, as you alſo are ours on the day of our Lord Jeſus Chriſt.

15 And in this confidence I had a mind to come to you before, that you might have a ſecond favour:

16 And to paſs by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 When therefore I had a mind to do this, did I uſe levity? Or the things that

I purpoſe, do I purpoſe according to the fleſh, that there ſhould be with me, IT IS, and, IT IS NOT.

18 But God is faithful, for our preaching which was to you, was not, IT IS, and IT IS NOT.

19 For the Son of God Jeſus Chriſt, who was preached among you by us, by me, and Silvanus, and Timothy was not, IT IS, and IT IS NOT, but, IT IS, was in him.

20 For all the promiſes of God are in him IT IS: therefore alſo by him, Amen to God, unto our glory.

21 Now he that confirmeth us with you in Chriſt and he that hath anointed us, is God:

22 Who alſo hath ſealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witneſs upon my ſoul, that to ſpare you, I came not as yet to Corinth: not becauſe we lord it over your faith: but we are helpers of your joy: for in faith you ſtand.

CHAP. II.

He grants a pardon to the inceſtuous man, upon his doing penance.

BUT I determined this with myſelf, that I would not come to you again in ſorrow:

2 For if I make you ſorrowful; who is he then that ſhould make me glad, but he who is made ſorrowful by me?

3 And I wrote this ſame to you; that I may not, when I come, have ſorrow upon ſorrow, from them of whom I ought to rejoice: having confidence in you all that my joy is *the joy* of you all.

4 For out of much affliction, and anguiſh of heart I wrote to you with many tears: not that you ſhould be made ſorrowful, but that you might know the charity I have more abundantly towards you.

5 And if any one have cauſed grief, he hath not grieved me: but in part, that I may not charge you all.

6 To him who is ſuch a one, this rebuke is ſufficient, which is given by many:

7 So that on the contrary you ſhould rather forgive him, and comfort him, leſt perhaps ſuch a one be ſwallowed up with over-much ſorrow.

8 Wherefore I beſeech you, that you would confirm your charity towards him.

9 For to this end alſo did I write, that I might know the experiment of you, whether you be obedient in all things.

10 And to whom you have forgiven any thing, I alſo: for, what I forgave, if I have forgiven any thing, for your ſakes have I done it in the perſon of Chriſt;

11 That we may not be circumvented by ſatan: for we are not ignorant of his devices.

12 And when I was come to Troas for the goſpel of Chriſt, and a door was opened to me in the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but bidding them farewell, I went from thence to Macedonia.

14 Now thanks be to God who always cauſeth us to triumph in Chriſt Jeſus, and maketh manifeſt the odour of his knowledge by us in every place.

15 For we are unto God the good odour of Chriſt in them who are ſaved, and in them who periſh.

16 To ſome indeed the odour of death unto death: but to the others the odour of life unto life. And for theſe things who is ſo ſufficient?

17 For we are not as many adulterating the word of God, but with ſincerity, but as from God, in the ſight of God, we ſpeak in Chriſt.

CHAP. III.

He needs no commendatory letters. The glory of the miniſtry of the New Teſtament.

DO we begin again to commend ourſelves? Or do we need (as ſome do) epiſtles of commendation to you, or from you?

2 You are our epiſtle, written in our hearts, which is known and read by all men:

3 You being made manifeſt, that you are the epiſtle of Chriſt, miniſtered by us, and written not with ink, but with the Spirit of the living God: not in tables of ſtone, but in fleſhy tables of the heart.

4 And ſuch confidence we have, through Chriſt towards God:

5 Not that we are ſufficient to think any thing of ourſelves, as of ourſelves: but our ſufficiency is from God:

CHAP. I. VER. 19. *It* was in him. There was no inconſtancy in the doctrine of the apoſtles, ſometimes, like modern ſectaries, ſaying, *It is*, and at other times ſaying, *It is not*. But their doctrine was ever the ſame, one uniform *yea*, in Jeſus Chriſt, one *Amen*, that is, one *truth* in him.

CHAP. II. VER. 10. *I alſo*. The apoſtle here granted an indulgence, or pardon, *in the perſon* and by the authority of Chriſt, to the inceſtuous Corinthian, whom before he had put under penance: which pardon conſiſted in a releaſing of part of the temporal puniſhment due to his ſin.

VER. 16. *The odour of death*, &c. The preaching of the apoſtle, which by its fragrant odour brought many to life, was to others, through their own fault, the occaſion of death; by their wilfully oppoſing and reſiſting that divine call.

6 Who alſo hath made us fit miniſters of the new teſtament: not in the letter, but in the Spirit: for the letter killeth: but the Spirit giveth life.

7 Now if the miniſtration of death engraven with letters upon ſtones, was glorious; ſo that the children of Iſrael could not ſteadfaſtly behold the face of Moſes, for the glory of his countenance, which is done away:

8 How ſhall not the miniſtration of the Spirit be rather in glory?

9 For if the miniſtration of condemnation be glory: much more the miniſtration of juſtice aboundeth in glory.

10 For even that which was glorious in this part was not glorified, by reaſon of the glory that excelleth.

11 For if that which is done away, was glorious: much more that which remaineth is in glory.

12 Having therefore ſuch hope, we uſe much confidence:

13 ‖ And not as Moſes put a veil over his face, that the children of Iſrael might not ſteadfaſtly look on the face of that which is made void,

‖ Exod. 34. 33.

14 But their ſenſes were made dull. For, until this day, the ſelf-ſame veil in the reading of the old teſtament, remaineth not taken away (becauſe in Chriſt it is done away).

15 But even until this day when Moſes is read, the veil is upon their heart.

16 But when they ſhall be converted to the Lord, the veil ſhall be taken away.

‖ John 4. 24.

17 ‖ Now the Lord is a Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all beholding the glory of the Lord with face uncovered, are transformed into the ſame image from glory to glory, as by the Spirit of the Lord.

CHAP. IV.

The ſincerity of his preaching: his comfort in his afflictions.

THEREFORE ſeeing we have *this* miniſtration, according as we have obtained mercy, we faint not.

2 But we renounce the hidden things of diſhoneſty, not walking in craftineſs, nor adulterating the word of God, but by manifeſtation of the truth commending ourſelves to every man's conſcience, in the ſight of God.

3 And if our goſpel be alſo hidden; it is hidden to thoſe who periſh:

4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the goſpel of the glory of Chriſt, who is the image of God, ſhould not ſhine unto them.

5 For we preach not ourſelves, but Jeſus Chriſt our Lord: and ourſelves your ſervants through Jeſus.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Chriſt Jeſus.

7 But we have this treaſure in earthen veſſels: that the excellency may be of the power of God, and not of us.

8 In all things we ſuffer tribulation, but are not diſtreſſed: we are ſtraitened: but are not deſtitute:

9 We ſuffer perſecution, but are not forſaken: we are caſt down, but we periſh not:

10 Always bearing about in our body the dying of Jeſus, that the life alſo of Jeſus may be made manifeſt in our bodies.

11 For we who live are always delivered unto death for Jeſus ſake: that the life alſo of Jeſus may be made manifeſt in our mortal fleſh.

12 So then death worketh in us, but life in you.

13 But having the ſame ſpirit of faith, as it is written: ‖ I have believed, therefore I have ſpoken: we alſo believe, and therefore we ſpeak:

‖ Pſal. 115. 10.

14 Knowing that he who raiſed up Jeſus, will raiſe up us alſo with Jeſus, and place us with you.

15 For all things *are* for your ſakes: that the grace abounding through many may abound in thankſgiving to the glory of God.

16 For which cauſe we faint not; but though our outward man is corrupted: yet the inward man is renewed day by day.

17 For our preſent tribulation which is momentary and light, worketh for us above meaſure exceedingly an eternal weight of glory.

18 While we look not at the things which are ſeen, but at the things which are not ſeen. For the things which are ſeen, are temporal: but the things which are not ſeen, are eternal.

CHAP. V.

He is willing to leave his earthly manſion to be with the Lord. His charity for the Corinthians.

FOR we know that if our earthly houſe of this habitation be diſſolved, that we,

CHAP. III. VER. 6. *The letter.* Not rightly underſtood, and taken without the ſpirit.

have a building of God, a houſe not made with hands, eternal in heaven.

2 For in this alſo we groan, deſiring to be clothed over with our habitation which is from heaven:

‖ Apoc. 16. 15. 3 ‖ Yet ſo that we may be found clothed, not naked.

4 For we alſo, who are in this tabernacle, do groan being burthened: becauſe we would not be uncloathed, but cloathed over, that what is mortal may be ſwallowed up by life.

5 Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6 Therefore having always confidence, knowing that, while we are in the body, we are abſent from the Lord:

7 (For we walk by faith and not by ſight)

8 We are confident, I ſay, and have a good will to be abſent rather from the body, and to be preſent with the Lord.

9 And therefore we labour, whether abſent or preſent, to pleaſe him.

‖ Rom. 14. 10. 10 ‖ For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

11 Knowing therefore the fear of the Lord we perſuade men: but to God we are manifeſt. And I truſt alſo that in your conſciences we are manifeſt.

12 We commend not ourſelves again to you, but give you occaſion to glory in our behalf: that you may have *ſomewhat to anſwer* them who glory in face, and not in heart.

13 For whether we are tranſported in mind, *it is* to God: or whether we are *more* moderate, *it is* for you.

14 For the charity of Chriſt preſſeth us: judging this, that if one died for all, then all were dead.

15 And Chriſt died for all: that they alſo, who live, may not now live to themſelves but to him, who died for them and roſe again.

16 Wherefore henceforth we know no man according to the fleſh. And if we have known Chriſt according to the fleſh: but now we know him ſo no longer.

17 If then any be in Chriſt a new creature: old things are paſſed away: ‖ behold all things are made new. ‖ Iſai. 43. 19. Apoc. 21. 5.

18 But all things are of God who hath reconciled us to himſelf, by Chriſt: and hath given to us the miniſtry of reconciliation.

19 For God indeed was in Chriſt reconciling the world to himſelf, not imputing to them their ſins, and he hath placed in us the word of reconciliation.

20 We are therefore ambaſſadors for Chriſt, God as it were exhorting by us. For Chriſt we beſeech you, be ye reconciled to God.

21 Him, who knew no ſin, he hath made ſin for us, that we might be made the juſtice of God in him.

CHAP. VI.

He exhorts them to a correſpondence with God's grace, and not to aſſociate with unbelievers.

AND we helping do exhort you, that you receive not the grace of God in vain.

2 For he ſaith: ‖ In an accepted time have I heard thee: and in the day of ſalvation have I helped thee. Behold, now is the acceptable time: behold now is the day of ſalvation. ‖ Iſai. 49. 8.

3 ‖ Giving no offence to any one, that our miniſtry be not blamed: ‖ 1 Cor. 10. 32.

4 But in all things let us exhibit ourſelves † as the miniſters of God, in much patience, in tribulation, in neceſſities in diſtreſſes, † 1 Cor. 4. 1.

5 In ſtripes, in priſons, in ſeditions, in labours, in watchings, in faſtings,

6 In chaſtity, in knowledge, in long ſuffering, in ſweetneſs, in the Holy Ghoſt, in charity unfeigned,

7 In the word of truth, in the power of God: by the armour of juſtice, on the right hand, and on the left:

8 Through honour, and diſhonour, through infamy and good name: as ſeducers, and yet ſpeaking truth: as unknown, and yet known:

9 As dying, and behold we live: as chaſtiſed, and not killed:

10 As ſorrowful, yet always rejoicing: as

VER. 10. *The proper things of the body.* In the particular judgment, immediately after death, the ſoul is rewarded or puniſhed according to what it has done in the body.

VER. 16. *We know no man according to the fleſh.* That is, we conſider not any man with regard to his nation, family, kindred, or other natural qualities or advantages, but only with relation to Chriſt, and according to the order of divine charity, in God, and for God. The apoſtle adds that even with reſpect to Chriſt himſelf; he now no longer conſiders him according to the fleſh, by taking a ſatisfaction in his being his countryman; his affection being now purified from all ſuch earthly conſiderations.

VER. 21. *Sin for us.* That is, to be a *ſin-offering*, a victim for *ſin*.

needy, yet enriching many: as having nothing, and poſſeſſing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not ſtraitened in us: but in your own bowels you are ſtraitened:

13 But having the ſame recompence (I ſpeak as to my children) be you alſo enlarged.

14 Bear not the yoke together with unbelievers. For what participation hath juſtice with injuſtice? Or what fellowſhip hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? ‖ For you are the temple of the living God: as God ſaith: † I will dwell in them, and walk among them, and I will be their God, and they ſhall be my people.

‖ 1 Cor. 3. 16. 17. & 6. 19.
† Lev. 26. 12.

17 ‖ Wherefore, Go out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing:

‖ Iſai. 52. 11.

18 And I will receive you: † and I will be a Father to you: and you ſhall be my ſons and daughters, ſaith the Lord almighty.

† Jer. 31. 9.

CHAP. VII.

The apoſtle's affection for the Corinthians: his comfort and joy on their account.

HAVING therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all defilement of the fleſh and of the ſpirit, perfecting ſanctification in the fear of God.

2 Receive us. We have injured no one, we have corrupted no one, we have overreached no one.

3 I ſpeak not *this* to your condemnation. For we have ſaid before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence with you, great is my glorying for you. I am filled with comfort, I exceedingly abound with joy in all our tribulation.

5 For alſo when we were come into Macedonia, our fleſh had no reſt, but we ſuffered all tribulation: combats without, fears within.

6 But God who comforted the humble, comforted us by the coming of Titus.

7 And not by his coming only, but alſo by the conſolation, wherewith he was comforted in you, relating to us your deſire, your mourning, your zeal for me, ſo that I rejoiced the more.

8 For although I made you ſorrowful by my epiſtle, I do not repent: and if I did repent, ſeeing that the ſame epiſtle (although but for a time) did make you ſorrowful:

9 Now I am glad: not becauſe you were made ſorrowful: but becauſe you were made ſorrowful unto penance. For you were made ſorrowful acccording to God, that in nothing you ſhould ſuffer damage by us.

10 ‖ For the ſorrow which is according to God, worketh penance unto ſalvation, which is laſting: but the ſorrow of the world worketh death.

‖ 1 Pet. 2. 19.

11 For behold this ſelf-ſame thing, that you were made ſorrowful according to God, how great carefulneſs doth it work in you: yea defence, yea indignation, yea fear, yea deſire, yea zeal, yea revenge: in all things you have ſhewed yourſelves to be undefiled in the matter.

12 Wherefore though I wrote to you, not on the account of him who did the injury, nor of him who ſuffered the wrong: but to manifeſt our ſolicitude, which we have for you,

13 Before God: therefore we were comforted. But in our conſolation we did the more abundantly rejoice for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 And if I have boaſted any thing to him of you, I have not been put to ſhame, but as we have ſpoken all things to you in truth, ſo alſo our boaſting which was made to Titus, is found a truth:

15 And his * bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you received him.

* i. e. affection.

16 I rejoice that in all things I have confidence in you.

CHAP. VIII.

He exhorts them to contribute bountifully to relieve the poor of Jeruſalem.

NOW we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia:

2 That in much experience of tribulation they have had abundance of joy, and their very deep poverty, hath abounded unto the riches of their ſimplicity:

3 For according to their power I bear them witneſs, and beyond their power they were willing,

CHAP. VIII. VER. 2. *Simplicity.* That is, ſincere bounty and charity.

4 With much entreaty begging of us the grace and communication of the miniſtry that is done towards the ſaints.

5 And not as we hoped, but they gave their ownſelves firſt to the Lord, then to us by the will of God;

6 Inſomuch, that we deſired Titus, that as he had begun, ſo alſo he would finiſh in you this ſame grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulneſs: moreover alſo in your charity toward us, ſo in this grace alſo you may abound.

8 I ſpeak not as commanding: but by the carefulneſs of others, approving alſo the good diſpoſition of your charity.

9 For you know the grace of our Lord Jeſus Chriſt, that being rich, he became poor for your ſakes: that through his poverty you might be rich.

10 And in this I give counſel: for this is profitable for you, who have begun not only to do, but alſo to be willing the year before:

11 Now therefore perform ye it alſo in deed: that, as your mind is forward to be willing, ſo it may be alſo to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which it hath, not according to that which it hath not.

13 For *I mean* not that others ſhould be eaſed, and you burthened: but by an equality.

14 In this preſent time let your abundance ſupply their want: that their abundance alſo may ſupply your want, that there may be an equality, as it is written:

|| Exod. 16. 18. 15 || He that had much, had nothing over: and he that had little, had no want.

16 And thanks be to God, who hath given the ſame carefulneſs for you in the heart of Titus.

17 For indeed he accepted the exhortation: but being more careful, of his own will he went unto you.

18 We have ſent alſo with him the brother, whoſe praiſe is in the goſpel through all the churches:

19 And not that only, but he was alſo ordained by the churches companion of our travels, for this grace, which is adminiſtered by us to the glory of the Lord, and our determined will:

20 Avoiding this, leſt any man ſhould blame us in this abundance which is adminiſtered by us.

|| Rom. 12. 17. 21 || For we foreſee what may be good not only before God, but alſo before men.

22 And we have ſent with them our brother alſo, whom we have often proved diligent in many things: but now much more diligent, with much confidence in you.

23 Either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apoſtles of the churches, the glory of Chriſt.

24 Wherefore ſhew ye to them, in the ſight of the churches, the evidence of your charity, and of our boaſting on your behalf.

CHAP. IX.

A further exhortation to almſgiving: the fruits of it.

FOR concerning the miniſtry, that is done towards the ſaints, it is ſuperfluous for me to write to you.

2 For I know your ready mind: for which I boaſt of you to the Macedonians. That Achaia alſo was ready a year ago, and your emulation hath provoked a great many.

3 Now I have ſent the brethren, that what we boaſt of concerning you, be not made void in this behalf that, (as I have ſaid) you may be ready:

4 Leſt, when the Macedonians ſhall come with me, and find you unprepared, we (not to ſay ye) ſhould be aſhamed in this matter.

5 Therefore I thought it neceſſary to deſire the brethren that they would go to you before, and prepare this bleſſing before promiſed, to be ready, ſo as a bleſſing, not as covetouſneſs.

6 Now this I ſay: He who ſoweth ſparingly, ſhall alſo reap ſparingly: and he who ſoweth in bleſſings, ſhall alſo reap of bleſſings.

7 Every one as he hath determined in his heart, not with ſadneſs, or of neceſſity: || For God loveth a chearful giver. || Eccli. 35. 11.

8 And God is able to make all grace abound in you: that ye always having all ſufficiency in all things may abound in every good work,

9 As it is written: || He hath diſperſed abroad, he hath given to the poor: his juſtice remaineth for ever. || Pſal 111. 9.

10 Now he that miniſtereth ſeed to the ſower, will both give you bread to eat, and will multiply your ſeed, and increaſe the growth of the fruits of your juſtice:

11 That being enriched in all things you may abound unto all bountifulneſs, which cauſeth through us thankſgiving to God.

12 For the adminiſtration of this ſervice doth not only ſupply the want of the ſaints,

but aboundeth also by many thanksgivings in the Lord.

13 By the proof of this ministry, glorifying God in the obedience of your confession to the gospel of Christ, and for the liberality of *your* communicating to them, and to all,

14 And in their praying for you, having an affection for you because of the eminent grace of God in you.

15 Thanks be to God for his unspeakable gift.

CHAP. X.

To stop the calumny and boasting of false apostles, he sets forth the power of his apostleship.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence indeed am lowly among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold against some, who think of us as if we walked according to the flesh.

3 For walking in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal, but powerful through God to the destruction of fortifications, subverting of counsels,

5 And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ,

6 And having in a readiness to revenge all disobedience, when your obedience shall be fulfilled.

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also.

8 For if I also should boast somewhat more of our power, which the Lord hath given us for edification, and not for your destruction; I should not be ashamed.

9 But that I may not be thought as it were to terrify you by epistles:

10 (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible):

11 Let such a one think this, that such as we are in word by epistles, when absent, such are we also indeed, when present.

12 For we dare not rank or compare ourselves with some, that commend themselves: but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 || But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even to you. || Ephes. 4. 7.

14 For we stretch not ourselves beyond our measure, as if we reached not to you: for we are come as far as to you in the gospel of Christ.

15 Not glorying beyond the measure in other men's labours: but having hope of your increasing faith, to be magnified in you according to our rule abundantly,

16 Yea, to those places that are beyond you, to preach the gospel, not to glory in another man's rule in those things that are made ready to our hand.

17 || But he that glorieth, let him glory in the Lord. || Jer. 9. 23. 1 Cor. 1. 31.

18 For not he, that commendeth himself, is approved: but he whom God commendeth.

CHAP. XI.

He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

WOULD to God you could bear with some little of my folly: but do, bear with me:

2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest, || as the serpent seduced Eve by his subtility, so your minds should be corrupted, and fall from the simplicity which is in Christ. || Gen. 3. 4.

4 For if he that cometh, preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel, which you have not received: you might well bear *with him*.

5 For I suppose that I have done nothing less than the great apostles.

6 For though I be rude in speech, yet not in knowledge: but in all things we have been made manifest to you.

7 Or did I commit a fault, abasing myself, that you might be exalted? Because I have preached to you the gospel of God gratis?

8 I have taken from other churches, receiving wages of them to serve you.

CHAP. XI. VER. 1. *My folly.* So he calls his reciting his own praises, which commonly speaking, is looked upon as a piece of folly and vanity; though the apostle was constrained to do it, for the good of the souls committed to his charge.

9 And when I was preſent with you, and wanted, I was burthenſome to no man: for that which was wanting to me, the brethren ſupplied who came from Macedonia: and in all things I have kept myſelf without being a burthen to you, and ſo I will keep myſelf.

10 The truth of Chriſt is in me, that this glory ſhall not be ſtopt in me in the regions of Achaia.

11 Wherefore? Becauſe I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occaſion from them that deſire occaſion, that in what they glory, they may be found even as we.

13 For ſuch falſe apoſtles are deceitful labourers, transforming themſelves into the apoſtles of Chriſt.

14 And no wonder: for ſatan himſelf transformeth himſelf into an angel of light.

15 Therefore it is no great thing if his miniſters be transformed as the miniſters of juſtice: whoſe end ſhall be according to their works.

16 I ſay again, (let no man think me to be fooliſh, otherwiſe take me as one fooliſh, that I alſo may glory a little).

17 That which I ſpeak, I ſpeak not according to God, but as it were in fooliſhneſs, in this matter of glorying.

18 Seeing that many glory according to the fleſh, I will glory alſo.

19 For you gladly ſuffer the fooliſh: whereas you yourſelves are wiſe.

20 For you ſuffer if a man bring you into bondage, if a man devour you, if a man take *from you*, if a man be extolled, if a man ſtrike you on the face.

21 I ſpeak according to diſhonour, as if we had been weak in this part. Wherein if any man is bold (I ſpeak fooliſhly) I am bold alſo.

22 They are Hebrews: ſo am I. They are Iſraelites: ſo am I. They are the ſeed of Abraham: ſo am I.

23 They are the miniſters of Chriſt: (I ſpeak as one leſs wiſe) I am more: in many more labours, in priſons more frequently, in ſtripes above meaſure, in death often.

‖ Deut. 25. 3. 24 Of the Jews ‖ five times did I receive forty *ſtripes*, ſave one.

† Acts 16. 22. ‡ Acts 14. 18. ‖ Acts 27. 41. 25 † Thrice was I beaten with rods, ‡ once I was ſtoned, ‖thrice I ſuffered ſhipwreck: a night and a day I was in the depth of the ſea.

26 In journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils from falſe brethren.

27 In labour and painfulneſs, in watchings often, in hunger and thirſt, in many faſtings, in cold and nakedneſs.

28 Beſides thoſe things that are without: my daily inſtance, the ſolicitude for all the churches.

29 Who is weak, and I am not weak? Who is ſcandalized, and I do not burn?

30 If I muſt needs glory: I will glory of the things that concern my infirmity.

31 The God and father of our Lord Jeſus Chriſt, who is bleſſed for ever, knoweth that I lie not.

‖ Acts 9. 24. 32 ‖ At Damaſcus the governor of the nation under Aretas the king, guarded the city of the Damaſcenes, to apprehend me:

33 And through a window in a baſket I was let down by the wall, and ſo eſcaped his hands.

CHAP. XII.

His raptures and revelations. His being buffeted by ſatan. His fear for the Corinthians.

1 IF I muſt glory (it is not expedient indeed:) but I will come to viſions and revelations of the Lord.

‖ Acts 9. 3. 2 ‖ I know a man in Chriſt above fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth, ſuch a one caught up to the third heaven.

3 And I know ſuch a man whether in the body, or out of the body, I know not God knoweth:

4 That he was caught up into paradiſe: and heard ſecret words, which it is not granted to man to utter.

5 Of ſuch a one I will glory: but for myſelf I will glory nothing, but in my infirmities.

6 For even if I would glory, I ſhall not be fooliſh: for I ſhall ſay the truth: but I forbear, leſt any man ſhould think of me above that which he ſeeth in me, or any thing he heareth from me.

7 And leſt the greatneſs of the revelations ſhould puff me up, there was given me a ſting of my fleſh, an angel of ſatan, to buffet me.

8 For which thing I thrice beſought the Lord, that it might depart from me:

VER. 28. *My daily inſtance.* The labours that come in, and preſs upon me every day.

9 And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then I am powerful.

11 I am become foolish: you have compelled me *to it*. For I ought to have been commended by you: for in nothing have I been inferior to those, who are above measure apostles: although I am nothing.

12 Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the other churches; but that I myself was not burthensome to you? Pardon me this injury.

14 Behold, now the third time I am ready to come to you: and I will not be burthensome to you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 And I most gladly will spend and be spent myself for your souls: although, loving you more, I be loved less.

16 But be it so: I did not burden you: but being crafty I caught you by guile.

17 Did I circumvent you, by any of those whom I sent to you?

18 I desired Titus, and I sent with him a brother. Did Titus circumvent you? did we not walk with the same spirit? did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things, my dearly beloved, for your edification.

20 For I fear, lest when I come, I shall not find you such as I would: and that I shall be found by you such as you would not: lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you:

21 Lest again, when I come, God humble me among you: and I bewail many of them that sinned before, and have not done penance for the uncleanness, and fornication and lasciviousness, that they have committed.

CHAP. XIII.

He threatens the impenitent, to provoke them to penance.

BEHOLD, this is the third time I am coming to you: ‖ In the mouth of two or three witnesses shall every word be established. ‖ Deut. 19. 15. Matt. 18. 16.

2 I have told you before, and foretel, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare. ‖ John 8. 17. Heb. 10. 28.

3 Do you seek a proof of Christ who speaketh in me, who towards you is not weak, but is mighty in you?

4 For though he was crucified through weakness; yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try your ownselves if you be in the faith: prove ye yourselves. Know you not your ownselves, that Christ Jesus is in you? unless perhaps you be reprobates.

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we rejoice, that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me to edification, and not to destruction.

11 For the rest brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love will be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

CHAP. XII. VER. 9. *Power is made perfect.* The strength and power of God more perfectly shines forth in our weakness and infirmity; as the more weak we are of ourselves, the more illustrious is his grace in supporting us, and giving us the victory under all trials and conflicts.

CHAP. XIII. VER. 7. *Reprobates:* that is, without proof, by having no occasion of shewing our power in punishing you.

THE EPISTLE OF ST. PAUL TO THE GALATIANS.

The Galatians, ſoon after St. PAUL *had preached the Goſpel to them, were ſeduced by ſome falſe-teachers, who had been Jews, and who were for obliging all Chriſtians, even thoſe who had been Gentiles, to obſerve circumciſion, and the other ceremonies of the Moſaical law. In this Epiſtle he refutes the pernicious doctrine of thoſe teachers, and alſo their calumny againſt his miſſion and apoſtleſhip. The ſubject matter of this Epiſtle, is much the ſame as in that to the Romans. It was written at Epheſus about twenty-three years after our Lord's Aſcenſion.*

CHAP. I.

He blames the Galatians for ſuffering themſelves to be impoſed upon by new teachers. The apoſtle's calling.

PAUL an apoſtle, not from men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead,

2 And all the brethren who are with me, to the churches of Galatia.

3 Grace be to you, and peace from God the Father and from our Lord Jeſus Chriſt,

4 Who gave himſelf for our ſins, that he might deliver us from this preſent wicked world, according to the will of God and our Father,

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are ſo ſoon removed, from him who called you to the grace of Chriſt, to another goſpel:

7 Which is not another, only there are ſome that trouble you, and would pervert the goſpel of Chriſt.

8 But though we, or an angel from heaven, preach a goſpel to you beſide that which we have preached to you, let him be anathema.

9 As we ſaid before, ſo I ſay now again: If any one preach to you a goſpel, beſides that which you have received, let him be anathema.

10 For do I now perſuade men, or God? Or do I ſeek to pleaſe men? If I did yet pleaſe men, I ſhould not be the ſervant of Chriſt.

11 ‖ For I give you to underſtand, brethren, that the goſpel which was preached by me is not according to man. ‖ 1 Cor. 15. 1.

12 ‖ For neither did I receive it from man, nor did I learn it, but by the revelation of Jeſus Chriſt. ‖ Epheſ. 3. 3.

13 For you have heard of my converſation in time paſt in the Jews religion: how that beyond meaſure I perſecuted the church of God, and laid it waſte,

14 And I made progreſs in the Jews religion, above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15 But when it pleaſed him, who ſeparated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles: immediately I condeſcended not to fleſh and blood.

17 Neither went I to Jeruſalem to the apoſtles who were before me: but I went into Arabia: and again I returned to Damaſcus:

* A. D. 37. 18 Then three years * after, I came to Jeruſalem to ſee Peter, and ſtayed with him fifteen days:

19 But other of the apoſtles I ſaw none: except James the brother of the Lord.

20 Now the things which I write to you; behold before God I lie not.

21 Afterwards I came into the regions of Syria, and Cilicia.

22 And I was unknown by face to the churches of Judea, which were in Chriſt:

23 But they had heard only: He, that perſecuted us in times paſt, doth now preach the faith which once he impugned:

24 And they glorified God in me.

CHAP. II.

The apoſtle's preaching was approved of by the other apoſtles. The Gentiles were not to be conſtrained to the obſervation of the law.

* A. D. 51. THEN fourteen years after, I went up again to Jeruſalem with Barnabas, taking Titus alſo with me.

2 And I went up according to revelation: and communicated to them the goſpel, which I preach among the Gentiles, but apart to them who ſeemed to be ſomething: leſt perhaps I ſhould run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumciſed:

4 But becauſe of falſe brethren unawares brought in, who came in privately to ſpy our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage:

5 To whom we yielded not by ſubjection, no not for an hour, that the truth of the goſpel might continue with you:

6 But of them who ſeemed to be ſomething, (what they were ſome time, it is nothing to me, ‖ God accepteth not the perſon of man) for to me, they that ſeemed to be ſomething, added nothing.

‖ Deut. 10. 17. Job 34. 19. Wiſd. 6. 8. Eccli. 35. 15. Acts 10. 34. Rom. 2. 11. Epheſ. 6. 9. Coloſ. 3. 25. 1 Pet. 1. 17.

7 But on the contrary, when they had ſeen that to me was committed the goſpel of the uncircumciſion, as to Peter was that of the circumciſion:

8 (For he who wrought in Peter to the apoſtleſhip of the circumciſion, wrought in me alſo among the Gentiles):

9 And when they had known the grace that was given to me, James and Cephas and John, who ſeemed to be pillars, gave to me and Barnabas the right hands of fellowſhip: that we ſhould go to the Gentiles, and they to the circumciſion:

10 Only that we ſhould be mindful of the poor: which ſame thing alſo I was careful to do.

11 But when Cephas was come to Antioch, I withſtood him to the face, becauſe he was blameable.

12 For before that ſome came from James, he did eat with the Gentiles: but when they were come, he withdrew and ſeparated himſelf, fearing thoſe who were of the circumciſion.

13 And to his diſſimulation the reſt of the Jews conſented, ſo that Barnabas alſo was led by them into that diſſimulation.

14 But when I ſaw that they walked not uprightly unto the truth of the goſpel, I ſaid to Cephas before them all: If thou, being a Jew, liveſt after the manner of the Gentiles, and not of the Jews, how doſt thou compel the Gentiles to follow the way of Jews?

15 We by nature are Jews, and not of the Gentiles ſinners.

16 But knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; we alſo believe in Chriſt Jeſus, that we may be juſtified by the faith of Chriſt, and not by the works of the law: ‖ becauſe by the works of the law no fleſh ſhall be juſtified. ‖ Rom. 3. 20.

17 But if while we ſeek to be juſtified in Chriſt, we ourſelves alſo are found ſinners: is Chriſt then the miniſter of ſin? God forbid.

18 For if I build up again the things which I have deſtroyed, I make myſelf a tranſgreſſor.

VER. 7. *The Goſpel of the uncircumciſion.* The preaching of the goſpel to the uncircumciſed, that is, to the Gentiles. St. *Paul* was called in an extraordinary manner to be the apoſtle of the Gentiles: St. *Peter*, beſides his general commiſſion over the whole flock (*John* xxi. 15, &c.) had a peculiar charge of the people of the circumciſion, that is, of the Jews.

VER. 11. *I withſtood*, &c. The fault that is here noted in the conduct of St. Peter, was only a certain imprudence, in withdrawing himſelf from the table of the Gentiles, for fear of giving offence to the Jewiſh converts: But this in ſuch circumſtances, when his ſo doing might be of ill conſequence to the Gentiles; who might be induced thereby to think themſelves obliged to conform to the Jewiſh way of living, to the prejudice of their chriſtian liberty. Neither was St. Paul's reprehending him any argument againſt his ſupremacy; for in ſuch caſes an inferior may, and ſometimes ought, with reſpect, to admoniſh his ſuperior.

19 For I, through the law, am dead to the law, that I may live to God: with Chriſt I am nailed to the croſs.

20 And I live, now not I; but Chriſt liveth in me. And that I live now in the fleſh: I live in the faith of the Son of God, who loved me, and delivered himſelf for me.

21 I caſt not away the grace of God. For if juſtice be by the law, then Chriſt died in vain.

CHAP. III.

The Spirit, and the bleſſing promiſed to Abraham, cometh not by the law, but by faith.

O Senſeleſs Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been ſet forth, crucified among you?

2 This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you ſo fooliſh, that, whereas you began in the Spirit, you would now be made perfect by the fleſh?

4 Have you ſuffered ſo great things in vain? If yet in vain.

5 He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith?

‖ Gen. 15. 16. Rom. 4. 3. James 2. 23.

6 As it is written: ‖ Abraham believed God, and it was reputed to him unto juſtice.

7 Know ye therefore, that they who are of faith, are the children of Abraham.

‡ Gen. 12. 3. Eccli. 44. 20.

8 And the Scripture foreſeeing that God juſtifieth the Gentiles by faith, told Abraham before: ‡ In thee ſhall all nations be bleſſed.

9 Therefore, they who are of the faith, ſhall be bleſſed with the faithful Abraham.

‖ Deut. 27. 26.

10 For as many as are of the works of the law, are under a curſe. For it is written: ‖ Curſed is every one that continueth not in all things which are written in the book of the law, to do them.

‡ Habac. 2. 4. Rom. 1. 17. ‖ Lev. 18. 5.

11 But that by the law no man is juſtified with God, it is manifeſt: ‡ becauſe the juſt man liveth by faith.

12 But the law is not of faith: but, ‖ He that doth theſe things, ſhall live in them.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written: ‡ Curſed is every one that hangeth on a tree:

‡ Deut. 21. 23.

14 That the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus: that we may receive the promiſe of the Spirit by faith.

‖ Hebr. 9. 17.

15 Brethren (I ſpeak after the manner of man) ‖ yet a man's teſtament, if it be confirmed, no man deſpiſeth, nor addeth to it.

16 To Abraham were the promiſes made, and to his ſeed. He ſaith not: And to his ſeeds, as of many: but as of one: And to thy ſeed, who is Chriſt.

17 Now this I ſay, that the teſtament which was confirmed by God, the law which was made after four hundred and thirty years, doth not diſannul to make the promiſe of no effect.

18 For if the inheritance be of the law, it is no more of promiſe. But God gave it to Abraham by promiſe.

19 Why then was the law? It was ſet becauſe of tranſgreſſions, till the ſeed ſhould come, to whom he made the promiſe, being ordained by angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then againſt the promiſes of God? God forbid. For if there had been a law given which could give life, verily juſtice ſhould have been by the law.

‖ Rom. 3. 9.

22 ‖ But the Scripture hath concluded all under ſin, that the promiſe by the faith of Jeſus Chriſt might be given to them that believe.

23 But before that faith came, we were kept under the law, ſhut up unto that faith which was to be revealed.

24 Wherefore the law was our pedagogue in Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in Chriſt Jeſus.

‖ Rom. 6. 3.

27 ‖ For as many of you as have been baptized in Chriſt, have put on Chriſt.

28 There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Chriſt Jeſus.

CHAP. III. VER. 19. *Becauſe of tranſgreſſions.* To reſtrain them from ſin, by fear and threats.

Ibid. *Ordained by angels.* The law was delivered by angels, ſpeaking in the name and perſon of God, to Moſes, who was the *mediator*, on this occaſion, between God and the people.

VER. 22. *Hath concluded all under ſin*, i. e. Hath declared all to be under ſin, from which they could not be delivered but by faith in Jeſus Chriſt, the promiſed ſeed.

VER. 24. *Pedagogue*, i. e. Schoolmaſter, conductor, or inſtructer.

VER. 28. *Neither Jews*, &c. That is, no diſtinction of Jew, &c.

29 And if you be Chriſt's: then you are the ſeed of Abraham, heirs according to the promiſe.

CHAP. IV.

Chriſt has freed us from the ſervitude of the law: we are the free-born ſons of Abraham.

NOW I ſay: As long as the heir is a child, he differeth nothing from a ſervant, though he be lord of all:

2 But is under tutors and governors, until the time appointed by the father:

3 Even ſo we, when we were children, were in bondage under the elements of the world.

4 But when the fulneſs of the time was come, God ſent his Son, made of a woman, made under the law:

5 That he might redeem thoſe who were under the law: that we might receive the adoption of ſons.

6 And becauſe you are ſons, God hath ſent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Therefore now he is no more a ſervant, but a ſon. And if a ſon, an heir alſo through God.

8 But then indeed, not knowing God, you ſerved them who by nature are no gods.

9 But now, after that you have known God, or rather are known of God: how turn you again to the weak and poor elements, to which you are deſirous to ſerve again?

10 You obſerve days and months, and times, and years.

11 I am in fear for you, leſt perhaps I have laboured in vain among you.

12 Be ye as I, for I alſo am as you: brethren, I beſeech you: you have not injured me at all.

13 And you know how through infirmity of the fleſh I preached the goſpel to you heretofore: and your temptation in my fleſh,

14 You deſpiſed not, nor rejected: but received me as an Angel of God, *even* as Chriſt Jeſus.

15 Where is then your bleſſedneſs? For I bear you witneſs, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy, in telling you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always: and not only when I am preſent with you.

19 My little children, of whom I am in labour again, until Chriſt be formed in you.

20 And I would willingly be preſent with you now, and change my voice: becauſe I am aſhamed for you.

21 Tell me, you that deſire to be under the law, have you not read the law?

22 For it is written: that Abraham had two ſons: ‖ the one by a bond-woman, † and the other by a free-woman. ‖ Gen. 16. 15. † Gen. 21. 2.

23 But he that was by the bond-woman, was born according to the fleſh: but he by the free-woman, was by the promiſe.

24 Which things are ſaid by an allegory. For theſe are the two teſtaments. The one indeed on Mount Sina, which bringeth forth unto bondage, which is Agar.

25 For Sina is a mountain in Arabia, which hath an affinity with that which now is Jeruſalem, and is in bondage with her children.

26 But that Jeruſalem, which is above, is free: which is our mother.

27 For it is written: ‖ Rejoice thou barren, that beareſt not: break forth and cry out, thou that travaileſt not: for many are the children of the deſolate, more than of her that hath a huſband. ‖ Iſai. 54. 1.

28 ‖ Now we, brethren, as Iſaac was, are the children of the promiſe. ‖ Rom. 9. 8.

29 But as then he, who was born according to the fleſh, perſecuted him, who was according to the ſpirit: ſo alſo now.

30 But what ſaith the Scripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

31 Therefore brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Chriſt hath made us free.

CHAP. IV. VER. 3. *Under the elements*, &c. That is, under the firſt rudiments of religion, in which the carnal Jews were trained up: or under thoſe corporal creatures, uſed in their manifold rites, ſacrifices, and ſacraments.

VER. 10. *You obſerve days*, &c. He ſpeaks not of the obſervation of the Lord's day, or other chriſtian feſtivals; but either of the ſuperſtitious obſervation of days *lucky*, and *unlucky*; or elſe of the Jewiſh feſtivals, to the obſervance of which certain Jewiſh teachers ſought to induce the Galatians.

CHAP. V.

He exhorts them to ſtand to their chriſtian liberty. Of the fruits of the fleſh, and of the ſpirit.

STAND firm, and be not held again under the yoke of bondage.

[Acts 15. 1. 2 ‖ Behold, I Paul tell you, that if you be circumciſed, Chriſt will profit you nothing.

3 And I teſtify again to every man that circumciſeth himſelf, that he is a debtor to do the whole law.

4 Chriſt is become of no effect to you, whoſoever of you are juſtified by the law: you are fallen from grace.

5 For we in ſpirit, by faith, wait for the hope of juſtice.

6 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion: but faith, which worketh by charity.

7 You did run well: who hath hindered you, that you ſhould not obey the truth?

8 This perſuaſion is not from him who calleth you.

[1 Cor. 5. 6. 9 ‖ A little leaven corrupteth the whole maſs.

10 I have confidence in you in the Lord: that you will not be of another mind: but he that troubleth you, ſhall bear the judgment, whoſoever he be.

11 And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? The ſcandal of the croſs is therefore made void.

12 I would they were even cut off, who trouble you.

13 For you, brethren, have been called unto liberty: only uſe not liberty for an occaſion to the fleſh, but by charity of the Spirit ſerve one another.

14 For all the law is fulfilled in one ſentence: ‖ Thou ſhalt love thy neighbour as thyſelf.

[Lev. 19. 18. Matt. 22. 39. Rom. 13. 8.

15 But if you bite and eat one another: take heed that you be not conſumed one by another.

† 1 Pet. 2. 11. 16 I ſay then: † Walk in the ſpirit, and you ſhall not fulfil the luſts of the fleſh.

17 For the fleſh luſteth againſt the ſpirit: and the ſpirit againſt the fleſh; for theſe are contrary one to another: ſo that you do not the things that you would.

18 But if you are led by the ſpirit, you are not under the law.

19 Now the works of the fleſh are manifeſt: which are, fornication, uncleanneſs, immodeſty, luxury,

20 Idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, diſſenſions, ſects,

21 Envy, murders, drunkenneſs, revellings, and ſuch like: of the which I foretel you, as I have foretold to you, that they who do ſuch things, ſhall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodneſs, longanimity,

23 Mildneſs, faith, modeſty, continency, chaſtity. Againſt ſuch there is no law.

24 And they who are Chriſt's, have crucified their fleſh, with the vices and concupiſcences.

25 If we live in the Spirit, let us alſo walk in the Spirit.

26 Let us not become deſirous of vainglory, provoking one another, envying one another.

CHAP. VI.

He exhorts to charity, humility, &c. He glories in nothing but in the croſs of Chriſt.

BRETHREN, and if a man be overtaken in any fault, you who are ſpiritual, inſtruct ſuch a one in the ſpirit of mildneſs, conſidering thyſelf, leſt thou alſo be tempted.

2 Bear ye one another's burdens: and ſo ſhall you fulfil the law of Chriſt.

3 For if any man think himſelf to be ſomething, whereas he is nothing, he deceiveth himſelf.

4 But let every one prove his own work, and ſo he ſhall have glory in himſelf only, and not in another.

5 ‖ For every one ſhall bear his own burden. ‖ 1 Cor. 3. 8.

6 And let him who is inſtructed in the word, communicate to him, who inſtructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man ſhall ſow, thoſe alſo ſhall he reap. For he that ſoweth in his fleſh, of the fleſh alſo ſhall reap corruption: but he that ſoweth in the ſpirit, of the ſpirit ſhall reap life everlaſting.

9 ‖ And in doing good, let us not fail: for in due time we ſhall reap, not failing. ‖ 2 Theſſ. 3. 13.

10 Therefore whilſt we have time, let us do good to all men, but eſpecially to thoſe who are of the houſhold of the faith.

11 See what a letter I have written to you with my own hand.

12 For whoſoever deſire to pleaſe in the fleſh, they conſtrain you to be circumciſed,

only that they may not ſuffer the perſecution of the croſs of Chriſt.

13 For neither they themſelves who are circumciſed, keep the law: but they will have you to be circumciſed, that they may glory in your fleſh.

14 But God forbid that I ſhould glory, but in the croſs of our Lord Jeſus Chriſt: by whom the world is crucified to me, and I to the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And whoſoever ſhall follow this rule, peace be upon them, and mercy, and upon the Iſrael of God.

17 From henceforth let no man be troubleſome to me: for I bear the marks of the Lord Jeſus in my body.

18 The grace of our Lord Jeſus Chriſt be with your ſpirit, brethren. Amen.

THE EPISTLE OF ST. PAUL

TO THE EPHESIANS.

Epheſus was the capital of leſſer Aſia, and celebrated for the temple of Diana, to which the moſt part of the people of the Eaſt went frequently to worſhip. But St. PAUL having preached the Goſpel there for two years the firſt time, and afterwards for about a year, converted many. He wrote this Epiſtle to them when he was a priſoner in Rome, and ſent it by Tychicus. He admoniſhes them to hold firmly the Faith which they had received, and warns them, and alſo thoſe of the neighbouring cities, againſt the ſophiſtry of philoſophers and the doctrine of falſe teachers, who were come among them. The matters of Faith contained in this Epiſtle are exceedingly ſublime, and conſequently very difficult to be underſtood. It was written about twenty-nine years after our Lord's Aſcenſion.

CHAP. I.

The great bleſſings we have received through Chriſt. He is the head of all the church.

PAUL an apoſtle of Jeſus Chriſt by the will of God, to all the ſaints who are at Epheſus, and to the faithful in Chriſt Jeſus.

2 Grace be to you and peace from God our Father, and from the Lord Jeſus Chriſt.

3 ‖ Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places, in Chriſt:

‖ 2 Cor. 1. 3. 1 Pet. 1. 3.

4 As he hath choſen us in him before the foundation of the world, that we ſhould be holy and unſpotted in his ſight in charity.

5 Who hath predeſtinated us unto the adoption of children through Jeſus Chriſt unto himſelf: according to the purpoſe of his will,

6 To the praiſe of the glory of his grace, by which he made us acceptable, through his beloved Son.

7 In whom we have redemption through his blood, the remiſſion of ſins, according to the riches of his grace,

8 Which hath ſuperabounded in us in all wiſdom and prudence:

9 That he might make known to us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in him,

10 In the diſpenſation of the fulneſs of times, to eſtabliſh all things in Chriſt, which are in heaven and on earth, in him:

CHAP. I. VER. 3. In heavenly *places*: or in heavenly *things*. *In cæleſtibus.*

11 In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will:

12 That we may be to the praise of his glory, who have before hoped in Christ:

13 In whom you also, when you had heard the word of truth (the gospel of your salvation:) in whom also believing you were sealed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, for the redemption of acquisition, unto the praise of his glory.

15 Wherefore I also hearing of your faith which is in the Lord Jesus, and of your love towards all the saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers:

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and of revelation, in the knowledge of him:

18 The eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power towards us, who believe ‖ according to the operation of the might of his power,

‖ Infra 3. 7.

20 Which he wrought in Christ, raising him up from the dead, and setting him at his right hand in the heavenly places:

21 Above all principality, and power, and virtue, and dominion, and every name that is named not only in this world, but also in that which is to come.

22 ‖ And he hath put all things under his feet: and hath made him head over all the church,

‖ Psal. 8. 8.

23 Which is his body, and the fulness of him, who is filled all in all.

CHAP. II.

All our good comes through Christ. He is our peace.

AND you, when you were dead in your offences and sins,

Coloss. 2. 13.

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief,

3 Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature the children of wrath, even as the rest:

4 But God, who is rich in mercy, through his exceeding charity with which he loved us,

5 Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved)

6 And hath raised us up together, and hath made us sit together in the heavenly *places* in Christ Jesus:

7 That he might shew in the ages to come the abundant riches of his grace, in goodness upon us in Christ Jesus.

8 For by grace you are saved through faith, and this not of yourselves: for it is the gift of God;

9 Not of works that no man may glory.

10 For we are his workmanship, created in Christ Jesus in good works; which God hath prepared that we should walk in them.

11 For which cause be mindful that you being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hands:

12 That you were at that time without Christ, alienated from the conversation of Israel, and strangers to the testaments, having no hope of the promise, and without God in this world.

13 But now in Christ Jesus, you, who some time were afar off, are made near by the blood of Christ.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:

15 Abolishing the law of commandments in decrees: that he might make the two in himself into one new man, establishing peace,

16 And might reconcile both to God in one body by the cross, destroying the enmities by himself.

17 And coming he preached peace to you, who were afar off, and peace to them who were near at hand.

18 ‖ For through him we have both access in one Spirit to the Father.

‖ Rom. 5. 2.

19 Now therefore you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God:

20 Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone:

VER. 14. *Acquisition*, i. e. A purchased possession.

CHAP. II. VER. 9. *Not of works*, as of our own growth, or from ourselves: but as from the grace of God.

21 In whom all the building framed together, groweth into a holy temple in the Lord:

22 In whom you also are built together into a habitation of God in the Spirit.

CHAP. III.

The myſtery hidden from former ages was diſcovered to the apoſtle, to be imparted to the Gentiles. He prays that they may be ſtrengthened in God.

FOR this cauſe, I Paul the priſoner of Jeſus Chriſt, for you Gentiles,

2 If yet you have heard of the diſpenſation of the grace of God, which is given me towards you:

3 How that, according to revelation, the myſtery hath been made known to me, as I have written above in brief:

4 As you reading may underſtand my knowledge in the myſtery of Chriſt:

5 Which in other generations was not made known to the ſons of men, as it is now revealed to his holy apoſtles, and prophets in the Spirit.

6 That the Gentiles ſhould be coheirs, and of the ſame body, and joint-partakers of his promiſe in Chriſt Jeſus by the goſpel:

7 Of which I am made a miniſter, according to the gift of the grace of God, which is given to me ‖ according to the operation of his power.

‖ Supra 1. 19.

† 1 Cor. 15. 9.

8 † To me, the leaſt of all the ſaints, is given this grace, to preach among the Gentiles the unſearchable riches of Chriſt,

9 And to enlighten all men, what is the diſpenſation of the myſtery which hath been hidden from eternity in God, who created all things.

10 That the manifold wiſdom of God may be made known to the principalities and powers in the heavenly places through the church,

11 According to the eternal decree, which he made in Chriſt Jeſus our Lord:

12 In whom we have affiance and acceſs with confidence by the faith of him.

13 Wherefore I beſeech you not to be diſheartened at my tribulations for you, which is your glory.

14 For this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be ſtrengthened with power by his Spirit unto the inward man.

17 That Chriſt may dwell by faith in your hearts: that being rooted and founded in charity,

18 You may be able to comprehend, with all the ſaints, what is the breadth, and length, and height, and depth:

19 To know alſo the charity of Chriſt, which ſurpaſſeth knowledge, that you may be filled unto all the fulneſs of God.

20 Now to him, who is able to do all things more abundantly than we aſk or underſtand, according to the power which worketh in us:

21 To him be glory in the church, and in Chriſt Jeſus, throughout all generations, world without end, Amen.

CHAP. IV.

He exhorts them to unity; to put on the new man; and to fly ſin.

I Therefore, a priſoner in the Lord, beſeech you ‖ that you walk worthy of the vocation in which you are called,

‖ 1 Cor. 7. 27. Philip. 1. 27.

2 With all humility, and mildneſs, with patience, ſupporting one another in charity,

3 † Careful to keep the unity of the Spirit in the bond of peace.

† Rom. 12. 10.

4 One body, and one Spirit: as you are called in one hope of your vocation.

5 One Lord, one faith, one baptiſm.

6 ‖ One God and Father of all, who is above all, and through all, and in us all.

‖ Mal. 2. 10.

7 † But to every one of us is given grace, according to the meaſure of the gift of Chriſt.

† Rom. 12. 3. 1 Cor. 12. 11. 2 Cor. 10. 13.

8 Wherefore he ſaith: ‖ Aſcending on high he led captivity captive: he gave gifts to men.

‖ Pſal. 67. 19.

9 Now that he aſcended, what is it, but becauſe he alſo deſcended firſt into the lower parts of the earth?

10 He who aſcended is the ſame alſo who aſcended above all the heavens, that he might fulfil all things.

11 And ſome indeed he gave to be ‖ apoſtles, and ſome prophets, and others evangeliſts, and others paſtors and teachers,

‖ 1 Cor. 12. 28.

12 For the perfection of the ſaints, for the work of the miniſtry, unto the edification of the body of Chriſt:

13 Till we all meet in the unity of faith,

CHAP. III. VER. 15. *All paternity.* Or *the whole family*, πατρια. God is the Father both of angels and men: whoſoever beſides is named father, is ſo named with ſubordination to him.

CHAP. IV. VER. 11, 13. *Gave to be apoſtles—Till we all meet*, &c. Here it is plainly expreſſed, that Chriſt has left in his church a *perpetual* ſucceſſion of orthodox paſtors and teachers, to preſerve the faithful in unity and truth.

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:

14 That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lye in wait to deceive.

15 But performing the truth in charity, we may in all things grow up in him who is the head, Christ:

16 From whom the whole body, compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.

‖ Rom. 1. 21. 17 ‖ This then I say and testify in the Lord: that henceforward you walk not as also the Gentiles walk, in the vanity of their mind,

18 Having the understanding obscured with darkness, alienated from the life of God through the ignorance which is in them, because of the blindness of their heart,

19 Who despairing, have given themselves up to lasciviousness, to the working of all uncleanness, unto covetousness.

20 But you have not so learned Christ:

21 If yet you have heard him, and have been taught in him, as the truth is in Jesus.

‖ Coloss. 3. 8. 22 ‖ To put off, according to the former conversation, the old man, who is corrupted according to the desires of error.

† Rom. 6. 4. 23 † And be ye renewed in the spirit of your mind,

‖ Coloss. 3. 12. 24 ‖ And put on the new man, who, according to God, is created in justice, and holiness of truth.

† 1 Pet. 2. 1. 25 † Wherefore putting away lying, ‖ Zach. 8. 16. ‖ speak ye the truth every man with his neighbour: for we are members one of another.

† Psal. 4. 5. 26 † Be angry, and sin not: let not the sun go down upon your anger.

‖ James 4. 7. 27 ‖ Give not place to the devil.

28 Let him that stole, steal now no more: but rather let him labour working with his hands that which is good, that he may have to give to him who is in need.

29 Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may afford grace to the hearers.

30 And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.

31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy be taken away from you, with all malice.

32 ‖ And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ. ‖ Coloss. 3. 13.

CHAP. V.

Exhortations to a virtuous life. The mutual duties of man and wife, by the example of Christ, and of the church.

BE ye therefore followers of God, as most dear children:

2 ‖ And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. ‖ John 13. 34. & 15. 12. 1 John 4. 21.

3 ‖ But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints: ‖ Coloss. 3. 5.

4 Nor obscenity, nor foolish talking, nor scurrility, which is to no purpose: but rather giving of thanks.

5 For know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ, and of God.

6 ‖ Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. ‖ Matt. 24. 4. Mark 13. 5. Luke 21. 8. 2 Thess. 2. 3.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light:

9 For the fruit of the light is in all goodness, and justice, and truth:

10 Proving what is acceptable to God:

11 And have no fellowship with the unfruitful works of darkness but rather reprove them.

12 For the things that are done by them in private, it is shameful even to mention.

13 But all things that are reproved, are made manifest by the light: for all that is made manifest is light.

14 Wherefore he saith: Rise thou that sleepest, and arise from the dead, and Christ will enlighten thee.

15 See therefore, brethren, how you walk circumspectly: ‖ not as unwise, ‖ Coloss. 4. 5.

16 But as wise: redeeming the time, for the days are evil.

17 ‖ Wherefore become not unwise, but understanding what is the will of God. ‖ Rom. 12. 2.

18 And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit, 1 Thess. 4. 3.

19 Speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord;

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

21 Being subject one to another in the fear of Christ.

‖ Gen. 3. 16. Coloss. 3. 18. 1 Pet. 3. 1. † 1 Cor. 11. 3.

22 ‖ Let women be subject to their husbands, as to the Lord:

23 † For the husband is the head of the wife; as Christ is the head of the church. He *is* the saviour of his body.

24 Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

‖ Coloss. 3. 19.

25 ‖ Husbands, love your wives, as Christ also loved the church, and delivered himself up for it,

26 That he might sanctify it, cleansing it by the laver of water in the word of life,

27 That he might present it to himself a glorious church not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the church:

30 For we are members of his body, of his flesh and of his bones.

‖ Gen. 2. 24. Matt. 19. 5. Mark 10. 7. † 1 Cor. 6. 16.

31 ‖ For this cause shall a man leave his father and mother: and shall adhere to his wife, † and they shall be two in one flesh.

32 This is a great sacrament: but I speak in Christ and in the church.

33 Nevertheless let every one of you in particular love his wife as himself: and let the wife reverence her husband.

CHAP. VI.

Duties of children and servants. The Christian's armour.

CHILDREN, obey your parents in the Lord: for this is just.

‖ Exod. 20. 12. Deut. 5. 6. Eccli. 3. 9. Matt. 15. 4. Mark 7. 10. Col. 3. 20.

2 ‖ Honour thy father and thy mother, which is the first commandment with promise:

3 That it may be well with thee, and thou mayst be long lived upon earth.

4 And you fathers provoke not your children to anger: but bring them up in the discipline and correction of the Lord.

† Col. 3. 22. Titus 2. 9. 1 Pet. 2. 18.

5 † Servants obey your carnal masters, with fear and trembling, in the simplicity of your heart, as Christ:

6 Not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart,

7 With a good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good every one shall do, the same shall he receive from the Lord, whether he be bond, or free.

9 And you masters, do the same things to them, forbearing threatenings: knowing that the Lord both of them and you is in heaven: ‖ and there is no respect of persons with him.

‖ Deut. 10. 17. 2. Par. 19. 7. Job 34. 19. Wisd. 6. 8. Eccli. 35. 15. Acts 10. 34. Rom. 2. 11. Col. 3. 25. 1 Pet. 1. 17.

10 As to the rest, brethren, be strengthened in the Lord, and in the might of his power.

11 Put you on the armour of God, that you may be able to stand against the snares of the devil.

12 For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness: against the spirits of wickedness in the high places.

13 Wherefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of justice,

15 And your feet shod with the preparation of the gospel of peace:

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one:

‖ Isai. 59. 17. 1 Thes. 5. 8.

17 ‖ And take unto you the helmet of salvation; and the sword of the spirit (which is the word of God).

† Col. 4. 2.

18 *By* all prayer and supplication praying at all times in the spirit; † and in the same watching with all instance and supplication for all the saints:

‖ Col. 4. 3. 2 Thes. 3. 1.

19 ‖ And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel:

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, *and* what I am doing: Tychicus, my dearest brother, and faithful minister in the Lord, will make known to you all things:

22 Whom I have sent to you for this

CHAP. V. VER. 24. *As the church is subject to Christ.* The church then according to St. *Paul* is ever obedient to Christ; and can never fall from him, but remain faithful to him, unspotted and unchanged to the end of the world.

VER. 12. *High places*, or *heavenly places*. That is to say, in the air, the lowest of the celestial regions; in which God permits these wicked spirits or fallen angels to wander.

same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren, and charity, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all, who love our Lord Jesus Christ in sincerity. Amen.

VER. 24. *In sincerity*: Literally, *in incorruption*; that is, with a pure and perfect love.

THE EPISTLE OF ST. PAUL

TO THE PHILIPPIANS.

The PHILIPPIANS *were the first among the Macedonians converted to the faith. They had a great veneration for St.* PAUL, *and supplied his wants when he was a prisoner in Rome, sending to him by Epaphroditus, by whom he sent this Epistle; in which he recommends charity, unity and humility, and warns them against false teachers, which he calls* dogs, *and* enemies of the cross of Christ. *He also returns thanks for their benefactions. It was written about twenty-nine years after our Lord's Ascension.*

CHAP. I.

The apostle's affection for the Philippians.

PAUL and Timothy, the servants of Jesus Christ: to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 I give thanks to my God, in every remembrance of you,

4 Always in my prayers making supplication for you all with joy,

5 For your fellowship in the gospel of Christ, from the first day until now.

6 Being confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all: because I have you in my heart: and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding.

10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,

11 Replenished with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

12 Now I desire, brethren, you should know, that the things which have happened to me have fallen out rather to the furtherance of the gospel:

13 So that my bands are made manifest, in Christ, in all the court, and in all other places:

14 And many of the brethren in the Lord having taken courage by my chains, are much more bold to speak the word of God without fear.

15 Some indeed even out of envy and contention: but some also for good-will preach Christ:

16 Some out of charity, knowing that I am set for the defence of the gospel.

17 And some out of contention preach Christ not sincerely, imagining that they raise affliction to my bands.

18 But what then? So that every way, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.

19 For I know that this ſhall turn to my ſalvation, through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.

20 According to my expectation and hope, that in nothing I ſhall be confounded: but with all confidence, as always, ſo now alſo ſhall Chriſt be magnified in my body, whether *it be* by life, or by death.

21 For to me, to live is Chriſt, and to die is gain.

22 And if to live in the fleſh, this is to me the fruit of labour, and what I ſhall chuſe I know not.

23 But I am ſtraitened between two; having a deſire to be diſſolved, and to be with Chriſt, being by much the better:

24 But to remain in the fleſh is neceſſary for you.

25 And having this confidence, I know that I ſhall remain and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may abound in Chriſt Jeſus, for me, by my coming to you again.

‖ Epheſ. 4. 1. Coloſſ. 1. 10. 1. Theſſ. 2. 12.

27 ‖ Only let your converſation be worthy of the goſpel of Chriſt: that whether when I come and ſee you, or be abſent I may hear of you, that you ſtand faſt in one ſpirit, with one mind labouring together for the faith of the goſpel:

28 And that you be in nothing terrified by the adverſaries: which to them is a cauſe of perdition, but to you of ſalvation, and this from God:

29 For to you it is given for Chriſt, not only to believe in him, but alſo to ſuffer for his ſake:

30 Having the ſame conflict as that which you have ſeen in me, and now have heard of me.

CHAP. II.

He recommends to them unity and humility; and to work out their ſalvation with fear and trembling.

IF there be therefore any conſolation in Chriſt, if any comfort of charity, if any fellowſhip of the ſpirit, if any bowels of commiſeration:

2 Fulfil ye my joy, that you be of one mind, having the ſame charity, being of one accord, agreeing in ſentiment,

3 Let nothing be done through ſtrife, nor by vain-glory: but in humility, let each eſteem others better than themſelves,

4 Each one not conſidering the things that are his own, but thoſe that are other men's.

5 For let this mind be in you, which was alſo in Chriſt Jeſus:

6 Who being in the form of God, thought it no robbery, himſelf to be equal to God:

7 But debaſed himſelf, taking the form of a ſervant, being made to the likeneſs of men, and in ſhape found as a man.

8 ‖ He humbled himſelf, becoming obedient unto death, even the death of the croſs. ‖ Hebr. 2. 9.

9 Wherefore God alſo hath exalted him, and hath given him a name which is above every name:

10 ‖ That in the name of Jeſus every knee ſhould bow of thoſe that are in heaven, on earth, and in hell; ‖ Iſai. 45. 24. Rom. 14. 11.

11 And that every tongue ſhould confeſs that the Lord Jeſus Chriſt is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed not as in my preſence only, but much more now in my abſence) work your ſalvation with fear and trembling.

13 For it is God who worketh in you both to will and to accompliſh, according to *his* good will.

14 ‖ And do ye all things without murmurings and heſitations: ‖ Pet. 4. 9.

15 That you may be blameleſs, and ſincere children of God, without reproof, in the midſt of a depraved and perverſe generation: among whom you ſhine as lights in the world.

16 Holding forth the word of life to my glory in the day of Chriſt, becauſe I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the ſacrifice and ſervice of your faith, I rejoice and congratulate with you all.

18 And for the ſelf-ſame thing do you alſo rejoice, and congratulate with me.

19 And I hope in the Lord Jeſus, ‖ to ſend Timothy to you ſhortly, that I alſo may be of good comfort, when I know the things concerning you. ‖ Acts. 19. 1.

20 For I have no man ſo of the ſame mind, who with ſincere affection is ſolicitous for you.

CHAP. I. VER. 22. *This is to me, &c.* His meaning is, that although his dying immediately for Chriſt would be his gain, by putting him preſently in poſſeſſion of heaven; yet he is doubtful what he ſhould chuſe, becauſe by ſtaying longer in the fleſh, he ſhould be more beneficial to the ſouls of his neighbours.

CHAP. II. VER. 7. *Debaſed himſelf, exinanivit,* made himſelf as of no account.

VER. 12. *With fear, &c.* This is againſt the falſe faith, and preſumptuous ſecurity of modern ſectaries.

21 || For all ſeek the things that are their own, not the things that are Jeſus Chriſt's. || 1 Cor. 13. 5.

22 Now know ye the proof of him, that as a ſon with the father, ſo hath he ſerved with me in the goſpel.

23 Him therefore I hope to ſend to you immediately, as ſoon as I ſhall ſee how things go with me.

24 And I truſt in the Lord, that I alſo myſelf ſhall come to you ſhortly.

25 But I thought it neceſſary to ſend to you Epaphroditus my brother and fellow-labourer and fellow-ſoldier, but your apoſtle, and the miniſter to my wants.

26 For indeed he longed after you all: and was ſad, for that you had heard, that he was ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him; and not only on him, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 Therefore I ſent him the more ſpeedily: that ſeeing him, you may again rejoice, and I may be without ſorrow.

29 Receive him therefore with all joy in the Lord: and treat with honour ſuch as he is.

30 Becauſe for the work of Chriſt, he came nigh unto death, delivering up his life that he might fulfil that which was wanting on your part towards my ſervice.

CHAP. III.

He warneth them againſt falſe teachers: he counts all other things loſs, that he may gain Chriſt.

AS to the reſt, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed *is* not weariſome, but to you neceſſary.

2 Beware of dogs, * beware of evil-workers, beware of the conciſion. * i. e. falſe teachers.

3 For we are the circumciſion, who ſerve God in ſpirit, and glory in Chriſt Jeſus not having confidence in the fleſh:

4 Though I might alſo have confidence in the fleſh. If any other thinketh he may have confidence in the fleſh, I more,

5 Being circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, a Hebrew of the Hebrews, || as to the law a Phariſee, || Acts 23. 6.

6 As to zeal, perſecuting the church of God, as to the juſtice that is in the law, converſing without blame.

7 But what things were gain to me, thoſe I have counted loſs for Chriſt.

8 But indeed I eſteem all things to be but loſs, for the excellent knowledge of Jeſus Chriſt my Lord: for whom I have ſuffered the loſs of all things, and count them but as dung that I may gain Chriſt,

9 And may be found in him not, having my juſtice, which is of the law, but that which is of the faith of Chriſt Jeſus: the juſtice which is of God in faith,

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings: being made conformable to his death:

11 If by any means I may attain to the reſurrection, which is from the dead:

12 Not as though I had already attained, or were already perfect: but I follow after, if that I may by any means apprehend that in which I am alſo apprehended by Chriſt Jeſus.

13 Brethren, I do not count myſelf to have apprehended. But one thing *I do*: forgetting the things that are behind, and ſtretching forth myſelf to thoſe that are before,

14 I purſue towards the mark, for the prize of the ſupernal vocation of God in Chriſt Jeſus.

15 Let us therefore as many as are perfect, be thus minded: and if any thing you be otherwiſe minded, this alſo God will reveal to you.

16 Nevertheleſs whereunto we are already arrived, that we be of the ſame mind; let us alſo continue in the ſame rule.

17 Be followers of me, brethren, and obſerve them who walk ſo, as you have our model.

18 || For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the croſs of Chriſt; || Rom. 16. 17.

19 Whoſe end is deſtruction: whoſe God is their belly: and *whoſe* glory is in their ſhame, who mind earthly things.

20 But our converſation is in heaven: from whence alſo we wait for the Saviour our Lord Jeſus Chriſt,

21 Who will reform the body of our lowneſs, made like to the body of his glory, according to the operation whereby alſo he is able to ſubdue all things unto himſelf.

CHAP. IV.

He exhorts them to perſeverance in all good; and acknowledges their charitable contributions to him.

THEREFORE, my brethren dearly beloved, and moſt deſired, my joy and my crown: ſo ſtand faſt in the Lord, my moſt dearly beloved:

2 I beg of Euodia, and I beſeech Syntyche to be of one mind in the Lord.

3 And I entreat thee my ſincere companion, help thoſe women, who have laboured with me in the goſpel with Clement, and the reſt of my fellow-labourers, whoſe names are in the book of life.

4 Rejoice in the Lord always: again, I ſay, rejoice.

5 Let your modeſty be known to all men: the Lord is nigh.

6 Be not ſolicitous about any thing: but in every thing by prayer and ſupplication with thankſgiving let your petitions be made known to God.

7 And the peace of God, which ſurpaſſeth all underſtanding, keep your hearts and minds in Chriſt Jeſus.

8 For the reſt, brethren, whatſoever things are true, whatſoever things are modeſt, whatſoever things are juſt, whatſoever things are holy, whatſoever things are amiable, whatſoever things are of good repute, if there be any virtue, if there be any praiſe of diſcipline, think on theſe things.

9 The things which you have both learned and received, and heard, and ſeen in me, theſe do ye: and the God of peace ſhall be with you.

10 And I rejoiced in the Lord exceedingly, that now at length your thought for me hath flouriſhed again, as you did alſo think: but you were occupied.

11 I ſpeak not as it were for want: for I have learned, in whatſoever ſtate I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound: (every where, and in all things I am inſtructed) both to be full, and to be hungry: both to abound, and to ſuffer need.

13 I can do all things in him who ſtrengtheneth me.

14 Nevertheleſs you have done well, in communicating to my tribulation.

15 And you alſo know, O Philippians, that in the beginning of the goſpel, when I departed from Macedonia, no church communicated to me as concerning giving and receiving, but you only:

16 For unto Theſſalonica alſo, you ſent once and again for my uſe.

17 Not that I ſeek the gift, but I ſeek the fruit that may abound to your account.

18 But I have all, and abound: I am filled, having received from Epaphroditus the things you ſent, an odour of ſweetneſs, an acceptable ſacrifice, well pleaſing to God.

19 ‖ And may my God ſupply all your want, according to his riches, in glory in Chriſt Jeſus. ‖ Rom. 12. 1.

20 Now to God and our Father be glory world without end. Amen.

21 Salute ye every ſaint in Chriſt Jeſus.

22 The brethren, who are with me, ſalute you: All the ſaints ſalute you: eſpecially they who are of Cæſar's houſe.

23 The grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

CHAP. IV. VER. 8. *For the reſt brethren, whatſoever things are true*, &c. Here the apoſtle enumerates general precepts of morality, which they ought to practice. *Whatſoever things are true;* in words, in promiſes, in lawful oaths, &c. he commands rectitude of mind and ſincerity of heart. *Whatſoever things are modeſt:* by theſe words he preſcribes gravity in manners, modeſty in dreſs and decency in converſation. *Whatſoever things are juſt:* that is, in dealing with others, in buying or ſelling, in trade or buſineſs, to be fair and honeſt. *Whatſoever things are holy:* by theſe words may be underſtood that thoſe who are in a religious ſtate profeſſed, or in holy orders, ſhould lead a life of *ſanctity* and *chaſtity* according to the vows they make; but theſe words being alſo applied to thoſe in the world, indicate the virtuous life they are bound by the divine commandments to follow. *Whatſoever things are amiable:* That is, to practice thoſe good offices in ſociety, that procure us the eſteem and good will of our neighbours. *Whatſoever things are of good repute:* That is, that by our conduct and behaviour we ſhould edify our neighbours and give them good example by our actions. *If there be any virtue, if there be any praiſe of diſcipline:* that thoſe in error, by ſeeing the morality and good diſcipline of the true religion, may be converted. And finally, the apoſtle commands, not only the Philippians but all chriſtians, *to think on theſe things:* that is, to make it their ſtudy and concern, that the *peace of God might be with them.*

THE EPISTLE OF ST. PAUL TO THE COLOSSIANS.

Colossæ was a city of Phrygia, near Laodicea. It does not appear that St. Paul had preached there himself, but that the Colossians were converted by Epaphra, a disciple of the Apostles. However, as St. Paul was the great Apostle of the Gentiles, he wrote this Epistle to the Colossians when he was in prison, and about the same time that he wrote to the Ephesians and Philippians. The exhortations and doctrine it contains are similar to that which is set forth in his Epistle to the Ephesians.

CHAP. I.

He gives thanks for the grace bestowed upon the Colossians: and prays for them: Christ is the head of the church, and the peace-maker through his blood. Paul is his minister.

PAUL an apostle of Jesus Christ, by the will of God, and Timothy a brother:

2 To them who are at Colossæ, the saints and faithful brethren in Christ Jesus.

3 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints,

5 For the hope that is laid up for you in heaven: which you have heard in the word of the truth of the gospel:

6 Which is come to you, as also it is in the whole world, and bringeth forth fruit, and groweth, even as it doth in you, since the day you heard, and knew the grace of God in truth,

7 As you learned of Epaphras our most beloved fellow-servant, who is for you a faithful minister of Christ Jesus,

8 Who also hath declared to us your love in the spirit:

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing: being fruitful in every good work, and encreasing in the knowledge of God:

11 Strengthened with all might according to the power of his glory, in all patience and long-suffering with joy,

12 Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son,

14 In whom we have redemption through his blood, the remission of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 ‖ For in him were all things created in heaven, and on earth, visible, and invisible, whether thrones, or dominations or principalities or powers: all things were created by him, and in him: ‖ John i. 3.

17 And he is before all, and by him all things consist.

18 And he is the head of the body the church, ‖ who is the beginning, the first- ‖ 1. Cor. 15. 20. Apoc. 1. 5.

CHAP. I. VER. 15. *The first-born.* That is, first begotten; as the Evangelist declares, *the only begotten* of his Father: hence St. Chrysostom explains *first-born*, not first created, as he was not created at all, but born of his Father before all ages; that is, coeval with the Father and with the Holy Ghost.

born from the dead: that in all things he may hold the primacy.

19 Because in him, it hath well-pleased that all fulness should dwell:

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.

21 And you, whereas you were some time alienated, and enemies in mind in evil works:

22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church:

25 Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God:

26 The mystery which hath been hidden from ages and generations, but now is made manifest to his saints,

27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

CHAP. II.

He warns them against the impostures of the philosophers and the Jewish teachers, that would withdraw them from Christ.

FOR I would have you know, what concern I have for you, and for them who are at Laodicea, and as many as have not seen my face in the flesh:

2 That their hearts may be comforted, being instructed in charity, and unto all the riches of the fulness of understanding, unto the knowledge of the mystery of God the Father, and of Christ Jesus:

3 In whom are hidden all the treasures of wisdom and knowledge.

4 Now this I say, that no man may deceive you by loftiness of words.

5 ‖ For though I be absent in body, yet in spirit I am with you; rejoicing and beholding your order, and the steadfastness of your faith which is in Christ. ‖ 1 Cor. 5. 3.

6 As therefore you have received Jesus Christ the Lord, walk ye in him.

7 Rooted, and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

8 Beware lest any man impose upon you by philosophy, and vain fallacy: according to the tradition of men, according to the rudiments of the world, and not according to Christ:

9 For in him dwelleth all the fulness of the Godhead corporally:

10 And you are filled in him, who is the head of all principality and power:

11 In whom also you are circumcised with a circumcision not made by hand in the despoiling of the body of the flesh, but in the circumcision of Christ:

12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.

13 ‖ And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences: ‖ Ephes. 2. 1.

14 Blotting out the hand-writing of the decree which was against us, which was contrary to us, and the same he took out of the way, fastening it to the cross:

15 And divesting principalities and powers, he made a shew of them confidently, triumphing openly over them in himself.

16 Let no man therefore judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths:

17 Which are a shadow of things to come: but the body *is* of Christ.

18 ‖ Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh, ‖ Matt. 24. 4.

VER. 24. *Wanting.* There is no *want* in the sufferings of Christ in himself as *head*: but many sufferings are still *wanting*, or are still to come, in his body the church, and his members the faithful.

CHAP. II. VER. 16. *In meat*, &c. He means with regard to the Jewish observations of the distinction of clean and unclean meats; and of their *festivals*, *new moons*, and *sabbaths*; as being no longer obligatory.

VER. 18. *Willing*, &c. That is by a self-willed, self-invented, superstitious worship, falsly pretending

19 And not holding the head, from which all the body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God.

20 If then you be dead with Christ from the rudiments of this world: why do you yet decree as though living in the world?

21 Touch not, taste not, handle not:

22 Which all are unto destruction by the very use, according to the precepts and doctrines of men:

23 Which things have indeed a shew of wisdom in superstition, and humility, and not sparing the body, not in any honour to the filling of the flesh.

CHAP. III.

He exhorts them to put off the old man, and to put on the new The duties of wives and husbands, children and servants.

THEREFORE, if you be risen with Christ, seek the things that are above: where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are on the earth.

3 For you are dead, and your life is hidden with Christ in God.

4 When Christ shall appear, who is your life: then shall you also appear with him in glory.

5 Mortify therefore your members which are upon the earth: ‖ fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols:

‖ Ephes. 5. 3.

6 For which things the wrath of God cometh upon the children of unbelief:

7 In which you also walked some time, when you lived in them.

‖ Rom. 6.4. Ephes. 4.22. Hebr. 12 1. 1 Pet. 2. 1. & 4. 2.

8 ‖ But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lie not one to another, stripping yourselves of the old man with his deeds,

‡ Gen. 1. 26.

10 And putting on the new, him who is renewed unto knowledge, ‡ according to the image of him, who created him.

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free: but Christ is all, and in all.

12 Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another ‖ in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

‖ Ephes. 5. 19.

17 ‖ All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

‖ 1 Cor. 10. 31.

18 ‡ Wives, be subject to your husbands, as it behoveth in the Lord.

‡ Ephes. 5. 22. 1. Pet. 3. 1.

19 Husbands, love your wives, and be not bitter towards them.

20 ‖ Children, obey your parents in all things: for this is pleasing to the Lord.

‖ Ephes. 6. 1.

21 ‡ Fathers, provoke not your children to anger; lest they be discouraged.

‡ Ephes. 6. 4.

22 ‖ Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

‖ Titus 2.9. 1 Peter 2. 18.

23 Whatsoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 ‖ For he that doth an injury shall receive for that which he hath done unjustly, and there is no respect of persons with God.

‖ Rom 2.6

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humility, but really proceeding from pride. Such was the worship, that many of the philosophers (against whom St. Paul speaks, v. 8.) paid to angels or demons, by sacrificing to them, as carriers of intelligence betwixt God and men; pretending *humility* in so doing, as if God was too great to be addressed to by men; and setting aside the mediatorship of Jesus Christ; who is the head both of angels and men. Such also was the worship paid by the ancient heretics, disciples of Simon and Menander, to the angels, whom they believed to be the makers and lords of this lower world. This is certain, that they whom the apostle here condemns, did not *hold the head*, (v. 19.) that is, Jesus Christ, and his mediatorship: and and therefore what he writes here no ways touches the Catholic doctrine and practice, of desiring our good angels to pray to God for us, through Jesus Christ. St. Jerom [*Epist. ad Algas*] understands by the *religion* or service of *angels*, the Jewish religion given by angels; and shews all that is here said, to be directed against the Jewish teachers, who sought to subject the new Christians to the observances of the Mosaic law.

VER. 21. *Touch not*, &c. The meaning is, that Christians should not subject themselves, either to the ordinances of the old law, forbidding touching or tasting things unclean: or to the superstitious invention of heretics, imposing such restraints, under pretence of wisdom, humility or mortification.

CHAP. IV.

He recommends conſtant prayer, and wiſdom. Various ſalutations.

MASTERS, do to your ſervants that which is juſt and equal: knowing that you alſo have a maſter in heaven.

‖ Luke 18. 1 Theſſ. 5. 17. ‖ Be inſtant in prayer: watching in it with thankſgiving:

† Epheſ. 6. 19. 2 Theſſ. 3. 1. Coloſſ. 4. 3. † Praying withal for us alſo, that God may open to us a door of ſpeech to ſpeak the myſtery of Chriſt (for which alſo I am in bands).

4 That I may make it manifeſt as I ought to ſpeak.

‖ Epheſ. 5. 15. 5 ‖ Walk with wiſdom towards thoſe who are without: redeeming the time.

6 Let your ſpeech be always in grace ſeaſoned with ſalt, that you may know how you ought to anſwer every man.

7 All the things that concern me, Tychicus, our deareſt brother, and faithful miniſter, and fellow-ſervant in the Lord, will make known to you:

8 Whom I have ſent to you for this ſame purpoſe, that he may know the things that concern you, and comfort your hearts,

9 With Oneſimus, a moſt beloved and faithful brother, who is one of you. All things that are done here, they ſhall make known to you.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Mark the couſin-german of Barnabas, touching whom you have received commandments: if he come to you, receive him:

11 And Jeſus who is called Juſtus: who are of the circumciſion: theſe only are my helpers in the kingdom of God, who have been a comfort to me.

12 Epaphras ſaluteth you, who is one of you, a ſervant of Chriſt Jeſus, who is always ſolicitous for you in prayers, that you may ſtand perfect, and full in all the will of God.

13 For I bear him teſtimony that he hath much labour for you, and for them who are at Laodicea, and them at Hierapolis.

‖ 2 Tim. 4. 11. 14 ‖ Luke the phyſician moſt dearly beloved, ſaluteth you, and Demas.

15 Salute the brethren who are at Laodicea: and Nymphas, and the church that is in his houſe.

16 And when this epiſtle ſhall be read among you, cauſe that it be read alſo in the church of the Laodiceans: and read you that which is of the Laodiceans.

17 And ſay to Archipus: Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation of Paul with my own hand. Be mindful of my chains: Grace be with you. Amen.

CHAP. IV. VER. 16. *And read you that which is of the Laodiceans.* What this epiſtle was is uncertain, and annotators have given different opinions concerning it. Some expound theſe words of an epiſtle, which St. Paul wrote to the Laodiceans, and is ſince loſt, for that now extant is no more than a collection of ſentences out of the other epiſtles of St. Paul; therefore it cannot be conſidered even as a part of that epiſtle. Others explain that the text means a letter ſent to St. Paul by the Laodiceans, which he ſends to the Coloſſians to be read by them. However this opinion does not ſeem well founded. Hence it is more probable that St. Paul wrote an epiſtle from Rome to the Laodiceans about the ſame time that he wrote to the Coloſſians, as he had them both equally at heart, and that he ordered that epiſtle to be read by the Coloſſians for their inſtructions; and, being neighbouring cities, they might communicate to each other what they had received from him: as one epiſtle might contain ſome matters not related in the other, and would be equally uſeful for their concern; and more particularly as they were equally diſturbed by intruders and falſe teachers, againſt which the apoſtle was anxious to warn them, leſt they ſhould be infected by their pernicious doctrine.

THE

FIRST EPISTLE OF ST. PAUL

TO THE THESSALONIANS.

Theſſalonica was the capital of Macedonia, in which St. PAUL *having preached the Goſpel, converted ſome Jews and a great number of the Gentiles: but the unbelieving Jews, envying his ſucceſs, raiſed ſuch a commotion againſt him, that he and his companion Sylvanus were obliged to quit the city. Afterwards went to Athens where he had heard that the converts in Theſſalonica were under a ſevere perſecution ever ſince his departure, and leſt they ſhould loſe their fortitude he ſent Timothy to ſtrengthen and comfort them in their ſufferings. In the mean time St.* PAUL *came to Corinth, where he wrote this firſt Epiſtle and alſo the ſecond to the* THESSALONIANS, *both in the ſame year, being the nineteenth after our Lord's Aſcenſion. Theſe are the firſt of his Epiſtles in the order of time.*

CHAP. I.

He gives thanks for the graces beſtowed on the Theſſalonians.

PAUL, and Silvanus, and Timothy to the church of the Theſſalonians, in God the Father, and in the Lord Jeſus Chriſt.

2 Grace be to you and peace. We give thanks to God always for you all: making a remembrance of you in our prayers without ceaſing,

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jeſus Chriſt, before God and our Father:

4 Knowing, brethren beloved of God, your election:

5 For our goſpel hath not been to you in word only, but in power alſo, and in the Holy Ghoſt, and in much fulneſs, as you know what manner of men we have been among you for your ſakes.

6 And you became followers of us, and of the Lord: receiving the word in much tribulation, with the joy of the Holy Ghoſt:

7 So that you were made a pattern to all that believe in Macedonia, and in Achaia.

8 For from you was ſpread abroad the word of the Lord, not only in Macedonia and in Achaia, but alſo in every place, your faith which is towards God, is gone forth, ſo that we need not to ſpeak any thing.

9 For they themſelves relate of us, what manner of entrance we had unto you: and how you were converted to God from idols, to ſerve the living and true God.

10 And to wait for his Son from heaven (whom he raiſed from the dead) Jeſus, who hath delivered us from the wrath to come.

CHAP. II.

The ſincerity of the apoſtle's preaching the goſpel to them: and of their receiving it.

FOR yourſelves brethren, know our entrance unto you, that it was not in vain:

2 But having ſuffered before, and being contumeliouſly treated (as you know) at Philippi, ‖ we had confidence in our God, to ſpeak to you the goſpel of God in much ſolicitude. ‖ Acts 16. 19.

3 For our exhortation was not of error, nor of uncleanneſs, nor in deceit,

4 But as we were approved of God, that the goſpel ſhould be committed to us: even ſo we ſpeak, not as pleaſing men, but God, who proveth our hearts.

5 For neither have we uſed at any time,

the ſpeech of flattery, as you know: nor taken an occaſion of covetouſneſs: God is witneſs:

6 Nor ſought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdenſome to you, as the apoſtles of Chriſt: but we became little ones in the midſt of you, as if a nurſe ſhould cheriſh her children.

8 So deſirous of you, we would gladly have imparted to you not only the goſpel of God, but alſo our own ſouls: becauſe you were become moſt dear to us.

9 For you remember, brethren, our labour and toil: ‖ working night and day, leſt we ſhould be burdenſome to any of you, we preached among you the goſpel of God.

‖ Acts 20. 24. 1. Cor. 4. 12. 2. Theſſ. 3. 8.

10 You are witneſſes, and God *alſo*, how holily, and juſtly, and without blame we have been among you, who have believed:

11 As you know, in what manner, entreating and comforting you, (as a father doth his children)

12 We teſtified to every one of you, that you would walk worthy of God, who hath called you to his kingdom and glory.

13 Therefore we alſo give thanks to God without ceaſing: becauſe that when you had received from us the word of the hearing of God, you received it not as the word of men, but (as it truly is) the word of God, who worketh in you, who have believed.

14 For you, brethren, are become followers of the churches of God, which are in Judea, in Chriſt Jeſus: for you alſo have ſuffered the ſame things from your own countrymen, even as they have from the Jews:

15 Who both killed the Lord Jeſus, and the prophets, and have perſecuted us, and they pleaſe not God, and are adverſaries to all men;

16 Forbidding us to ſpeak to the Gentiles that they may be ſaved, to fill up their ſins always: for the wrath of God is come upon them to the end.

17 But we, brethren, being taken away from you for a ſhort time, in ſight, not in heart, have haſtened the more abundantly to ſee your face with great deſire:

18 For we would have come to you, even I Paul once and again; but ſatan hindered us.

19 For what is our hope or joy, or crown of glory? Are not you, in the preſence of our Lord Jeſus Chriſt at his coming?

20 For you are our glory and joy.

CHAP. III.

The apoſtle's concern and love for the Theſſalonians.

FOR which cauſe forbearing no longer, we thought it good to remain at Athens alone:

2 ‖ And we ſent Timothy our brother, and a miniſter of God in the goſpel of Chriſt, to confirm you, and exhort you concerning your faith: ‖ Acts 17.

3 That no man ſhould be moved in theſe tribulations: for yourſelves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we ſhould ſuffer tribulations, as alſo it is come to paſs, and you know.

5 For this cauſe alſo I forbearing no longer, ſent to know your faith: leſt perhaps he that tempteth, ſhould have tempted you, and our labour ſhould be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, deſiring to ſee us, as we alſo to ſee you:

7 Therefore we were comforted, brethren, in you, in all our diſtreſs and tribulation, by your faith;

8 For now we live, if you ſtand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God.

10 Night and day, praying more abundantly, that we may ſee your face, and may accompliſh thoſe things that are wanting to your faith?

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our way unto you:

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do alſo towards you,

13 To confirm your hearts without blame, in holineſs, before God and our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints. Amen.

CHAP. IV.

He exhorts them to purity and mutual charity: he treats of the reſurrection of the dead.

FOR the reſt therefore, brethren, we pray and beſeech you in the Lord

CHAP. II. VER. 16. *To fill up their ſins.* That is to fill up the meaſure of their ſins, after which God's juſtice would puniſh them. *For the wrath of God is come upon them to the end.* That is, to continue on them to the end.

Jeſus, that as you have received from us, how you ought to walk, and to pleaſe God, ſo alſo you would walk, that you may abound the more.

2 For you know what commandments I have given to you by the Lord Jeſus.

3 || For this is the will of God, your ſanctification: that you ſhould abſtain from fornication: || Rom. 12. 2. Epheſ. 5. 17.

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour:

5 Not in the paſſion of luſt, like the Gentiles who know not God:

6 And that no man over-reach, nor deceive his brother in buſineſs: becauſe the Lord is the avenger of all ſuch things, as we have told you before, and have teſtified.

7 For God hath not called us to uncleanneſs, but to holineſs.

8 He therefore that deſpiſeth theſe things, deſpiſeth not man, but God: who alſo hath given his holy Spirit in us.

9 Now concerning fraternal charity, we have no need to write to you: || for yourſelves have learned of God to love one another. || John 13. 34. & 15. 12. & 17. 1 John 2. 10. & 4. 12.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren that you abound more.

11 And that you uſe your endeavour to be quiet, and that you do your own buſineſs, and work with your own hands, as we commanded you: and that you walk honeſtly towards them that are without: and that you want nothing of any man's.

12 And we will not have you ignorant, brethren, concerning them that are aſleep, that you be not ſorrowful, even as others who have no hope.

13 For if we believe that Jeſus died, and roſe again, even ſo them who have ſlept through Jeſus, God will bring with him.

14 For this we ſay unto you in the word of the Lord, || that we who are alive, who remain unto the coming of the Lord, ſhall not prevent them, who have ſlept. || 1 Cor. 15. 23.

15 For the Lord himſelf ſhall come down from heaven with commandment, and with the voice of the arch-angel, and with the trumpet of God: and the dead, who are in Chriſt, ſhall riſe firſt.

16 Then we who are alive, who are left, ſhall be caught up together with them in the clouds, to meet Chriſt in the air, and ſo ſhall we be always with the Lord.

17 Wherefore comfort ye one another with theſe words.

CHAP. V.

The day of the Lord ſhall come, when leaſt expected. Exhortations to ſeveral duties.

BUT of the times and moments, brethren, you need not that we ſhould write to you.

2 || For yourſelves know perfectly, that the day of the Lord ſhall ſo come, as a thief in the night. || 2 Pet. 3. 10. Apoc. 3. 3. & 16. 15.

3 For when they ſhall ſay, peace and ſecurity: then ſhall ſudden deſtruction come upon them, as the pains upon her that is with child, and they ſhall not eſcape.

4 But you, brethren, are not in darkneſs, that that day ſhould overtake you as a thief:

5 For all you are the children of light, and children of the day: we are not of the night, nor of darkneſs.

6 Therefore let us not ſleep, as others do: but let us watch and be ſober.

7 For they who ſleep, ſleep in the night: and they who are drunk, are drunk in the night.

8 But let us, who are of the day, be ſober, || having on the breaſt-plate of faith and charity, and for a helmet, the hope of ſalvation: || Iſai. 59. 17. Epheſ. 6. 14. & 17.

9 For God hath not appointed us to wrath, but to the purchaſing of ſalvation by our Lord Jeſus Chriſt,

10 Who died for us: that whether we wake or ſleep, we may live together with him.

11 Wherefore comfort one another: and edify one another, as you alſo do.

12 And we beſeech you, brethren, to know them who labour among you, and are over you in the Lord, and admoniſh you,

13 That you eſteem them more abundantly in charity for their work: have peace with them.

14 And we beſeech you, brethren, rebuke the unquiet, comfort the feeble-minded, ſupport the weak, be patient towards all men.

15 || See that none render evil for evil to anyone: but always follow that which is good towards each other, and towards all men. || Prov. 17. 13. & 20. 22. Rom 12 17. 1 Pet. 3. 9.

16 Always rejoice. || Eccli. 18. 22.

17 || Pray without ceaſing. Luke 18. 1.

18 In all things give thanks: for this is the will of God in Chriſt Jeſus concerning you all. Coloſſ. 4. 2.

19 Extinguiſh not the Spirit.

20 Deſpiſe not prophecies.

21 But prove all things; hold that which is good.

CHAP. V. VER. 14. *The unquiet*; that is, ſuch as are irregular and diſorderly.

22 From all appearance of evil refrain yourſelves.

23 And may the God of peace himſelf ſanctify you in all things: that your whole ſpirit, and ſoul, and body be preſerved blameleſs for the coming of our Lord Jeſus Chriſt.

24 ‖ He is faithful who hath called you: who will alſo perform. ‖ 1 Cor. 1. 9.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiſs.

27 I charge you, by the Lord, that this epiſtle be read to all the holy brethren.

28 The grace of our Lord Jeſus Chriſt be with you. Amen.

THE

SECOND EPISTLE OF ST. PAUL

TO THE THESSALONIANS.

In this Epiſtle St. Paul admoniſhes the Theſſalonians to be conſtant in the faith of Chriſt, and not to be terrified by the inſinuations of falſe teachers telling them that the day of judgment was near at hand, as there muſt come many ſigns and wonders before it. He bids them to hold firm the traditions received from him, whether by word, or by epiſtle; *and ſhews them how they may be certain of his letters by the manner he writes.*

CHAP. I.

He gives thanks to God for their faith and conſtancy: and prays for their advancement in all good.

PAUL, and Silvanus, and Timothy, to the church of the Theſſalonians in God our Father, and the Lord Jeſus Chriſt.

2 Grace be to you, and peace from God our Father, and from the Lord Jeſus Chriſt.

3 We ought to give thanks always to God for you, brethren, as it is meet, becauſe your faith increaſeth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourſelves alſo glory in you in the churches of God, for your patience and faith, and in all your perſecutions and tribulations, which you endure.

5 For an example of the juſt judgment of God, that you may be counted worthy of the kingdom of God, for which alſo you ſuffer.

6 Seeing it is a juſt thing with God to repay tribulation to them that trouble you:

7 And to you who are troubled, reſt with us when the Lord Jeſus ſhall be revealed from heaven with the angels of his power,

8 In a flame of fire, giving vengeance to them, who know not God, and who obey not the goſpel of our Lord Jeſus Chriſt.

9 Who ſhall ſuffer eternal pains in deſtruction, from the face of the Lord, and from the glory of his power:

10 When he ſhall come to be glorified in his ſaints, and to be made wonderful in all them who have believed: becauſe our teſtimony was believed upon you in that day.

11 Wherefore alſo we pray always for you: that our God would make you worthy of his calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith in power,

12 That the name of our Lord Jeſus may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jeſus Chriſt.

CHAP. II.

The day of the Lord is not to come, till the the man of sin be revealed. The apostles traditions are to be observed.

AND we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him:

2 That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

Ephes. 5. 6. 3 ‖ Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4 Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one shall be re- ‖Isai. 11. 4. vealed, ‖ whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming: him,

9 Whose coming is according to the working of satan, in all power, and signs, and lying wonders,

10 And in all seduction of iniquity to them that perish: because they receive not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe a lie,

11 That all may be judged, who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, brethren beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the Spirit, and belief of the truth:

13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.

14 Therefore, brethren, stand *firm*; and hold the traditions which you have learned, whether by word, or by our epistle.

15 Now our Lord Jesus Christ himself, and God and our Father who hath loved us, and hath given us everlasting consolation, and good hope in grace.

16 Exhort your hearts, and confirm you in every good work and word.

CHAP. III.

He begs their prayers, and warns them against idleness.

FOR the rest, brethren, pray for us, that Ephes. 6. 19. Coloss. 4. 3. the word of God may run and may be glorified, even as among you:

2 And that we may be delivered from troublesome and evil men: for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your heart, in the charity of God, and in the patience of Christ.

6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us: for we were not disorderly among you:

8 ‖ Neither did we eat any man's bread ‖ Acts 20. 34. 1. Cor. 4. 12. 1. Thess. 2. 9. for nothing, but in labour and in toil working night and day, lest we should be burthensome to any of you.

9 Not as if we had not authority; but that

CHAP. II. VER. 3. *A revolt.* This *revolt*, or *falling off*, is generally understood, by the ancient fathers, of a *revolt* from the Roman empire, which was first to be destroyed, before the coming of Antichrist. It may perhaps, be understood also of a *revolt* of many nations, from the catholic church; which has, in part, happened already, by the means of Mahomet, Luther, &c. and it may be supposed, will be more general in the days of Antichrist.

Ibid. *The man of sin.* Here must be meant some particular man, as is evident from the frequent repetition of the Greek article ὁ, *the* man of sin, *the* son of perdition, *the* adversay or opposer ὁ ἀντικείμενος. It agrees to the wicked and great Antichrist, who will come before the end of the world.

VER. 4. *In the temple.* Either that of Jerusalem, which some think, he will rebuild; or in some Christian church, which he will pervert to his own worship: as Mahomet has done by the churches of the east.

VER. 10. *God shall send;* that is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth.

VER. 14. *Traditions.* See here that the unwritten *traditions* of the apostles are no less to be received than their epistles,

CHAP. III. VER. 1. *May run*, that is, may spread itself, and have free course.

we might give ourſelves a pattern to you to imitate us.

10 For alſo when we were with you, we declared this to you: that if any man will not work, neither let him eat.

11 For we have heard that there are ſome among you who walk diſorderly, working not at all, but curiouſly meddling.

12 Now we charge them that are ſuch, and beſeech them by the Lord Jeſus Chriſt, that, working with ſilence, they would eat their own bread.

‖ Gal. 6. 9. 13 ‖ But you, brethren, be not weary in well-doing.

14 And if any man obey not our word by *this* epiſtle, note that man, and do not keep company with him, that he may be aſhamed:

15 Yet do not eſteem him as an enemy, but admoniſh him as a brother.

16 Now the Lord of peace himſelf, give you everlaſting peace in every place. The Lord be with you all.

17 The ſalutation of Paul with my own hand: which is the ſign in every epiſtle: ſo I write.

18 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

THE

FIRST EPISTLE OF ST. PAUL

TO TIMOTHY.

ST. PAUL *writes this Epiſtle to his* BELOVED TIMOTHY, *being then biſhop of Epheſus, to inſtruct him in the duties of a biſhop, both in reſpect to himſelf and to his charge; and that he ought to be well informed of the good morals of thoſe on whom he was to impoſe hands:* Impoſe not hands lightly upon any man. *He tells him alſo how he ſhould behave towards his clergy. This Epiſtle was written about thirty-three years after our Lord's Aſcenſion; but where it was written is uncertain: the more general opinion is, that it was in Macedonia.*

CHAP. I.

He puts Timothy in mind of his charge: and bleſſes God for the mercy he himſelf had received.

PAUL an apoſtle of Jeſus Chriſt according to the commandment of God our Saviour, and Chriſt Jeſus our hope:

‖ Acts 16. 1. 2 ‖ To Timothy *his* beloved ſon in faith. Grace, mercy, and peace from God the Father, and from Chriſt Jeſus our Lord.

3 As I deſired thee to remain at Epheſus when I went into Macedonia, that thou mighteſt charge ſome not to teach otherwiſe,

‖ Infra 4. 7. 2 Tim. 2. 13. Titus 3. 9. 4 ‖ Not to give heed to fables and endleſs genealogies: which furniſh queſtions rather than the edification of God which is in faith.

5 Now the end of the commandment is charity from a pure heart, and a good conſcience and an unfeigned faith.

6 From which things ſome going aſtray are turned aſide to vain talk,

7 Deſiring to be teachers of the law, underſtanding neither the things they ſay, nor whereof they affirm.

8 ‖ But we know that the law is good, if a man uſe it lawfully: ‖ Rom. 7. 12.

9 Knowing this, that the law is not made for the juſt man, but for the unjuſt and diſobedient, for the ungodly, and for ſinners, for the wicked, and defiled, for murderers

CHAP. I. VER. 9. *The law is not*, &c. He means that the juſt man doth good, and avoideth evil, not as *compelled* by the law; and merely for fear of the puniſhment appointed for tranſgreſſors; but voluntarily, and out of the love of God and virtue; and would do ſo, though there were no law.

of fathers, and murderers of mothers, for manslayers,

10 For fornicators, for them that defile themselves with mankind, for men-stealers, for liars, and for perjured persons, and whatever other thing is contrary to sound doctrine,

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give thanks to him who had strengthened me, to Christ Jesus our Lord, that he esteemed me faithful, putting me into the ministry:

13 Who before was a blasphemer, and a persecutor, and contumelious; but I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

15 A faithful saying, and worthy of all acceptation: ‖ that Christ Jesus came into this world to save sinners, of whom I am the chief.

‖ Matt. 9. 13. Mark 2. 17.

16 But for this cause have I obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of those who shall believe in him unto life everlasting.

17 Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, son Timothy, according to the prophecies which went before on thee, that thou war in them a good warfare,

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith:

20 Of whom is Hymeneus and Alexander: whom I have delivered to satan, that they may learn not to blaspheme.

CHAP. II.

Prayers are to be said for all men: because God wills the salvation of all. Women are not to teach.

I Desire therefore first of all that supplications, prayers, intercessions and thanksgivings be made for all men:

2 For kings, and for all who are in high station, that we may lead a quiet and a peaceful life, in all piety and chastity.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus:

6 Who gave himself a redemption for all, a testimony in due times:

7 Whereunto I am appointed a preacher and an apostle (I say the truth I lie not) a doctor of the Gentiles in faith and truth.

8 I will therefore that men pray in every place, lifting up pure hands without anger and strife.

9 ‖ In like manner women in decent apparel, adorning themselves with modesty and sobriety, and not with plaited hair, or gold, or pearls, or costly array: ‖ 1 Pet. 3. 5.

10 But as it becometh women professing piety, with good works.

11 Let the women learn in silence, with all subjection.

12 ‖ But I permit not a woman to teach, nor to use authority over the man: but to be in silence. ‖ 1 Cor. 14. 34.

13 ‖ For Adam was first formed, then Eve: ‖ Gen. 1. 27.

14 ‡ And Adam was not seduced, but the woman being seduced was in the transgression. ‡ Gen. 3. 6.

15 Yet she shall be saved by bearing children, if she continue in faith, and love, and sanctification with sobriety.

CHAP. III.

What sort of men are to be admitted into the clergy; the church is the pillar of truth.

A Faithful saying: If a man desire the office of a bishop, he desireth a good work.

2 ‖ It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher, ‖ Titus 1. 7.

3 Not given to wine, no striker, but modest; not litigious, not covetous, but

4 One that ruleth well his own house, having his children in subjection with all chastity.

CHAP. II. VER. 5. *One mediator*, Christ is the one, and *only mediator* of *redemption*; who gave himself, as the apostle writes in the following verse, *redemption for all*. He is also the *only mediator*, who stands in need of no other to recommend his petitions to the Father. But this is not against our seeking the prayers and intercession, as well of the faithful upon earth, as of the saints and angels in heaven for obtaining mercy, grace and salvation through Jesus Christ. As St. *Paul* himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ.

CHAP. III. VER. 2. *Of one wife*. The meaning is not that every bishop should have a wife (for St. Paul himself had none) but that no one should be admitted to the holy orders of bishop, priest or deacon, who had been married more than once.

5 But if a man know not how to rule his own houſe, how ſhall he take care of the church of God?

6 Not a neophyte: leſt being puffed up with pride, he fall into the judgment of the devil.

7 Moreover he muſt have a good teſtimony from them who are without, leſt he fall into reproach, and into the ſnare of the devil.

8 Deacons in like manner chaſte, not double-tongued, not given to much wine, not greedy of filthy lucre:

9 Holding the myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved: and ſo let them miniſter, having no crime.

11 The women in like manner, chaſte, not detracting, ſober, faithful in all things.

12 Let deacons be the huſbands of one wife: who rule well their children, and their own houſes.

13 For they that have miniſtered well, ſhall purchaſe to themſelves a good degree, and much confidence in the faith, which is in Chriſt Jeſus.

14 Theſe things I write to thee, hoping that I ſhall come to thee ſhortly.

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

16 And evidently great is the myſtery of piety, which was manifeſted in the fleſh, was juſtified in the ſpirit, appeared to angels, hath been preached to the Gentiles, is believed in the world, is taken up in glory.

CHAP. IV.

He warns him againſt heretics; and exhorts him to the exerciſe of piety.

‖ 2. Tim. 3. 1. 2. Pet. 3. 3. Jude 1. 18.

NOW the Spirit manifeſtly ſaith, ‖ that in the laſt times ſome ſhall depart from the faith, giving heed to ſpirits of error, and doctrines of devils.

2 Speaking lies in hypocriſy, and having their conſcience ſeared,

3 Forbidding to marry, to abſtain from meats, which God hath created to be received with thankſgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is receved with thankſgiving:

5 For it is ſanctified by the word of God and prayer.

6 Propoſing theſe things to the brethren, thou ſhalt be a good miniſter of Chriſt Jeſus, nouriſhed up in the words of faith, and of the good doctrine which thou haſt attained to.

7 ‖ But avoid fooliſh and old wives fables: and exerciſe thyſelf to piety. ‖ Supra 1. 4. 2. Tim. 2. 23. Titus 3. 9.

8 For bodily exerciſe is profitable to little: but piety is profitable to all things, having promiſe of the life that now is, and of that which is to come.

9 A faithful ſaying and worthy of all acceptation,

10 For hereunto we labour and are reviled, becauſe we hope in the living God, who is the Saviour of all men, eſpecially of the faithful.

11 Theſe things command, and teach.

12 Let no man deſpiſe thy youth: but be thou an example of the faithful, in word, in converſation, in charity, in faith, in chaſtity.

13 Till I come, attend to reading, to exhortation, and to doctrine.

14 Neglect not the grace which is in thee, which was given thee by prophecy, with the impoſition of the hands of the prieſthood.

15 Meditate on theſe things: be wholly in theſe things: that thy proficiency may be manifeſt to all.

16 Attend to thyſelf and to doctrine: be earneſt in them, For in doing this thou ſhalt both ſave thyſelf and them that hear thee.

CHAP. V.

He gives him leſſons concerning widows: and how he is to behave to his clergy.

AN ancient man rebuke not, but intreat him as a father; young men, as brethren:

2 Old women, as mothers; young women, as ſiſters, in all chaſtity.

3 Honour widows, who are widows indeed.

4 But if any widow have children, or grand-children, let her learn firſt to govern her own houſe, and to make a return of duty

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VER. 6. *A neophyte.* That is, one lately baptized, a young convert.

VER. 15. *The pillar and ground of the truth.* Therefore *the church of the living God* can never uphold error, nor bring in corruptions, ſuperſtition, or idolatry.

CHAP. IV. VER. 3. *Forbidding to marry, to abſtain from meats*, &c. He ſpeaks of the *Gnoſtics*, the *Marcionites*, the *Encratites*, the *Manicheans*, and other ancient heretics, who abſolutely condemned marriage, and the uſe of all kind of meat; becauſe they pretended that all *fleſh* was from an evil principle. Whereas the church of God, ſo far from condemning marriage, holds it a holy ſacrament; and forbids it to none but ſuch as by vow have choſen the better part; and prohibits not the uſe of any meats whatſoever in proper times and ſeaſons; though ſhe does not judge all kind of diet proper for days of faſting and penance.

to her parents: for this is acceptable before God.

5 But she that is a widow indeed, and desolate, let her hope in God, and continue in supplications and prayers night and day.

6 For she that liveth in pleasures, is dead while she is living.

7 And this give in charge, that they may be blameless.

8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

9 Let a widow be chosen not under threescore years of age, who hath been the wife of one husband,

10 Having a testimony of her good works, if she have educated children, if she have exercised hospitality, if she have washed the saints feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

11 But the younger widows shun: For when they have grown wanton in Christ, they will marry:

12 Having damnation, because they have made void their first faith.

13 And withal, being idle, they learn to go about from house to house: not only idle, but tattlers also, and inquisitive, speaking things which they ought not.

14 I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

15 For some are already turned aside after satan.

16 If any of the faithful have widows, let him relieve them, and let not the church be burdened: that there may be sufficient for them who are widows indeed.

17 Let the priests who rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine.

‖ Deut. 25. 4. 1. Cor. 9. 9. ‡ Matt. 10. 10. Luke 10. 7.

18 For the Scripture saith: ‖ Thou shalt not muzzle the ox that treadeth out the corn. And: ‡ The labourer is worthy of his hire.

19 Against a priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all: that the rest also may have fear.

21 I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment: and some men they follow after.

25 In like manner also good deeds are manifest: and they that are otherwise, cannot be hidden.

CHAP. VI.

Duties of servants: The danger of covetousness. Lessons for the rich.

WHOSOEVER are servants under the yoke, let them count their masters worthy of all honour, lest the name and doctrine of the Lord be blasphemed.

2 But they who have believing masters, let them not despise them, because they are brethren: but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety:

4 He is proud, knowing nothing, but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety.

6 But piety with sufficiency, is great gain.

7 ‖ For we brought nothing into this world: and certainly we can carry nothing out. ‖ Job. 1. 21. Eccli. 5. 14.

8 ‡ But having food, and wherewith to be covered, with these we are content. ‡ Prov. 27. 26.

9 For they who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition.

10 For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows.

11 But thou, O man of God, fly these things: and pursue justice, piety, faith, charity, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things and before Christ Jesus,

CHAP. V. VER. 12. *Their first faith.* Their vow, by which they had engaged themselves to Christ.

‖ Matt. 27. 11. John 18. 33. 37. who gave teſtimony ‖ under Pontius Pilate, a good confeſſion:

14 That thou keep the commandment without ſpot, blameleſs, unto the coming of our Lord Jeſus Chriſt:

‡ Apoc. 17. 14. & 19. 16. 15 Which in his times he ſhall ſhew, ‡ who is the Bleſſed and only Mighty, the King of kings, and Lord of lords:

‖ John 1. 18. 1 John 4. 12. 16 Who only hath immortality, and inhabiteth light inacceſſible, ‖ whom no man hath ſeen, nor can ſee: to whom be honour and empire everlaſting. Amen.

‡ Luke 12. 17 Charge the rich of this world not to be high-minded, ‡ nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy)

18 To do good, to be rich in good works, to diſtribute readily, to communicate *to others*.

19 To lay up in ſtore for themſelves a good foundation againſt the time to come, that they may obtain true life.

20 O Timothy, keep that which is committed to thy truſt, avoiding the prophane novelties of words, and oppoſitions of knowledge falſly ſo called,

21 Which ſome promiſing, have erred concerning the faith. Grace be with thee. Amen.

THE SECOND EPISTLE OF ST. PAUL TO TIMOTHY.

In this Epiſtle the Apoſtle again inſtructs and admoniſhes Timothy in what belonged to his office, as in the former; and alſo warns him to ſhun the converſation of thoſe who had erred from the truth, deſcribing at the ſame time their character. He tells him of his approaching death, and deſires him to come ſpeedily to him: It appears from this circumſtance, that he wrote this ſecond Epiſtle in the time of his laſt impriſonment at Rome, and not long before his martyrdom.

CHAP. I.

He admoniſhes him to ſtir up the grace he received by his ordination, and not to be diſcouraged at his ſufferings, but to hold firm the ſound doctrine of the goſpel.

PAUL an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life which is in Chriſt Jeſus:

2 To Timothy my dearly beloved ſon, grace, mercy, peace from God the Father, and from Chriſt Jeſus our Lord.

3 I give thanks to God, whom I ſerve from my forefathers with a pure conſcience, that without ceaſing I have a remembrance of thee in my prayers, night and day,

4 Deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which alſo dwelt firſt in thy grand-mother Lois, and in thy mother Eunice, and I am certain that in thee alſo.

6 For which cauſe I admoniſh thee, that thou ſtir up the grace of God, which is in thee by the impoſition of my hands.

‖ Rom. 8. 15. 7 ‖ For God hath not given us the ſpirit of fear: but of power, and of love, and of ſobriety.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but labour with the goſpel according to the power of God:

‖ Titus 3. 5. 9 Who hath delivered us, and called us by his holy calling, ‖ not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the times * of the world.

* i. e. The beginning.

10 But now is made manifeſt, by the illumination of our Saviour Jeſus Chriſt, who hath indeed deſtroyed death, and hath enlightened life and incorruption by the goſpel:

‖ 1 Tim. 2. 7. 11 In which ‖ I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 For which cauſe I alſo ſuffer theſe things, but I am not confounded. For I know whom I have believed, and I am certain that he is able to keep that which I have committed to him, againſt that day.

13 Hold the form of ſound words, which thou haſt heard from me in faith, and in the love which is in Chriſt Jeſus.

14 Keep the good depoſited in truſt to thee by the Holy Ghoſt, who dwelleth in us.

15 Thou knoweſt this, that all they who are in Aſia, are turned away from me: of whom are Phigellus and Hermogenes.

‖ Infra 4. 19. 16 The Lord give mercy to the ‖ houſe of Oneſiphorus: becauſe he hath often refreſhed me, and was not aſhamed of my chain:

17 But when he was come to Rome, he carefully ſought me out, and found me.

18 The Lord grant to him to find mercy of the Lord in that day. And how many things he miniſtered to me at Epheſus, thou very well knoweſt.

CHAP. II.

He exhorts him to diligence in his office: and patience in ſufferings. The danger of the deluſions of heretics.

THOU therefore, my ſon, be ſtrong in the grace which is in Chriſt Jeſus:

2 And the things, which thou haſt heard from me before many witneſſes, the ſame commend to faithful men, who ſhall be fit to teach others alſo.

3 Labour as a good ſoldier of Chriſt Jeſus.

4 No man being a ſoldier to God, entangleth himſelf with worldly buſineſſes: that he may pleaſe him to whom he hath engaged himſelf.

5 For he alſo that ſtriveth for the maſtery, is not crowned, except he ſtrive lawfully.

6 The huſbandman, who laboureth, muſt firſt partake of the fruits.

7 Underſtand what I ſay: for the Lord will give thee underſtanding in all things.

8 Be mindful that the Lord Jeſus Chriſt is riſen from the dead, of the ſeed of David according to my goſpel,

9 In which I labour even unto chains, as an evil doer: but the word of God is not bound.

10 Therefore I ſuffer all things for the ſake of the elect, that they alſo may obtain the ſalvation, which is in Chriſt Jeſus, with heavenly glory.

11 A faithful ſaying: For if we be dead with him, we ſhall live alſo with him:

12 If we ſuffer, we ſhall alſo reign with him: ‖ if we deny him, he alſo will deny us. ‖ Matt. 10. 33. Mark 8. 38.

13 † If we believe not, he continueth faithful, he cannot deny himſelf. † Rom. 3. 3.

14 Of theſe things put *them* in mind, teſtifying before the Lord. Contend not in words: for it is to no profit, but to the ſubverſion of the hearers.

15 Carefully ſtudy to preſent thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly handling the word of truth.

16 But ſhun profane and vain ſpeeches: for they grow much towards impiety:

17 And their ſpeech ſpreadeth like a cancer: of whom are Hymeneus and Philetus,

18 Who have erred from the truth, ſaying that the reſurrection is paſt already, and have ſubverted the faith of ſome.

19 But the ſure foundation of God ſtandeth firm, having this ſeal: The Lord knoweth who are his; and let every one that nameth the name of the Lord, depart from iniquity.

20 But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of earth: and ſome indeed unto honour, but ſome unto diſhonour.

21 If any man therefore ſhall cleanſe himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful deſires, and follow juſtice, faith, charity, and peace with thoſe who call on the Lord from a pure heart.

‖ 1 Tim. 1. 4. & 7. Titus 3. 9. 23 ‖ And avoid fooliſh and unlearned queſtions: knowing that they beget ſtrifes.

24 But the ſervant of the Lord muſt not wrangle: but be gentle towards all men, fit to teach, patient,

25 With modeſty admoniſhing thoſe who reſiſt the truth: if at any time God give them repentance to know the truth,

26 And they recover themſelves from the ſnares of the devil, by whom they are held captives at his will.

CHAP. I. VER. 10. *By the illumination*; that is, by the bright coming and appearing of our Saviour.

CHAP. III.

The character of heretics of latter days: he exhorts Timothy to constancy. Of the great profit of the knowledge of the Scriptures.

|| 1 Tim. 4. 1. 2. Pet. 3. 3. Jude 1. 18.

KNOW also this, that, || in the last days, shall come dangerous times:

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

5 Having an appearance indeed of piety, but denying the power thereof. Now these avoid:

6 For of this sort are they who creep into houses, and lead captives silly women loaden with sins, who are led away with divers desires:

7 Always learning, and never attaining to the knowledge of the truth.

|| Exod. 7. 11.

8 Now as || Jannes and Mambres resisted Moses: so these also resist the truth, men corrupted in mind, reprobate as to the faith.

9 But they shall proceed no farther: for their folly shall be manifest to all as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience,

|| Acts 1. 4. & seq.

11 Persecutions, afflictions: || such as came upon me at Antioch, Iconium, and at Lystra: what persecutions I endured, and out of all the Lord delivered me.

12 And all who will live piously in Christ Jesus, shall suffer persecution.

13 But evil men, and seducers shall grow worse and worse: erring, and driving into error.

14 But continue thou in the things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned.

15 And because from thy infancy thou hast known the holy Scriptures, which can instruct thee unto salvation, through the faith which is in Christ Jesus.

16 || All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice: || 2 Pet. 1. 20.

17 That the man of God may be perfect, furnished unto every good work.

CHAP. IV.

His charge to Timothy: he tells him of his approaching death, and desires him to come to him.

I Charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, intreat, rebuke with all patience and doctrine.

3 For there shall be a time, when they will not bear sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears:

4 And will turn away indeed their hearing from the truth, and will be turned to fables.

5 But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good-fight, I have finished my course, I have kept the faith.

8 For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day: and not to me only, but to them also who love his coming. Make haste to come speedily to me.

9 For Demas hath left me loving this world, and is gone to Thessalonica:

10 Crescens into Galatia, Titus into Dalmatia.

|| Coloss. 4. 14.

11 || Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak, which I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

14 Alexander the copper-smith hath done me many evil things: the Lord will render to him according to his works:

CHAP. III. VER. 8. *Jannes and Mambres.* The magicians of king Pharaoh.

VER. 16. *All Scripture,* &c. Every part of divine Scripture is certainly *profitable* for all these ends. But, if we would have the *whole* rule of christian faith and practice, we must not be content with those Scriptures, which Timothy *knew from his infancy*, that is, with the Old testament alone: nor yet with the New testament without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it.

CHAP. IV. VER. 5. *An evangelist,* a diligent preacher of the gospel.

15 Whom do thou alſo avoid: for he hath greatly oppoſed our words.

16 At my firſt defence no man ſtood with me, but all forſook me: may it not be laid to their charge.

17 But the Lord ſtood by me, and ſtrengthened me, that by me the preaching may be accompliſhed, and that all the Gentiles may hear: and I was delivered from the mouthof the lion.

18 The Lord hath delivered me from every evil work: and will preſerve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Priſca and Aquila, ‖ and the houſhold of Oneſiphorus. ‖ Supra i. 16.

20 Eraſtus remained at Corinth. And Trophimus I left ſick at Miletus.

21 Make haſte to come before winter. Eubulus and Pudens and Linus and Claudia, and all the brethren ſalute thee.

22 The Lord Jeſus Chriſt be with thy ſpirit. Grace be with you. Amen.

THE EPISTLE OF ST. PAUL TO TITUS.

ST. PAUL *having preached the faith in the Iſland of Crete, he ordained his beloved diſciple and companion* TITUS *biſhop, and left him there to finiſh the work which he had begun. Afterwards the Apoſtle, on a journey to Nicopolis a city of Macedonia, wrote this Epiſtle to Titus; in which he directs him to ordain biſhops and prieſts for the different cities, ſhewing him the principal qualities neceſſary for a biſhop, alſo gives him particular advice for his own conduct to his flock, exhorting him to hold to ſtrictneſs of diſcipline, but ſeaſoned with lenity. It was written about thirty-three years after our Lord's Aſcenſion.*

CHAP. I.

What kind of men he is to ordain prieſts. Some men are to be ſharply rebuked.

PAUL, a ſervant of God, and an Apoſtle of Jeſus Chriſt, according to the faith of the elect of God, and the acknowledging of the truth, which is according to piety:

2 Unto the hope of life everlaſting, which God, who lyeth not, hath promiſed before the times of the world:

3 But hath in due times manifeſted his word through preaching, which is committed to me according to the commandment of God our Saviour:

4 To Titus my beloved ſon, according to the common faith, grace and peace from God the Father, and from Chriſt Jeſus our Saviour.

5 For this cauſe I left thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ſhouldſt ordain prieſts in every city, as I alſo appointed thee.

6 ‖ If any be without crime, the huſband of one wife, having faithful children, not accuſed of luxury, nor diſobedient. ‖ 1 Tim. 3. 2.

7 For a biſhop muſt be without crime, as the ſteward of God: not proud, not ſubject to anger, not given to wine, no ſtriker, not greedy of filthy lucre:

8 But given to hoſpitality, gentle, ſober, juſt, holy, continent,

9 Embracing that faithful word which is according to doctrine: that he may be able to exhort in ſound doctrine, and to convince the gainſayers.

10 For there are alſo many diſobedient, vain-talkers, and ſeducers: eſpecially they who are of the circumciſion:

11 Who muſt be reproved who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.

CHAP. I. VER. 6. *Of one wife.* See the note upon 1 Tim. iii. 2.

12 One of them, a prophet of their own, ſaid: The Cretians are always liars, evil beaſts, ſlothful bellies.

13 This teſtimony is true: wherefore rebuke them ſharply, that they may be found in the faith,

14 Not attending to Jewiſh fables, and commandments of men, that turn themſelves away from the truth.

‖ Rom. 14. 20. 15 ‖ All things are clean to the clean: but to the defiled, and the unbelievers nothing is clean, but both their mind and their conſcience are defiled.

16 They confeſs that they know God, but in their deeds they deny *him*: being abominable, and incredulous, and to every good work reprobate.

CHAP. II.

How he is to inſtruct both old and young. The duty of ſervants. The chriſtians rule of life.

BUT ſpeak thou the things that become ſound doctrine:

2 That the aged men be ſober, chaſte, prudent, ſound in faith, in charity, in patience.

3 The aged women, in like manner, in holy attire, not falſe accuſers, not given to much wine, teaching well:

4. That they may teach the young women prudence, to love their huſbands, to love their children,

5 To be diſcreet, chaſte, ſober, having a care of the houſe, gentle, obedient to their huſbands, that the word of God be not blaſphemed.

6 Young men in like manner exhort to be ſober.

7 In all things ſhew thyſelf an example of good works, in doctrine, in integrity, in gravity,

8 Sound ſpeech, unblameable: that he, who is on the contrary part, may be afraid, having no evil to ſay of us.

‖ Epheſ. 6. 5. Coloſſ. 3. 22. ‖ Pet. 2.18. 9 ‖ Exhort ſervants to be obedient to their maſters, in all things pleaſing, not contradicting,

10 Not defrauding, but in all things ſhewing good fidelity: that they may adorn the doctrine of God our Saviour in all things.

† Infra 3.4. 11 † For the grace of God our Saviour hath appeared to all men,

12 Inſtructing us, that renouncing impiety, and worldly deſires, we ſhould live ſoberly, and juſtly, and piouſly in this world,

13 Waiting for the bleſſed hope, and coming of the glory of the great God, and our Saviour Jeſus Chriſt:

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a people acceptable, purſuing good works.

15 Theſe things ſpeak, and exhort, and rebuke with all authority. Let no man deſpiſe thee.

CHAP. III.

Other inſtructions and directions for life and doctrine.

ADMONISH them to be ſubject to princes, and powers, to obey at a word, to be ready to every good work:

2 To ſpeak evil of no man, not to be litigious, but modeſt, ſhewing all mildneſs towards all men.

3 For we ourſelves alſo were ſome time unwiſe, incredulous, erring, ſlaves to divers deſires and pleaſures, living in malice and envy, hateful, and hating one another.

4 But when the goodneſs and kindneſs of our Saviour God appeared:

‖ 2 Tim. 1. 9. 5 ‖ Not by the works of juſtice, which we have done, but according to his mercy he ſaved us, by the laver of re-generation, and renovation of the Holy Ghoſt,

6 Whom he hath poured forth upon us abundantly, through Jeſus Chriſt our Saviour:

7 That being juſtified by his grace, we may be heirs according to the hope of life everlaſting.

8 It is a faithful ſaying: and of theſe things I will have thee to affirm earneſtly: that they who believe in God, may be careful to excel in good works. Theſe things are good and profitable to men.

‖ 1 Tim. 1. 4. & 4. 7. 2 Tim. 2. 23. 9 ‖ But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law: for they are unprofitable and vain.

10 A man that is a heretic, after the firſt and ſecond admonition, avoid:

11 Knowing that he that is ſuch an one, is ſubverted, and ſinneth, being condemned by his own judgment.

CHAP. III. VER. 11. *By his own judgment.* Other offenders are judged, and caſt out of the church, by the ſentence of the paſtors of the ſame church. Heretics, more unhappy, run out of the church of their own accord; and, by ſo doing, give judgment and ſentence againſt their own ſouls.

12 When I ſhall ſend to thee Artemas or Tychicus, make haſte to come to me to Nicopolis: for there I have determined to winter.

13 Send forward Zenas the lawyer, and Apollo, carefully, that nothing be wanting to them.

14 And let our men alſo learn to excel in good works for neceſſary uſes: that they be not unfruitful.

15 All that are with me, ſalute thee: ſalute them that love us in the faith. The grace of God be with you all. Amen.

THE EPISTLE OF ST. PAUL TO PHILEMON.

PHILEMON, *a noble citizen of Coloſſæ, had a ſervant named* ONESIMUS, *who robbed him, and fled to Rome, where he met St.* PAUL *who was then a priſoner there the firſt time. The Apoſtle took compaſſion on him and received him with tenderneſs and converted him to the faith; for he was a Gentile before. St. Paul ſends him back to his maſter with this Epiſtle in his favour: and though he beſeeches Philemon to pardon him, yet the Apoſtle writes with becoming dignity and authority. It contains divers profitable inſtructions, and points out the charity and humanity that maſters ſhould have for their ſervants.*

He commends the faith and charity of Philemon: and ſends back to him his fugitive ſervant, whom he had converted in priſon.

PAUL a priſoner of Chriſt Jeſus, and Timothy our brother: to Philemon our beloved and fellow-labourer,

2 And to Appia *our* deareſt ſiſter, and to Archippus our fellow-ſoldier, and to the church which is in thy houſe.

3 Grace to you, and peace from God our Father, and from the Lord Jeſus Chriſt.

4 I give thanks to my God, always making a remembrance of thee in my prayers,

5 Hearing of thy charity and faith, which thou haſt in the Lord Jeſus, and towards all the ſaints:

6 That the communication of thy faith may be made evident in the acknowledgment of every good work, which is in you through Chriſt Jeſus.

7 For I have had great joy and conſolation in thy charity: becauſe the bowels of the ſaints have been refreſhed by thee, brother.

8 Wherefore though I might have much confidence in Chriſt Jeſus to command thee that which is to the purpoſe:

9 For charity ſake I rather beſeech, thou being ſuch a one, as Paul the aged, and now alſo a priſoner of Jeſus Chriſt:

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my chains,

11 Who heretofore was unprofitable to thee, but now profitable both to me and to thee.

12 Whom I have ſent back to thee. And do thou receive him as my own bowels:

13 Whom I would have detained with me, that for thee he might have miniſtered to me in the bands of the goſpel:

14 But without thy counſel I would do nothing, that thy good deed might not be as it were of neceſſity, but voluntary.

15 For perhaps he therefore departed for a ſeaſon from thee, that thou mighteſt receive him for ever:

16 Not now as a ſervant, but inſtead of a ſervant, a moſt dear brother, eſpecially to me: but how much more to thee, both in the fleſh, and in the Lord?

17 If therefore thou count me a partner, receive him as myſelf:

18 And if he hath wronged thee in any thing, or is in thy debt: put it to my account.

19 I Paul have written with my own hand: I will repay it: not to ſay to thee, that thou oweſt me thy own ſelf alſo.

20 Yea, brother; may I enjoy thee in the Lord: refreſh my bowels in the Lord.

21 Truſting in thy obedience, I have written to thee: knowing that thou wilt alſo do more than I ſay.

22 But withal prepare me alſo a lodging: for I hope that through your prayers I ſhall be given unto you.

23 Epaphras, my fellow-priſoner in Chriſt Jeſus, ſalutes thee,

24 Marcus, Ariſtarchus, Demas, and Luke, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

THE

EPISTLE OF ST. PAUL TO THE HEBREWS.

ST. PAUL *wrote this Epiſtle to the Chriſtians in Paleſtine, the moſt part of whom being Jews before their converſion, they were called Hebrews. He exhorts them to be throughly converted and confirmed in the faith of Chriſt, clearly ſhewing them the pre-eminence of Chriſt's prieſthood above the Levitical, and alſo the excellence of the new law above the old. He commends faith by the example of the ancient fathers: and exhorts them to patience, and perſeverance, and to remain in fraternal charity. It appears, from* chap. xiii. *that this Epiſtle was written in Italy, and probably at Rome, about twenty nine years after our Lord's Aſcenſion.*

CHAP. I.

God ſpoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.

GOD having ſpoken on divers occaſions, and many ways, in times paſt to the fathers by the prophets: laſt of all,

2 In theſe days hath ſpoken to us by his Son, whom he hath appointed heir of all things, by whom alſo he made the world:

‖ Wiſd. 7. 26. 3 ‖ Who being the ſplendour of his glory, and the figure of his ſubſtance, and upholding all things by the word of his power, making purgation of ſins, ſitteth on the right-hand of the majeſty on high:

4 Being made ſo much better than the angels, as he hath inherited a more excellent name above them.

‖ Pſal. 2. 7. ‡ 2 Kings 7. 14. 5 For, to which of the angels hath he ſaid at any time: ‖ Thou art my Son, this day have I begotten thee? And again: ‡ I will be to him a Father, and he ſhall be to me a Son?

‖ Pſal. 96. 7. 6 And again, when he introduceth the firſt begotten into the world, he ſaith: ‖ And let all the angels of God adore him.

7 And to the angels indeed he ſaith: ‖ He that maketh his angels, ſpirits: and his miniſters, a flame of fire. ‖ Pſ. 103. 4.

8 But to the Son: ‖ Thy throne, O God, is for ever and ever: a ſceptre of juſtice is the ſceptre of thy kingdom. ‖ Pſal. 44. 7.

9 Thou haſt loved juſtice, and hated iniquity: therefore, God, thy God, hath anointed thee with the oil of gladneſs above them that are partakers with thee.

‖ Pſal. 101. 26. 10 And: ‖ Thou in the beginning, O Lord, haſt founded the earth: and the heavens are the works of thy hands.

11 They ſhall periſh, but thou ſhalt continue: and they ſhall all grow old as a garment:

12 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſelf-ſame, and thy years ſhall not fail.

‖ Pſal. 109. 1. 1 Cor. 15. 25. 13 But to which of the Angels ſaid he at any time: ‖ Sit on my right hand, until I make thy enemies thy footſtool?

14 Are they not all miniſtering ſpirits, ſent to miniſter for theſe, who ſhall receive the inheritance of ſalvation?

CHAP. I. VER. 3. *The figure* χαρακτὴρ, that is, the expreſs image, and moſt perfect reſemblance.

Ibid. *Making purgation.* That is, having purged away our ſins by his paſſion.

CHAP. II.

The tranſgreſſion of the precepts of the Son of God is far more condemnable, than of thoſe of the Old Teſtament given by angels.

THEREFORE ought we more diligently to obſerve the things which we have heard: leſt at any time we ſhould let them ſlip.

2 For if the word, ſpoken by the angels, became ſteadfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward:

3 How ſhall we eſcape if we neglect ſo great ſalvation? which having begun to be declared by the Lord, was confirmed to us, by them that heard *him*,

‖ Mark 16. 20. 4 ‖ God alſo bearing them witneſs by ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt according to his own will.

5 For God hath not put in ſubjection to the angels the world to come, of which we ſpeak.

‖ Pſal. 8. 5. 6 But one in a certain place hath teſtified, ſaying: ‖ What is man, that thou art mindful of him? or the ſon of man, that thou viſiteſt him?

7 Thou haſt made him a little leſs than the angels: thou haſt crowned him with glory and honour: and haſt ſet him over the works of thy hands.

‖ Matt. 28. 18. 1 Cor. 15. 26. 8 ‖ Thou haſt put all things in ſubjection under his feet. For in that he ſubjected all things to him, he left nothing not ſubject to him. But now we ſee not as yet all things ſubject to him.

‡ Philip. 2. & 9 ‡ But we ſee Jeſus, who was made a little leſs than the angels, for the ſuffering of death, crowned with glory and honour: that through the grace of God he might taſte death for all.

10 For it became him, for whom *are* all things, and by whom *are* all things, who had brought many children into glory, to make the author of their ſalvation perfect by ſuffering.

11 For both he who ſanctifieth, and they who are ſanctified, *are* all from one. For which cauſe he is not aſhamed to call them brethren, ſaying:

‖ Pſal. 21. 23. 12 ‖ I will declare thy name to my brethren: in the midſt of the church I will praiſe thee.

‡ Pſal. 17. 3. 13 And again: ‡ I will put my truſt in him: And again: ‖ Behold I, and my children, whom God hath given me. ‖ Iſai. 8. 18.

14 Foraſmuch then as the children were partakers of fleſh and blood, he alſo himſelf in like manner partook of the ſame: that, ‡ through death, he might deſtroy him who had the empire of death, that is to ſay, the devil: ‡ Oſee 13. 14. 1. Cor. 15. 54.

15 And might deliver them, who through the fear of death were all their life-time ſubject to ſlavery.

16 For no where doth he take hold of the angels: but of the ſeed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like to his brethren, that he might become a merciful and faithful high prieſt with God, to make a reconciliation for the ſins of the people.

18 For in that, wherein he himſelf hath ſuffered and been tempted, he is able to ſuccour thoſe alſo, who are tempted.

CHAP. III.

Chriſt is more excellent than Moſes: and therefore we muſt adhere to him by faith and obedience.

WHEREFORE, holy brethren, partakers of the heavenly vocation, conſider the apoſtle and high prieſt of our profeſſion Jeſus:

2 Who is faithful to him who appointed him, as was alſo ‖ Moſes in all his houſe. ‖ Num. 12. 7.

3 For this man was counted worthy of more glory than Moſes, by ſo much as he who hath built the houſe, hath more honour than the houſe.

4 For every houſe is built by ſome man: but he who created all things, is God.

5 And Moſes indeed was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken:

6 But Chriſt as a Son in his own houſe: which houſe are we, if we retain a firm confidence and the glory of hope unto the end.

7 Wherefore as the Holy Ghoſt ſaith: ‖ To day if you ſhall hear his voice, ‖ Pſal. 94. 8. Infra 4. 7.

8 Harden not your hearts, as in the provocation, in the day of temptation in the deſert,

9 Where your fathers tempted me, proved, and ſaw my works.

10 Forty years: For which cauſe I was offended with this generation, and I ſaid:

CHAP. II. VER. 10. *Perfect by ſuffering.* By ſuffering Chriſt was to enter into his glory, *Luke*, xxiv. 26. which the apoſtle here calls being made perfect.

VER. 16. *No where doth he*, &c. That is, he never took upon him the nature of angels, but that of the ſeed of Abraham.

They always err in heart. And they have not known my ways,

11 As I have ſworn in my wrath: If they ſhall enter into my reſt.

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, to depart from the living God:

13 But exhort one another every day, whilſt to day is named: leſt any one of you be hardened by the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt: yet ſo if we hold the beginning of his ſubſtance firm unto the end.

15 While it is ſaid: To day if you ſhall hear his voice, harden not your hearts, as in that provocation.

16 For ſome who heard did provoke: but not all who came out of Egypt by Moſes.

17 And with whom was he offended forty years? Was it not with thoſe who ſinned, ‖ Num. 14. 37. ‖ whoſe carcaſſes were laid in the deſert?

18 And to whom did he ſwear that they ſhould not enter into his reſt: but to them who were incredulous?

19 And we ſee that they could not enter in, becauſe of incredulity.

CHAP. IV.

The Chriſtian's reſt: we are to enter into it, through Jeſus Chriſt.

LET us therefore fear leſt perhaps forſaking the promiſe of entering into his reſt, any of you be thought to be wanting.

2 For to us alſo it hath been declared as well to them, but the word of hearing did not profit them, not being mixed with a faith of thoſe things which they heard.

‖ Pſal. 94. 11. 3 For we who have believed, ſhall enter into reſt; as he ſaid: ‖ As I have ſworn in my wrath: If they ſhall enter into my reſt: and this when the works from the foundation of the world were finiſhed.

‖ Gen. 2. 2. 4 For in a certain place he ſpoke of the ſeventh day thus: ‖ And God reſted the ſeventh day from all his works.

5 And in this *place* again: If they ſhall enter into my reſt.

6 Seeing then it remaineth that ſome are to enter into it, and they, to whom it was firſt preached, did not enter in becauſe of incredulity:

7 Again he limiteth a certain day, ſaying in David, To day, after ſo long a time, as it is above ſaid: ‖ Supra 3. 7. ‖ To day if you ſhall hear his voice; harden not your hearts.

8 For if Jeſus had given them reſt, he would never have afterwards ſpoken of another day.

9 There remaineth therefore a reſt for the people of God.

10 For he who is entered into his reſt; he alſo hath reſted from his own works, as God from his.

11 Let us haſten therefore to enter into that reſt: leſt any man fall into the ſame example of incredulity.

12 For the word of God is living and effectual, and more penetrating than any two-edged ſword: and reaching unto the diviſion of the the ſoul and the ſpirit, of the joints alſo, and the marrow, and is a diſcerner of the thoughts and intents of the heart.

13 ‖ Neither is there any creature inviſible in his ſight: but all things are naked and open to the eyes of him, to whom our ſpeech is. ‖ Pſal. 32. 16. Eccli. 15. 20.

14 Having therefore a great high prieſt who hath penetrated the heavens, Jeſus the Son of God: let us hold faſt our confeſſion.

15 For we have not a high prieſt, who cannot have compaſſion on our infirmities: but one tempted in all things like as we are, yet without ſin.

16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in ſeaſonable aid.

CHAP. V.

The office of a high prieſt. Chriſt is our high prieſt.

FOR every high prieſt taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and ſacrifices for ſins:

2 Who can have compaſſion on them who are ignorant, and err: becauſe he himſelf alſo is encompaſſed with infirmity:

3 And therefore he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

4 ‖ Neither doth any man take the honour to himſelf, but he that is called by God, as Aaron was. ‖ Exod. 28. 1. 2 Par. 26. 18.

5 So alſo Chriſt did not glorify himſelf to be made a high prieſt: but he that ſaid to him: ‡ Thou art my Son, this day have I begotten thee. ‡ Pſal. 2. 7.

6 As he ſaith alſo in another place: ‖ Thou art a prieſt for ever according to the order of Melchiſedech. ‖ Pſal. 109. 4.

7 Who in the days of his fleſh, offering up prayers and ſupplications, with a ſtrong cry and tears to him, that was able to ſave him from death, was heard for his reverence.

CHAP. IV. VER. 8. *Jeſus.* Joſue, who in Greek is called Jeſus.

8 And whereas indeed he was the Son of God, he learned obedience by the things which he ſuffered:

9 And being conſummated, he became the cauſe of eternal ſalvation to all that obey him,

10 Called by God a high prieſt according to the order of Melchiſedech.

11 Of whom we have great things to ſay, and hard to be intelligibly uttered: becauſe you are become weak to hear.

12 For whereas for the time you ought to be maſters; you have need to be taught again what are the firſt rudiments of the word of God: and you are become ſuch as have need of milk, and not of ſolid food.

13 For every one, that is a partaker of milk, is unſkilful in the word of juſtice: for he is a little child.

14 But ſolid food is for the perfect: for thoſe who by uſe have their ſenſes exerciſed to the diſcerning of good and evil.

CHAP. VI.

He warns them of the danger of falling by apoſtaſy; and exhorts them to patience and perſeverance.

WHEREFORE leaving the word of the beginning of Chriſt, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptiſms, and of the impoſition of hands, and of the reſurrection of the dead, and of eternal judgment.

3 And this we will do, if God will permit.

‖ Matt. 12. 45. Infra 10.26. 2 Pet. 2.20.

4 ‖ For it is impoſſible for thoſe, who were once enlightened, have taſted alſo the heavenly gift, and were made partakers of the Holy Ghoſt,

5 Have moreover taſted the good word of God, and the powers of the world to come,

6 And are fallen away; to be renewed again unto penance, crucifying again to themſelves the Son of God, and making a mockery of him.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs uſeful for them by whom it is tilled, receiveth bleſſing from God.

8 But that which bringeth forth thorns and briers, is rejected, and very near to a curſe, whoſe end is to be burnt.

9 But, my dearly beloved, we truſt better things of you, and nearer to ſalvation: though we thus ſpeak.

10 For God is not unjuſt, that he ſhould forget your work, and the love which you have ſhewn in his name, you who have miniſtered, and do miniſter to the ſaints.

11 And we deſire that every one of you ſhould ſhew forth the ſame careſulneſs to the accompliſhing of hope unto the end:

12 That you become not ſlothful, but followers of them, who through faith and patience ſhall inherit the promiſes.

13 For God making a promiſe to Abraham, becauſe he had no one greater by whom he might ſwear, ſwore by himſelf,

14 Saying: ‖ Unleſs bleſſing I will bleſs thee, and multiplying I will multiply thee. ‖ Gen. 22. 16.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men ſwear by one greater than themſelves; and an oath, for confirmation, is the end of all their controverſy.

17 Wherein God meaning more abundantly to ſhew to the heirs of the promiſe the immutability of his counſel, interpoſed an oath:

18 That by two immutable things, in which it is impoſſible for God to lie, we may have the ſtrongeſt comfort, who have fled for refuge, to hold faſt the hope ſet before us:

19 Which we have as an anchor of the ſoul, ſure and firm, and which entereth even within the veil,

20 Where the fore-runner Jeſus is entered for us, made a high prieſt for ever according to the order of Melchiſedech.

CHAP. VII.

The prieſthood of Chriſt, according to the order of Melchiſedech, excels the Levitical prieſthood, and puts an end both to that, and to the law.

FOR this Melchiſedech, king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him: Gen. 14.18.

2 To whom alſo Abraham divided the tithes of all: who indeed firſt by interpretation is king of juſtice: and then alſo king of Salem, that is, king of peace,

3 Without father, without mother, without genealogy, having neither beginning

CHAP. VI. VER. 1. *The word of the beginning.* The firſt rudiments of the chriſtian doctrine.

VER. 4. *It is impoſſible*, &c. The meaning is, that it is *impoſſible* for ſuch as have fallen after baptiſm, to be again baptized: and very hard for ſuch as have apoſtatized from the faith, after having received many graces, to return again to the happy ſtate from which they fell.

CHAP. VII. VER. 3. *Without father*, &c. Not that he had no father, &c. but that neither his father, nor his pedigree, nor his birth, nor his death is ſet down in Scripture.

of days, nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the chief things.

5 And indeed they of the sons of Levi, ‖ Deut. 18. 3. Josue 14. 4. who receive the priesthood, ‖ have a commandment to take tithes of the people according to the law, that is, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him, who had the promises.

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed, men who die, receive tithes: but there it is witnessed, that he liveth.

9 And (as it may be said) even Levi who received tithes, paid tithes by Abraham:

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one gave attendance at the altar.

14 For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests.

15 And it is yet far more evident; if according to the similitude of Melchisedech, there arise another priest,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life:

‖ Psal. 109. 4. 17 For he testifieth: ‖ Thou art a priest for ever, according to the order of Melchisedech.

18 There is verily an abrogation of the former commandment, for the weakness and unprofitableness thereof:

19 For the law brought nothing to perfection: but an introduction of a better hope, by which we approach to God.

20 And in as much as it is not without an oath, (for the others indeed were made priests without an oath:

21 But this with an oath, by him that said to him: ‖ The Lord hath sworn, and he will not repent: thou art a priest for ever): ‖ Psalm. 109. 4.

22 By so much is Jesus made a surety of a better testament.

23 And the others indeed were made many priests, because, by reason of death, they were not suffered to continue:

24 But this, for that he continueth for ever, hath an everlasting priesthood.

25 Whereby he is able also to save for ever them that come unto God by himself: always living to make intercession for us.

26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens:

27 Who needeth not daily as *other* priests, ‖ to offer sacrifices first for his own sins, and then for the people's: for this he did once, by offering up himself. ‖ Lev. 16. 6.

28 For the law maketh men priests, who have infirmity: but the word of the oath, which is after the law, the Son who is perfected for evermore.

CHAP. VIII.

More of the excellence of the priesthood of Christ; and of the New Testament.

NOW of the things spoken, the sum is: We have such an high priest, who is set on the right hand of the throne of majesty in the heavens,

2 A minister of the Holies, and of the true tabernacle, which the Lord hath pitched, and not man.

3 For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer:

4 If then he were on earth, he would not be a priest: seeing there would be *others* who should offer gifts according to the law,

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VER. 23. *Many priests*, &c. The apostle notes this difference between the high priests of the law, and our high priest Jesus Christ; that they being removed by death, made way for their successors: whereas our Lord Jesus is a priest for ever, and hath no successor; but liveth and concurreth for ever with his ministers, the priests of the new testament, in all their functions. 2dly, That no one priest of the law, nor all of them together, could offer that absolute sacrifice of everlasting redemption, which our one high priest Jesus Christ, has offered once, and for ever.

VER. 25. *Make intercession.* Christ, as man continually maketh intercession for us, by representing his passion to his Father.

CHAP. VIII. VER. 2. *The Holies*: that is, the sanctuary.

VER. 4. *If then he were on earth*, &c. That is, if he were not of a higher condition than the levitical order of earthly priests, and had not another kind of sacrifice to offer, he should be excluded by them from the priesthood, and its functions, which by the law were appropriated to their tribe.

5 Who ſerve unto the example and ſhadow of heavenly things. As it was anſwered to Moſes, when he was to finiſh the taberna-
Exod. 25. 40. Acts 7. 44. cles: ‖ See (ſaith he that thou make all things according to the pattern which was ſhewn thee on the mount.

6 But now he hath obtained a better miniſtry, by how much alſo he is the mediator of a better teſtament, which is eſtabliſhed on better promiſes.

7 For if that firſt had been faultleſs, there ſhould not indeed a place have been ſought for a ſecond.

‖ Jer. 31. 31. 8 For finding fault with them he ſaith: ‖ Behold the days ſhall come, ſaith the Lord, when I will make a new teſtament with the houſe of Iſrael, and with the houſe of Juda.

9 Not according to the teſtament, which I made to their fathers on the day when I took them by the hand to lead them out of the land of Egypt: for they continued not in my teſtament: and I regarded them not, ſaith the Lord.

10 For this is the teſtament which I will make to the houſe of Iſrael after thoſe days, ſaith the Lord: I will give my laws into their mind, and I will write them in their heart: and I will be their God, and they ſhall be my people:

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying: Know the Lord: for all ſhall know me from the leaſt to the greateſt of them:

12 Becauſe I will be merciful to their iniquities, and their ſins I will remember no more.

13 Now in ſaying a new, he hath made the former old. And that, which decayeth and groweth old, is near its end.

CHAP. IX.

The ſacrifices of the law were far inferior to that of Chriſt.

THE former indeed had alſo juſtifications of worſhip, and a worldly ſanctuary.

‖ Exod. 26. 2. & 36. 8. 2 ‖ For the firſt tabernacle was made, wherein were the candleſticks, and the table, and the ſetting forth of loaves, which is called the Holy.

3 And after the ſecond veil, the tabernacle, which is called the Holy of Holies:

4 Having the golden ‖ cenſer, and the ark of the covenant covered about on every part with gold, in which was the golden urn that had manna, and the rod of Aaron that had bloſſomed, and the ‡ tables of the teſtament.
‖ Lev. 16. Num. 16. ‡ 3. Kings 8. 9. 2. Par. 5. 10.

5 And over it were the cherubims of glory overſhadowing the propitiatory: of which it is not needful to ſpeak now particularly.

6 Now theſe things being thus ordered: into the firſt tabernacle the prieſts indeed always entered, accompliſhing the offices of the ſacrifices:

7 But into the ſecond, the high prieſt alone, ‖ once a year; not without blood, which he offereth for his own, and the people's ignorance:
‖ Exod. 30. 10. Lev. 16. 2.

8 The Holy Ghoſt ſignifying this, that the way into the ſanctuary was not yet made manifeſt, whilſt the former tabernacle was yet ſtanding.

9 Which is a parable of the time then preſent: according to which gifts and ſacrifices are offered, which cannot, as to the conſcience, make him perfect that ſerveth, only in meats and in drinks,

10 And divers waſhings, and juſtifications of the fleſh, laid on *them* until the time of correction.

11 But Chriſt being preſent a high prieſt of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the ſanctuary, having obtained eternal redemption.

13 ‖ For if the blood of goats and of oxen, and the aſhes of an heifer being ſprinkled, ſanctify ſuch as are defiled, to the cleanſing of the fleſh:
‖ Lev. 16. 15.

14 ‡ How much more ſhall the blood of Chriſt, who, through the Holy Ghoſt offered himſelf without ſpot to God, cleanſe our conſcience from dead works, to ſerve the living God?
‡ 1. Pet. 1. 19. 1. John 1. 7. Apoc. 1. 5.

15 And therefore he is the mediator of the new teſtament: ‖ that by means of his
‖ Gal. 3. 15.

VER. 5. *Who ſerve unto*, &c. The prieſthood of the law and its functions were a kind of an example, and ſhadow of what is done by Chriſt in his church militant and triumphant, of which the tabernacle was a pattern.

VER. 11. *They ſhall not teach*, &c. So great ſhall be the light and grace of the new teſtament, that it ſhall not be neceſſary to inculcate to the faithful the belief and knowledge of the true God, for they ſhall all know him.

VER. 13. *A new*: ſupply *covenant*.

CHAP. IX. VER. 10. *Of correction*. viz. when Chriſt ſhould correct and ſettle all things.

VER. 12. *Eternal redemption*. By that one ſacrifice of his blood, once offered on the croſs, Chriſt our Lord paid and exhibited, once for all, the general price and ranſom of all mankind: which no other prieſt could do.

death, for the redemption of those transgressions, which were under the former testament, they who are called may receive the promise of eternal inheritance.

16 For where there is a testament; the death of the testator must of necessity intervene.

17 For a testament is of force, after men are dead: otherwise it is not yet of force, whilst the testator liveth.

18 Whereupon neither was the first indeed dedicated without blood.

19 For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

‖ Exod. 24. 8. 20 Saying: ‖ This is the blood of the testament, which God hath enjoined unto you.

21 The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.

22 And almost all things, according to the law, are cleansed with blood: and without the shedding of blood there is no remission.

23 It is necessary therefore that the patterns of heavenly things should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

24 For Jesus hath not entered into the holy places made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy places every year with the blood of others:

26 For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed for men once to die, and after this the judgment:

‖ Rom. 5. 9. 1. Pet. 3. 18. 28 ‖ So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them, that expect him, unto salvation.

CHAP. X.

Because of the insufficiency of the sacrifices of the law, Christ our high priest shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

FOR the law having a shadow of the good things to come, not the very image of the things: can never with those same sacrifices, which they offer continually every year, make the comers thereunto perfect:

2 For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer:

3 But in them there is made a remembrance of sins every year.

4 For it is impossible that with the blood of oxen and goats sins should be taken away.

5 Therefore coming into the world, he saith: ‖ Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me: ‖ Psal. 39. 7.

6 Holocausts for sin did not please thee.

7 Then said I: Behold I come: ‡ in the head of the book it is written of me: that I should do thy will, O God. ‡ Psal. 39. 8.

8 In saying before: Sacrifices, and oblations, and holocausts, for sin thou wouldest not, neither are they pleasing to thee, which are offered according to the law.

9 Then said I: Behold, I come to do thy will, O God: he taketh away the first, that he may establish that which followeth.

10 By the which will, we are sanctified by the oblation of the body of Jesus Christ once.

11 And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins:

12 But he offering one sacrifice for sins. for ever sitteth on the right hand of God,

13 From henceforth expecting ‖ until his enemies be made his foot-stool. ‖ Psal. 109. 2. 1. Cor. 15. 25.

14 For by one oblation he hath perfected for ever them that are sanctified.

15 And the Holy Ghost also doth testify *this* to us. For after that he had said:

16 ‖ And this is the testament, which I will make unto them after those days, ‖ Jer. 31. 33. Supra 8. 8.

VER. 25. *Offer himself often.* Christ shall never more offer himself in sacrifice, in that violent, painful and bloody manner, nor can there be any occasion for it; since by that one sacrifice upon the cross, he has furnished the full ransom, redemption and remedy for all the sins of the world. But this hinders not that he may offer himself daily in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls.

VER. 28. *To exhaust.* That is, to empty or draw out to the very bottom, by a plentiful and perfect redemption.

CHAP. X. VER. 2. *They would have ceased.* If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is; there would have been no occasion of so often repeating them: as there is no occasion for Christ's dying any more for our sins.

saith the Lord, giving my laws in their hearts, and in their minds I will write them:

17 And their sins and iniquities I will remember no more.

18 Now where *there is* a remission of these: there is no more an oblation for sin.

19 Having therefore, brethren, a confidence in the entering into the sanctuary by the blood of Christ,

20 A new and living way, which he hath dedicated for us through the veil, that is to say, his flesh,

21 And a high priest over the house of God:

22 Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water,

23 Let us hold fast the confession of our hope without wavering (for he is faithful who hath promised)

24 And let us consider one another to provoke unto charity and to good works:

25 Not forsaking our assembly, as some are accustomed, but comforting *one another*, and so much the more as you see the day approaching.

‖ Supra. 6. 4. 26 ‖ For if we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries.

‖ Deut. 17. 6. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 28 A man making void the law of Moses, dieth without any mercy under ‖ two or three witnesses:

29 How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, with which he was sanctified, and hath offered an affront to the Spirit of grace?

‡ Deut. 32. 35. Rom. 12. 19. 30 For we know him who hath said: ‡ Revenge belongeth to me, and I will repay. And again: The Lord shall judge his people.

31 It is a dreadful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein, being illuminated, you sustained a great conflict of afflictions,

33 And on the one part indeed, by reproaches and tribulations made a spectacle: and on the other part, became companions of them that lived in that manner.

34 For you both hath compassion on those who were in chains, and received with joy the plundering of your goods, knowing that you have a better and permanent substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you: that doing the will of God, you may receive the promise.

37 For yet a little while, and he that is to come, will come, and will not delay.

‖ Habac. 2. 4. Rom. 1. 17. Gal. 3. 11. 38 ‖ But my just one liveth by faith: but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the salvation of the soul.

CHAP. XI.

What faith is: its wonderful fruits and efficacy, demonstrated in the fathers.

NOW faith is the substance of things hoped for, the conviction of things that appear not.

2 For by this the ancients obtained a testimony.

‖ Gen. 1. 4. 3 ‖ By faith we understand that the world was framed by the word of God; that from invisible things, visible things might be made.

‡ Gen. 4. 4. ‖ Matt. 23. 35. 4 ‡ By faith Abel offered to God a sacrifice exceeding that of Cain, ‖ by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead, yet speaketh.

‡ Gen. 5. 24. Eccli. 44. 16. 5 ‡ By faith Henoch was translated, that he should not see death, and he was not found, because God had translated him: for before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder of them that seek him.

‖ Gen. 6. 14. Eccli. 44. 17. 7 ‖ By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his family, by

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VER. 18. *There is no more an oblation for sin:* where there is a full remission of sins, as in baptism; there is no more occasion for a *sin offering* to be made for such sins already remitted: and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death.

VER. 26. *If we sin wilfully.* He speaks of the sin of wilful apostasy from the known truth; after which, as we cannot be baptized again, we cannot expect to have that abundant remission of sins, which Christ purchased by his death, applied to our souls in that ample manner as it is in baptism: but we have rather all manner of reason to look for a dreadful judgment; the more because apostates from the known truth seldom or never have the grace to return to it.

which he condemned the world: and was inſtituted heir of the juſtice which is by faith.

‡ Gen. 12. 1. 8 ‡ By faith he that is called Abraham, obeyed, to go out into a place which he was to receive for an inheritance: and he went out not knowing whither he went.

9 By faith he dwelt in the land of promiſe, as in a ſtrange country, dwelling in cottages, with Iſaac and Jacob, the heirs with him of the ſame promiſe.

10 For he looked for a city that hath foundations: whoſe builder and maker is God.

‖ Gen. 17. 19. 11 ‖ By faith alſo Sara herſelf, being barren, received ſtrength to conceive ſeed, even paſt the time of age: becauſe ſhe believed that he was faithful who had promiſed.

12 For which cauſe there ſprung, even from one (and him utterly decayed) as the ſtars of heaven in multitude, and as the ſand which is by the ſea-ſhore, innumerable.

13 All theſe died according to faith, not having received the promiſes, but beholding them afar off, and ſaluting them, and confeſſing, that they are pilgrims and ſtrangers on the earth.

14 For they that ſay theſe things, do ſignify that they ſeek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtleſs time to return:

16 But now they deſire a better, that is to ſay, a heavenly one. Therefore God is not aſhamed to be called their God: for he hath prepared for them a city.

‖ Gen. 22. 1. Eccli. 44. 21. 17 ‖ By faith Abraham, when he was tried, offered Iſaac; and he who had received the promiſes, offered up his only begotten ſon:

‡ Gen. 21. 12. Rom. 9. 7. 18 To whom it was ſaid: ‡ That in Iſaac ſhall ſeed be called to thee:

19 Accounting that God is able to raiſe up even from the dead: from whence alſo he received him for a parable.

‖ Gen 27. 27. 39. 20 ‖ By faith alſo Iſaac bleſſed Jacob and Eſau concerning things to come.

‡ Gen. 48. 15. ‖ Gen. 47. 31. 21 ‡ By faith Jacob, when he was dying, bleſſed each of the ſons of Joſeph: ‖ and worſhipped the top of his rod.

‡ Gen. 50. 25. 22 ‡ By faith Joſeph, when he was dying, made mention of the going out of the children of Iſrael: and gave commandment concerning his bones.

23 ‖ By faith Moſes, when he was born, was hid three months by his parents: becauſe they ſaw he was a comely infant, ‡ and they feared not the king's edict.

‖ Exod. 2. 2. ‡ Exod. 1. 17.

24 ‖ By faith Moſes, when he was grown up, denied himſelf to be the ſon of Pharao's daughter,

‖ Exod. 2. 11.

25 Chooſing rather to ſuffer perſecution with the people of God, than to have the pleaſure of ſin for a time,

26 Eſteeming the reproach of Chriſt greater riches than the treaſure of the Egyptians: for he looked unto the reward.

27 By faith he left Egypt, not fearing the fierceneſs of the king: for he endured as ſeeing him that is inviſible.

‖ Exod. 12. 21. 28 ‖ By faith he celebrated the paſch, and the ſhedding of the blood: that he, who deſtroyed the firſt-born, might not touch them.

‡ Exod. 14. 22. 29 ‡ By faith they paſſed through the Red Sea, as by dry land: which the Egyptians attempting were ſwallowed up.

‖ Joſue 6. 20. 30 ‖ By faith the walls of Jericho fell down, by the going round them ſeven days.

‡ Joſue 2. 3. James 2. 25. 31 ‡ By faith Rahab the harlot periſhed not with the unbelievers, receiving the ſpies with peace.

32 And what ſhall I yet ſay? For the time would fail me to tell of Gedeon, of Barac, of Samſon, of Jephte, of David, of Samuel, and of the prophets:

33 Who through faith ſubdued kingdoms, wrought juſtice, obtained promiſes, ſtopped the mouths of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword, recovered from their infirmity, became valiant in war, put to flight the armies of foreigners:

35 Women received their dead raiſed to life again: but others were racked, not accepting deliverance, that they might find a better reſurrection.

36 And others had trial of mockeries and ſtripes, moreover alſo of bands and priſons:

37 They were ſtoned, they were cut aſunder, they were tempted, they were put to death by the ſword, they wandered about in ſheep-ſkins, in goat-ſkins, being in want, diſtreſſed, afflicted:

38 Of whom the world was not worthy:

CHAP. XI. VER. 8. *He that is called Abraham:* or, Abraham being called.

VER. 19. *For a parable*; that is, as a *figure* of Chriſt, ſlain and coming to life again.

VER. 21. *Worſhipped the top of his rod.* The apoſtle here follows the ancient Greek bible of the 70 interpreters (which tranſlates in this manner, Gen. xlvii. v. 31.) and alledges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or ſceptre of Joſeph, as to a figure of Chriſt's ſceptre and kingdom, as an inſtance and argument of his faith. But ſome tranſlators, who are no friends to this relative honour, have corrupted the text, by tranſlating it, *he worſhipped, leaning upon the top of his ſtaff;* as if this circumſtance of leaning upon his ſtaff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghoſt.

wandering in deserts, in mountains, and in dens, and in caves of the earth.

39 And all these being approved by the testimony of faith, received not the promise,

40 God providing something better for us, that they should not be perfected without us.

CHAP. XII.

Exhortation to constancy under their crosses. The danger of abusing the grace of the New Testament.

‖ Rom. 6. 4. Ephes. 4. 22. Coloss. 3. 8. 1 Pet. 2. 1. & 4. 2.

AND therefore we also having so great a cloud of witnesses over us, ‖ laying aside every weight, and the sin that surroundeth us, by patience let us run to the fight proposed unto us:

2 Looking on Jesus the author and finisher of faith, who having joy proposed unto him, underwent the cross, despising the shame, and sitteth on the right hand of the throne of God.

3 For think diligently upon him who endureth such opposition from sinners against himself: that you be not wearied, fainting in your minds.

4 For you have not yet resisted unto blood, striving against sin:

5 And you have forgotten the consolation which speaketh to you, as to children, saying: ‖ My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him.

‖ Prov. 3. 11. Apoc. 3. 19.

6 For whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth.

7 Persevere under chastisement. God offereth himself to you as to sons: for what son *is he*, whom the father doth not correct?

8 But if you be without chastisement, whereof all are made partakers: then are you bastards and not sons.

9 Moreover we have had indeed for our instructers, the fathers of our flesh, and we reverenced them: shall we not much more obey the Father of spirits and live?

10 And they indeed for a few days chastised us according to their own pleasure: but he, for our profit, that we might be partakers of his holiness.

11 Now no chastisement for the present seemeth to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make straight steps with your feet: that no one halting may go astray, but rather be healed.

14 ‖ Follow peace with all men, and holiness, without which no man shall see God: ‖ Rom. 12. 18.

15 Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be defiled.

16 Lest there be any fornicator, or profane person ‖ as Esau: who for one mess sold his first birth-right: ‖ Gen. 25. 33.

17 For know ye that ‖ afterwards when he desired to inherit the blessing, he was rejected: for he found no place of repentance, although with tears he had sought it. ‖ Gen. 27. 38.

18 ‖ For you are not come to the mountain that might be touched, and the burning fire, nor to a whirl-wind, and darkness, and tempest, ‖ Exod. 19. 12. & 20. 21.

19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them.

20 For they did not endure that which was said: ‖ And if a beast shall touch the mount, it shall be stoned. ‖ Exod. 19. 13.

21 And so terrible was that which was seen, Moses said: I am frighted and tremble.

22 But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels,

23 And to the church of the first-born, who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect,

24 And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than Abel.

25 See that you refuse not him who speaketh. For if they escaped not who refused him that spoke upon earth: much more *shall not* we, who turn away from him that speaketh to us from heaven.

26 Whose voice then moved the earth: but now he promiseth, saying: ‖ Yet once: and I will move not only the earth, but heaven also. ‖ Agge. 2. 7.

27 And in that he saith, Yet once: he signifieth the translation of the moveable things, as of things that are made, that those things remain which are immoveable.

CHAP. XII. VER. 17. *He found*, &c. That is, he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother Jacob.

28 Wherefore we receiving an immoveable kingdom, have grace: whereby let us ſerve pleaſing God with fear and reverence.

‖ Deut. 4. 24. 29 ‖ For our God is a conſuming fire.

CHAP. XIII.

Divers admonitions and exhortations.

LET fraternal charity abide in you.

‖ Rom. 12. 13. 1 Pet. 4. 9. ‡ Gen. 18. 3. & 19. 2. 2 ‖ And hoſpitality do not forget, for by this ſome, ‡ being not aware of it, have entertained angels.

3 Remember them that are in bands, as if you were bound with them: and them that are afflicted, as being yourſelves alſo in the body.

4 Marriage honourable in all, and the bed undefiled. For God will judge fornicators and adulterers.

5 Let your manners be without covetouſneſs, contented with ſuch things as you

‖ Joſue. 2. 5. have: for he hath ſaid: ‖ I will not leave thee, neither will I forſake thee.

‡ Pſalm. 117. 6. 6 So that we may confidently ſay: ‡ The Lord is my helper: I will not fear what man ſhall do unto me.

7 Remember your prelates who have ſpoken to you the word of God: conſidering well the end of their converſation, imitate their faith.

8 Jeſus Chriſt yeſterday, and to-day: and the ſame for ever.

9 Be not carried away with various and ſtrange doctrines. For it is beſt to eſtabliſh the heart with grace, not with meats: which have not profited thoſe that walk in them.

10 We have an altar, whereof they have no power to eat who ſerve the tabernacle.

‖ Lev. 16. 27. 11 ‖ For the bodies of thoſe beaſts, whoſe blood for ſin is brought into the ſanctuary by the high prieſt, are burned without the camp.

12 Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

13 Let us go forth therefore to him without the camp bearing his reproach.

‖ Mich. 2. 10. 14 ‖ For here we have no permanent city, but we ſeek one to come.

15 By him therefore let us offer the ſacrifice of praiſe to God continually, that is the fruit of lips confeſſing his name.

16 And do not forget to do good, and to impart: for by ſuch ſacrifices God's favour is obtained.

17 Obey your prelates, and be ſubject to them. For they watch as being to render an account of your ſouls, that they may do this with joy, and not with grief: for this is not expedient for you.

18 Pray for us: for we truſt that we have a good conſcience, being willing to behave ourſelves well in all things.

19 And I beſeech you the more to do this, that I may be reſtored to you the ſooner.

20 Now the God of peace, who brought again from the dead the great paſtor of the ſheep, our Lord Jeſus Chriſt, in the blood of the everlaſting teſtament,

21 Make you perfect in every good work, that you may do his will: working in you that which is well pleaſing in his ſight, through Jeſus Chriſt: to whom is glory for ever and ever. Amen.

22 And I beſeech you, brethren, that you bear with the word of conſolation. For I have written to you in few very words.

23 Know ye that our brother Timothy is ſet at liberty: with whom (if he come ſhortly) I will ſee you.

24 Salute all your prelates, and all the ſaints. The brethren of Italy ſalute you.

25 Grace be with you all. Amen.

CHAP. XIII. VER. 4. Or, *let marriage be honourable in all.* That is, in *all things* belonging to the marriage ſtate. This is a warning to married people, not abuſe the ſanctity of their ſtate, by any liberties or irregularities contrary thereunto. Now it does not follow from this text that all perſons are obliged to marry, even if the word *omnibus* were rendered, *in all perſons*, inſtead of *in all things*: for if it was a precept, St. Paul himſelf would have tranſgreſſed it, as he never married. Moreover thoſe who have already made a vow to God to lead a ſingle life, ſhould they attempt to marry, they would incur their own damnation. 1 Tim. Chap. v. Ver. 12.

VER. 13. *Let us go forth therefore to him without the camp bearing his reproach.* That is, bearing his croſs. It is an exhortation to them to be willing to ſuffer, with Chriſt, reproaches, perſecutions, and even death, if they deſire to partake of the benefit of his ſuffering for man's redemption.

THE CATHOLIC EPISTLE OF ST. JAMES

THE APOSTLE.

This Epiſtle is called CATHOLIC *or* UNIVERSAL, *as formerly were alſo the two Epiſtles of St.* PETER, *the firſt of St.* JOHN, *and the one of St.* JUDE, *becauſe they were not written to any peculiar people or particular perſon, but to the faithful in general. It was written by the Apoſtle St.* JAMES, *called* THE LESS, *who was alſo called* THE BROTHER OF OUR LORD, *being his kinſman, (for couſin germans with the Hebrews were called brothers). He was the firſt biſhop of Jeruſalem. In this Epiſtle are ſet forth many precepts appertaining to faith and morals; and particularly, that faith without good works will not ſave a man, that true wiſdom is given only from above. In the fifth chapter he publiſhes the Sacrament of anointing the ſick. It was written a ſhort time before his martyrdom, about twenty-eight years after our Lord's Aſcenſion.*

CHAP. I.

The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We muſt be ſlow to anger: and not hearers only, but doers of the word. Of bridling the tongue; and of pure religion.

JAMES a ſervant of God, and of our Lord Jeſus Chriſt, to the twelve tribes which are diſperſed, greeting.

2 My brethren, count it all joy, when you ſhall fall into divers temptations:

‖Rom. 5. 3. 3 ‖ Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work: that you may be perfect and entire, deficient in nothing.

5 But if any of you want wiſdom, let him aſk of God, who giveth to all abundantly, and upbraideth not: and it ſhall be given him.

‖ Matt. 7. 7. & 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 16. 6 ‖ But let him aſk in faith nothing wavering: for he that wavereth is like a wave of the ſea, that is moved and carried about by the wind.

7 Therefore let not that man think that he ſhall receive any thing of the Lord.

8 A double minded-man is inconſtant in all his ways.

9 But let the brother of low condition glory in his exaltation:

10 But the rich, in his being low, ‖ becauſe as the flower of the graſs he ſhall paſs away: ‖ Eccli. 14. 18. Iſai. 40. 6. 1 Pet. 1. 24.

11 For the ſun roſe with a burning heat, and parched the graſs, and the flower thereof fell off, and the beauty of the ſhape thereof periſhed: ſo alſo ſhall the rich man fade away in his ways.

12 ‖ Bleſſed is the man that endureth temptation: for when he hath been proved, he ſhall receive the crown of life, which God hath promiſed to them that love him. ‖ Job. 5. 17.

13 Let no man, when he is tempted, ſay, that he is tempted of God: for God is not a tempter of evils: and he tempteth no man.

14 But every man is tempted being drawn away by his own concupiſcence, and allured.

15 Then when concupiſcence hath con-

CHAP. I. VER. 2. *Into divers temptations.* The word *temptation*, in this epiſtle, is ſometimes taken for trials by afflictions or perſecutions, as in this place: at other times it is to be underſtood; tempting, enticing or drawing others into ſin.

ceived, it bringeth forth ſin: But ſin, when it is compleated, begetteth death.

16 Do not err therefore, my deareſt brethren.

17 Every beſt gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor ſhadow of viciſſitude.

18 For of his own will hath he begotten us by the word of truth, that we might be ſome beginning of his creatures.

‖ Prov. 17. 27. 19 You know, my deareſt brethren: ‖ And let every man be ſwift to hear; but ſlow to ſpeak, and ſlow to anger.

20 For the anger of man worketh not the juſtice of God.

21 Wherefore caſting away all uncleanneſs, and abundance of malice, with meekneſs receive the engrafted word, which is able to ſave your ſouls.

‖ Matt. 7. 21. & 24. Rom. 2. 13. 22 ‖ But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 For if a man be a hearer of the word, and not a doer; he ſhall be compared to a man beholding his natural countenance in a glaſs:

24 For he beheld himſelf, and went his way, and preſently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued in it, not becoming a forgetful hearer, but a doer of the work; this man ſhall be bleſſed in his deed.

26 And if any man think himſelf to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion pure and unſpotted with God and the Father is this: To viſit the fatherleſs and widows in their tribulation, and to keep one's ſelf undefiled from this world.

CHAP. II.

Againſt reſpect of perſons. The danger of tranſgreſſing one point of the law. Faith is dead without works.

Lev. 19. 15. Deut. 1. 17. & 16. Prov. 24. 23. Eccli. 42. 1. MY brethren, have not the faith of our Lord Jeſus Chriſt of glory with reſpect of perſons.

2 For if there come into your aſſembly a man having a gold ring in fine apparel, and there come in alſo a poor man in mean attire,

3 And you caſt your eyes on him that is cloathed with the fine apparel, and ſay to him: Sit thou here in a good place: and ſay, to the poor man: Stand thou there, or ſit under my foot-ſtool:

4 Do you not judge within your ſelves, and are become judges of unjuſt thoughts?

5 Hearken, my deareſt brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which God hath promiſed to them that love him?

6 But you have diſhonoured the poor. Do not the rich oppreſs you by might; and do not they draw you before the judgment ſeats?

7 Do not they blaſpheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the Scriptures: ‖ Thou ſhalt love thy neighbour as thyſelf: you do well. ‖ Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Rom. 13. 9. Gal. 5. 14.

9 ‡ But if you have reſpect to perſons, you commit ſin, being reproved by the law as tranſgreſſors. ‡ Supra 1.

10 ‖ Now whoſoever ſhall keep the whole law, but offend in one *point*, is become guilty of all. Lev. 19. 15. ‖ Deut. 1. 18. Matt. 5. 19.

11 For he that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kill. Now if thou do not commit adultery, but ſhalt kill: thou art become a tranſgreſſor of the law.

12 So ſpeak ye, and ſo do, as being to be judged by the law of liberty.

13 For judgment without mercy, to him that hath not done mercy: and mercy exalteth *itſelf* above judgment.

14 What ſhall it profit, my brethren, if a man ſay he hath faith, but hath not works? Shall faith be able to ſave him?

15 ‖ And if a brother or ſiſter be naked, and want daily food, ‖ 1. John 3. 17.

16 And one of you ſay to them: Go in peace, be you warmed and filled: yet give them not thoſe things that are neceſſary for the body, what ſhall it profit?

VER. 18. *Some beginning;* that is, a kind of firſt-fruits of his creatures,

CHAP. II. VER. 1. *With reſpect of perſons.* The meaning is, that in matters relating to faith, the adminiſtering of the ſacraments, and other ſpiritual functions in God's church, there ſhould be no *reſpect of perſons:* but that the ſouls of the poor ſhould be as much regarded as thoſe of the rich. See Deut. chap. 1. ver. 17.

VER. 10. *Guilty of all*; that is, he becomes a tranſgreſſor of the law in ſuch a manner, that the obſerving of all other points will not avail him to ſalvation; for he deſpiſes the lawgiver: and breaks through the great and general commandment of charity, even by one mortal ſin. For all the precepts of the law are to be conſidered as one total and entire law, and as it were a chain of precepts where by breaking one link of this chain, the whole chain is broken, or the integrity of the law conſiſting of a collection of precepts. A ſinner therefore, by a grievous offence againſt any one precept, incurs eternal puniſhment; yet the puniſhments in hell ſhall be greater for thoſe who have been greater ſinners, as a greater reward ſhall be for thoſe in heaven who have lived with greater ſanctity and perfection.

17 Even so faith, if it have not works, is dead in itself.

18 But some man will say: Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee my faith, by works.

19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 ‖ Was not Abraham our father justified by works, offering up Isaac his son upon the altar? ‖ Gen. 22. 9.

22 Seest thou that faith did co-operate with his works: and by works faith was made perfect?

23 And the Scripture was fulfilled, saying: ‖ Abraham believed God, and it was reputed to him to justice, and he was called the friend of God. ‖ Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

24 Do you see that by works a man is justified, and not by faith only?

25 ‡ And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way? ‡ Jos. 2. 4. Hebr. 11. 31.

26 For as the body without the spirit is dead, so also faith without works is dead.

CHAP. III.

Of the evils of the tongue. Of the difference between the earthly and heavenly wisdom.

Matt. 23. 8. BE not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word; the same is a perfect man. He is able also with a bridle to turn about the whole body.

3 For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body.

4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell.

7 For every kind of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed by mankind:

8 But the tongue no man can tame: a restless evil, full of deadly poison.

9 By it we bless God and the Father; and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth through the same passage sweet, and bitter water?

12 Can the fig-tree, my brethren, bear grapes, or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man and endued with knowledge among you? Let him shew by a good conversation his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts: glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above: but earthly, sensual, diabolical.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom which is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy, and good fruits, without judging, without dissimulation.

18 And the fruit of justice is sown in peace, to them that make peace.

CHAP. IV.

The evils that flow from yielding to concupiscence, and being friends to this world. Admonitions against pride, detraction, &c.

FROM whence are wars and contentions among you? Come they not hence? from your concupiscences, which war in your members?

2 You covet, and have not: you kill, and envy: and cannot obtain: you contend and war, and you have not, because you ask not.

3 You ask, and receive not: because you ask amiss; that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God.

5 Or do you think that the Scripture saith in vain: To envy doth the spirit covet, which dwelleth in you?

6 But he giveth greater grace. Wherefore he saith; ‖ God resisteth the proud, and giveth grace to the humble. ‖ Prov. 3. 34. 1 Pet. 5. 6.

7 Be subject therefore to God, but resist the devil, and he will fly from you.

8 Approach to God, and he will ap-

proach to you. Cleanſe your hands, ye ſinners: and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy, into ſorrow.

10 Be humble in the ſight of the Lord, and he will exalt you.

11 Detract not one another brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, and judge, who is able to deſtroy and to deliver.

‖ Rom. 14. 4. 13 ‖ But who art thou, who judgeſt thy neighbour? Behold now, you who ſay: To day or to morrow we will go into ſuch a city, and there we will ſpend a year, and will traffic, and make gain:

14 Whereas you know not what ſhall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards ſhall vaniſh away. For that you ſhould ſay: If the Lord will; and, If we ſhall live, we will do this or that.

16 But now you glory in your arrogancies. All ſuch glorying is wicked.

17 To him therefore who knoweth to do good, and doth it not, to him it is ſin.

CHAP. V.

A wo to the rich that oppreſs the poor. Exhortations to patience, and to avoid ſwearing. Of the anointing the ſick, confeſſion of ſins, and fervour in prayer.

GO to now, ye rich men, weep and howl for your miſeries that ſhall come upon you.

2 Your riches are putrified and your garments are moth-eaten.

3 Your gold and ſilver is ruſted: and the ruſt of them ſhall be for a teſtimony againſt you, and ſhall eat your fleſh as fire. You have ſtored up to yourſelves wrath againſt the laſt days.

4 Behold the hire of the labourers, who have reaped your fields of which you have defrauded them crieth out: and the cry of them hath entered into the ears of the Lord of ſabaoth.

5 You have feaſted upon earth, and in luxuries you have nouriſhed your hearts in the day of ſlaughter.

6 You have condemned and put to death the juſt one, and he reſiſteth you not.

7 Be patient therefore, brethren, until the coming of the Lord. Behold the huſbandman waiteth for the precious fruit of the earth, patiently bearing till he receive the early and the latter rain.

8 Be you therefore alſo patient, and ſtrengthen your hearts: for the coming of the Lord draweth near.

9 Grudge not, brethren, one againſt another, that you may not be judged. Behold, the judge ſtandeth before the door.

10 Take, my brethren, for an example of ſuffering evil, of labour and patience, the prophets, who ſpoke in the name of the Lord.

11 Behold we account them bleſſed, who have ſuffered. You have heard of the patience of Job, and you have ſeen the end of the Lord, that the Lord is merciful and compaſſionate.

12 But above all things, my brethren, ‖ ſwear not, neither by heaven, nor by the earth, nor by any other oath. But let your ſpeech be: yea, yea: no, no: that you fall not under judgment. ‖ Matt. 5. 34.

13 Is any of you ſad? Let him pray. Is he chearful in mind? Let him ſing pſalms.

14 Is any man ſick among you? Let him bring in the prieſts of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith ſhall ſave the ſick man: and the Lord ſhall raiſe him up: and if he be in ſins, they ſhall be forgiven him.

16 Confeſs therefore your ſins one to another; and pray for one another, that you may be ſaved: for the continual prayer of a juſt man availeth much.

17 ‖ Elias was a man paſſible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and ſix months. ‖ 3. Kings 17. 1. Luke 4. 25.

CHAP. V. VER. 14. *Let him bring in, &c.* See here a plain warrant of Scripture for the ſacrament of extreme unction, that any controverſy againſt its inſtitution would be againſt the expreſs words of the ſacred text in the plaineſt terms.

VER. 16. *Confeſs your ſins one to another.* That is, to the prieſts of the church, whom, ver. 14, he had ordered to be called for, and brought in to the ſick, moreover to confeſs to perſons who had no power to forgive ſins would be uſeleſs. Hence the precept here means that we muſt confeſs to men whom God hath appointed, and who, by their ordination and juriſdiction, have received the power of remitting ſins in his name.

18 And he prayed again: and the heaven gave rain, and the earth yielded her fruit.
19 My brethren, if any of you ſhall err from the truth, and any one convert him:
20 He muſt know, that he who cauſeth a ſinner to be converted from the error of his way, ſhall ſave his ſoul from death, and ſhall cover a multitude of ſins.

THE

FIRST EPISTLE OF ST. PETER

THE APOSTLE.

This firſt Epiſtle of St. PETER, *though brief, contains much doctrine concerning Faith, Hope, and Charity, with divers inſtructions to all perſons of what ſtate or condition ſoever. The Apoſtle commands ſubmiſſion to rulers and ſuperiors, and exhorts all to the practice of a virtuous life in imitation of Chriſt. This Epiſtle is written with ſuch apoſtolical dignity as to manifeſt the ſupreme authority with which its writer, the prince of the Apoſtles, had been veſted by his lord and maſter Jeſus Chriſt. He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's Aſcenſion.*

CHAP. I.

He gives thanks to God for the benefit of our being called to the true faith, and to eternal life; into which we are to enter by many tribulations. He exhorts to holineſs of life: conſidering the holineſs of God, and our redemption by the blood of Chriſt.

PETER an apoſtle of Jeſus Chriſt, to the ſtrangers diſperſed through Pontus, Galatia, Cappadocia, Aſia, and Bithynia, elect,
2 According to the foreknowledge of God the Father unto the ſanctification of the Spirit, unto the obedience and ſprinkling of the blood of Jeſus Chriſt: Grace unto you and peace be multiplied.
3 ‖ Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his great mercy hath regenerated us unto a lively hope, through the reſurrection of Jeſus Chriſt from the dead,
‖ 2 Cor. 1. 3. Epheſ. 1. 3.
4 Unto an inheritance incorruptible, and undefiled, and that fadeth not, reſerved in heaven for you,
5 Who by the power of God are kept by faith unto ſalvation, ready to be revealed in the laſt time.
6 In which you ſhall greatly rejoice, now if need be for a little time to be made ſorrowful in divers temptations:
7 That the trial of your faith, much more precious than gold (which is tried by the fire) may be found unto praiſe, and glory, and honour, at the appearing of Jeſus Chriſt:
8 Whom having not ſeen you love: in whom alſo now, though you ſee him not, you believe: and believing ſhall rejoice with an unſpeakable and glorified joy:
9 Receiving the end of your faith, even the ſalvation of your ſouls.
10 Concerning which ſalvation the prophets have enquired and diligently ſearched, who propheſied of the grace to come in you:
11 Searching into what time or manner of time the Spirit of Chriſt ſhould ſignify in them: foretelling thoſe ſufferings that are in Chriſt, and the glories that ſhould follow:
12 To whom it was revealed, that not to themſelves, but to you they miniſtered thoſe things, which are now declared to you by thoſe who have preached the goſpel to you, the Holy Ghoſt being ſent down from heaven, on whom the Angels deſire to look.
13 Wherefore having the loins of your mind girded, being ſober, hope perfectly for that grace which is offered you at the revelation of Jeſus Chriſt:
14 As children of obedience, not conformed to the former deſires of your ignorance:

15 But according to him who is holy who hath called you: be you also holy in all conversation:

‖ Lev. 11. 44. 19. 2. & 20. 7. 16 For it is written: ‖ You shall be holy, because I am holy.

17 And if you invoke the Father, him who ‡ without respect of persons, judgeth according to every one's work, converse in fear during the time of your sojourning here:

‡ Deut. 10. 17. Rom. 2. 11. Gal. 2. 6.

18 Knowing that you were not redeemed with corruptible gold or silver from your vain conversation of the tradition of your fathers:

‖ 1 Cor. 6. 20. & 7. 23. Hebr. 9. 14. ‖ John 1. 7. Apoc. 1. 5. 19 ‖ But with the precious blood of Christ, as of a lamb unspotted and undefiled:

20 Fore-known indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God:

22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

23 Being born again not of corruptible seed, but incorruptible by the word of God who liveth and remaineth for ever.

‖ Eccli. 14. 18. Isai. 40. 6. James 1. 10. 24 ‖ For all flesh is as grass: and all the glory thereof as the flower of the grass: the grass is withered, and the flower thereof is fallen away.

25 But the word of the Lord endureth for ever: and this is the word which hath been preached unto you.

CHAP. II.

We are to lay aside all guile, and go to Christ the living stone: and as being now his people, walk worthily of him, with submission to superiors, and patience under sufferings.

Rom. 6. 4. Ephes. 4. 22. Coloss. 3. 8. Heb. 12. 1. WHEREFORE laying aside all malice, and all guile, and dissimulations, and envies, and all detractions,

2 As new born infants, desire the rational milk without guile: that thereby you may grow unto salvation:

3 If yet you have tasted that the Lord is sweet.

4 To whom approaching the living stone, rejected indeed by men, but chosen and honoured of God:

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the Scripture: ‖ Behold I lay in Sion a chief corner-stone, elect precious: And he that shall believe in him, shall not be confounded.

‖ Isai. 28. 16. Rom. 9. 33.

7 To you therefore, that believe honour: but to them that believe not, ‡ the stone which the builders rejected, the same is made the head of the corner:

‡ Psal. 117. 22. Isai. 8. 14. Matt. 21. 42. Acts. 4. 11.

8 And a stone of stumbling, and a rock of scandal to them, who stumble at the word, neither do believe whereunto also they are set.

9 But you *are* a chosen generation, a royal priesthood, a holy nation, a purchased people that you may declare his virtues, who hath called you out of darkness into his admirable light.

‖ Osee 2. 24. Rom. 9. 25. 10 ‖ Who in time past were not a people: but are now the people of God: who had not obtained mercy, but now have obtained mercy.

‡ Rom. 13. 14. Gal. 5. 16. 11 ‡ Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul,

12 Having your conversation good among the Gentiles: that whereas they speak against you as evil doers, considering you by *your* good works, they may glorify God in the day of visitation.

‖ Rom. 13. 1. 13 ‖ Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling:

14 Or to governors as sent by him for the punishment of evil doers, and for the praise of the good:

15 For so is the will of God, that by doing well you may silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak of malice, but as the servants of God.

‖ Rom. 12. 10. 17 Honour all men: ‖ love the brotherhood: fear God: honour the king:

‡ Ephes. 6. 5. Coloss. 3. 22. Titus 2. 9. 18 ‡ Servants, be subject to your masters with all fear, not only to the good, and gentle, but also to the froward.

19 For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

20 For what glory is it, if sinning and being buffeted you suffer it? But if doing well you suffer patiently; this is thankworthy before God.

21 For unto this you have been called: because Christ also suffered for us, leaving you an example that you should follow his steps.

‖ Isai. 53. 9. 22 ‖ Who did no sin, neither was guile found in his mouth:

23 Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly:

‖ Isai. 53. 5. 1 John 3. 5. 24 ‖ Who his own self bore our sins in his body upon the tree: that we being dead to

sins, should live to justice: by whose stripes you were healed.

25 For you were as sheep going astray: but you are now converted to the pastor and bishop of your souls.

CHAP. III.

How wives are to behave to their husbands: what ornaments they are to seek. Exhortations to divers virtues.

Ephes. 5. 22. Coloss. 3. 18. IN like manner also let wives be subject to their husbands: that if any believe not the word, they may be gained without the word, by the conversation of the wives,

2 Considering your chaste conversation with fear.

‖ 1 Tim. 2. 9. 3 ‖ Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.

5 For after this manner heretofore also the holy women hoping in God, adorned themselves, being subject to their own husbands.

‖ Gen. 18. 12. 6 ‖ As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any trouble.

‖ 1 Cor. 7. 3. 7 ‖ Ye husbands likewise dwelling with them according to knowledge, giving honour to the woman as to the weaker vessel, and as to the coheirs of the grace of life: that your prayers be not hindered.

8 And finally be ye all of one mind, having compassion one of another, loving brotherhood, merciful, modest, humble:

‖ Prov. 17. 13. Rom. 12. 17. 1 Thess. 5. 15. 9 ‖ Not rendering evil for evil, nor railing for railing, but on the contrary, blessing, for unto this are you called, that by inheritance you may possess a blessing.

‡ Psalm. 33. 13. 10 ‡ For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

‖ Isai. 1. 16. 11 ‖ Let him decline from evil and do good: let him seek peace, and pursue it:

12 Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord against them that do evil things.

13 And who is he that can hurt you, if you be zealous of good?

‖ Matt. 5 10. 14 ‖ But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terrour, and be not troubled.

15 But sanctify the Lord Christ in your heart, being always ready to satisfy every one that asketh you a reason of that hope which is in you.

‖ Supra 2. 12. 16 ‖ But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsly accuse your good conversation in Christ.

17 For it is better doing well (if such be the will of God) to suffer, than doing ill.

‖ Rom. 5. 6. Hebr. 9. 28. 18 ‖ Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but brought to life by the spirit.

19 In which also he came and preached to those spirits who were in prison:

‖ Gen. 7. 7. Matt. 24. 37. Luke 17. 26. 20 Who in time past had been incredulous, ‖ when they waited for the patience of God in the days of Noe, when the ark was a building: in which a few, that is eight souls, were saved by water.

21 Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ,

22 Who is on the right hand of God, swallowing up death, that we might become heirs of life everlasting: he being gone into heaven, the angels and powers and virtues being made subject to him.

CHAP. IV.

Exhortations to cease from sin: to mutual charity; to do all for the glory of God; to be willing to suffer for Christ.

CHRIST therefore having suffered in the flesh, be you also armed with the same thought, for he that hath suffered in the flesh, hath ceased from sins:

‖ Ephes. 4. 23. 2 ‖ That now as to the rest of his time in the flesh, he may live not according to the desires of men, but according to the will of God.

CHAP. III. VER. 19. *Spirits in prison.* See here a proof of a third place, or middle state of souls: for these spirits in prison, to whom Christ went to preach, after his death, were not in heaven: nor yet in the hell of the damned: because heaven is no prison: and Christ did not go to preach to the damned.

VER. 21. *Whereunto baptism*, &c. *Baptism* is said to be *of the like form* with the *water* by which Noe was saved, because the one was a figure of the other.

Ibid. *Not the putting away*, &c. As much as to say, that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt; but from its purging the conscience from sin: when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing of satan with all his works; and the obedience to God's commandments.

3 For the time paſt is ſufficient to have fulfilled the will of the Gentiles, for them who have walked in riotouſneſs, luſts, exceſs of wine, revellings, banquetings, and unlawful worſhipping of idols.

4 Wherein they think it ſtrange, that you run not with them into the ſame confuſion of riotouſneſs, ſpeaking evil of *you*.

5 Who ſhall render an account to him, who is ready to judge the living and the dead.

6 For this cauſe alſo was the goſpel preached to the dead: that they might be judged indeed, according to men in the fleſh, but may live according to God in the Spirit.

7 But the end of all approacheth. Be prudent therefore, and watch in prayers.

8 But before all things have a mutual charity among yourſelves: ‖ for charity covereth a multitude of ſins.

‖ Prov. 10. 12.

9 ‡ Uſing hoſpitality towards one another ‖ without murmuring.

‡ Rom. 12. 13. Heb. 13. 2. ‖ Philip. 2. 14.

10 ‡ As every man hath received grace, miniſtering the ſame one to another, ‖ as good ſtewards of the manifold grace of God.

‡ Rom. 12. 6. ‖ 1 Cor. 4. 2.

11 If any man ſpeak, *let him ſpeak* as the words of God: if any man miniſter, *let it be* as from the power, which God adminiſtereth: that in all things God may be honoured through Jeſus Chriſt: to whom is glory and dominion for ever and ever. Amen.

12 Moſt deareſt, think not ſtrange the burning heat which is to try you, as if ſome new thing happened to you:

13 But rejoice being partakers of the ſufferings of Chriſt, that when his glory ſhall be revealed you may alſo be glad with exceeding joy.

14 If you be reproached for the name of Chriſt, you ſhall be happy: for that which is of the honour, glory and power of God, and that which is his ſpirit, reſteth upon you.

15 But let none of you ſuffer as a murderer, or a thief, or a railer, or as coveting the goods of others.

16 But if as a Chriſtian, let him not be aſhamed: but let him glorify God in that name.

17 For the time is that judgment ſhould begin at the houſe of God. And if firſt at us: what ſhall be the end of thoſe who believe not the goſpel of God?

18 ‖ And if the juſt man ſhall ſcarcely be ſaved, where ſhall the wicked and the ſinner appear?

‖ Prov. 11. 31.

19 Therefore alſo they, who ſuffer according to the will of God, let them commend their ſouls in good deeds to the faithful Creator.

CHAP. V.

He exhorts both prieſts and laity, to their reſpective duties, and recommends to all humility, and watchfulneſs.

THE ancients * therefore that are among you, I beſeech, who am myſelf alſo an ancient and a witneſs of Chriſt: as alſo a partaker of that glory which is to be revealed in time to come:

* i.e. Senior Prieſts.

2 Feed the flock of God which is among you, taking care *thereof* not by conſtraint, but willingly according to God: neither for the ſake of filthy lucre, but voluntarily:

3 Neither as domineering over the clergy, but being made a pattern of the flock from the heart.

4 And when the Prince of paſtors ſhall appear, you ſhall receive a never-fading crown of glory.

5 In like manner ye young men be ſubject to the ancients. ‖ And do ye all inſinuate humility one to another, ‡ for God reſiſteth the proud, and giveth grace to the humble.

‖ Rom. 12. 10. ‡ James 4. 6.

6 ‖ Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of viſitation:

‖ James 4. 10.

7 ‖ Caſting all your ſolicitude upon him, for he hath care of you.

‖ Pſalm 54. 23. Matt. 6. 25. Luke 12. 22.

8 Be ſober, and watch: becauſe your adverſary the devil, as a roaring lion, goeth about, ſeeking whom he may devour:

9 Whom reſiſt ye, ſtrong in faith; knowing that the ſame affliction befalleth your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory in Chriſt Jeſus, when you have ſuffered a little, will himſelf perfect, and confirm, and eſtabliſh you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I think, I have written briefly: beſeeching and teſtifying, that this is the true grace of God, wherein you ſtand.

13 The church which is in * Babylon, elected together ſaluteth you: and *ſo doth* my ſon Mark.

* figuratively Rome.

14 Salute one another with a holy kiſs. Grace unto you all, who are in Chriſt Jeſus. Amen.

CHAP. IV. VER. 18. *Scarcely*; That is, not without much labour and difficulty; and becauſe of the dangers which conſtantly ſurround, the temptations of the world, of the devil, and of our own corrupt nature.

THE

SECOND EPISTLE OF ST. PETER

THE APOSTLE.

In this Epiſtle St. PETER *ſays,* (chap. iii.) Behold this is the ſecond Epiſtle I write unto you: *and before,* (chap. i. ver. 14.) Being aſſured that the putting off of this my tabernacle is at hand. *This ſhews, that it was written a very ſhort time before his martyrdom, which was about thirty five years after our Lord's Aſcenſion. In this Epiſtle he admoniſhes the faithful to be mindful of the great gifts they received from God, and to join all other virtues with their faith. He warns them againſt falſe teachers, by deſcribing their practices and foretelling their puniſhments. He deſcribes the diſſolution of this world by fire, and the day of judgment.*

CHAP. I.

He exhorts them to join all other virtues with their faith: in order to ſecure their ſalvation.

SIMON Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them who have obtained equal faith with us, in the juſtice of our God and Saviour Jeſus Chriſt.

2 Grace to you and peace be fulfilled in the knowledge of God, and of Chriſt Jeſus our Lord:

3 According as all things of his divine power, which *appertain* to life and piety, are given to us, through the knowledge of him who hath called us by his own proper glory and virtue,

4 By whom he hath given us very great and precious promiſes: that by theſe you may be made partakers of the divine nature: flying from the corruption of that concupiſcence which is in the world.

5 And you, giving all diligence, join with your faith, virtue, and with virtue, knowledge,

6 And with knowledge, abſtinence, and with abſtinence, patience, and with patience, piety,

7 And with piety, brotherly love, and with brotherly love, charity.

8 For if theſe things be with you, and abound, they will make you to be neither empty, nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9 For he that hath not theſe things with him, is blind, and groping, forgetting his being purged from his old ſins.

10 Wherefore, brethren, labour the more, that by good works you may make ſure your vocation and election: for doing theſe things, you ſhall not ſin at any time.

11 For ſo an entrance ſhall be miniſtered to you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 For which cauſe I will begin to admoniſh you always of theſe things: though indeed you know them, and are confirmed in the preſent truth.

13 But I think it juſt as long as I am in this tabernacle, to ſtir you up by admonition:

14 Being aſſured that the putting off of *this* my tabernacle is at hand, even according as our Lord Jeſus Chriſt hath ‖ ſignified to me. ‖ John 21. 19.

15 And I will endeavour, that you frequently have after my deceaſe, whereby you may keep a memory of theſe things.

16 ‖ For we have not by following arti- ‖ 1 Cor. 1. 17.

ficial fables, made known to you the power, and preſence of our Lord Jeſus Chriſt; but we were eye-witneſſes of his greatneſs.

17 For he received from God the Father honour and glory; this voice coming down
‖ Matt. 17. 5. to him from the excellent glory: ‖ This is my beloved Son in whom I am pleaſed, hear ye him.

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 And we have the word of prophecy more firm: to which you do well to attend, as to a light ſhining in a dark place until the day dawn, and the morning-ſtar riſe in your hearts:

‖ 2 Tim. 3. 16. 20 ‖ Underſtanding this firſt, that no prophecy of the Scripture is made by private interpretation.

21 For prophecy came not by the will of man at any time; but the holy men of God ſpoke, inſpired by the Holy Ghoſt.

CHAP. II.

He warns them againſt falſe teachers, and foretels their puniſhment.

BUT there were alſo falſe prophets among the people, even as there ſhall be lying teachers among you, who ſhall bring in ſects of perdition, and deny the Lord who bought them, bringing upon themſelves ſwift deſtruction.

2 And many ſhall follow their luxuries, by whom the way of truth ſhall be blaſphemed:

3 And through covetouſneſs with feigned words they ſhall make merchandiſe of you: whoſe judgment now of a long time ceaſeth not, and their deſtruction ſlumbereth not.

‖ Job. 4. 18. Jude 1. 6. 4 ‖ For if God ſpareth not the angels that ſinned, but having caſt them down into the place of torments delivered them into the chains of hell to be tormented, to be reſerved unto judgment.

‡ Gen. 7. 1. 5 And ſpared not the original world, ‡ but preſerved Noe the eighth perſon, a preacher of juſtice, bringing in the deluge upon the world of the impious.

6 ‖ And reducing the cities of the Sodomites, and of the Gomorrhites into aſhes, condemned them to deſtruction; making them an example to thoſe that ſhould after act wickedly: ‖ Gen. 19. 25.

7 And delivered Lot, a juſt man oppreſſed by the injuſtice and lewd converſation of the wicked:

8 For in ſight and hearing he was juſt: dwelling among them, who from day to day vexed the juſt ſoul with *their* impious deeds.

9 The Lord knoweth how to deliver the godly out of temptation; but to reſerve the unjuſt unto the day of judgment to be tormented:

10 And eſpecially thoſe who walk after the fleſh in the luſt of uncleanneſs, and deſpiſe governments, audacious, pleaſing themſelves, they fear not to bring in ſects, blaſpheming:

11 Whereas angels, though they are greater in ſtrength and power, bear not an execrable judgment againſt themſelves.

12 But theſe men, as irrational beaſts, naturally tending to the ſnare, and to deſtruction, blaſpheming thoſe things which they know not, ſhall periſh in their corruption,

13 Receiving the reward of injuſtice, counting pleaſure the delights of a day; ſtains and blemiſhes, ſlowing in delicacies, rioting in their feaſts with you,

14 Having eyes full of adultery, and of never ceaſing ſin: alluring unſtable ſouls, having their heart exerciſed with covetouſneſs, ſons of malediction:

15 Forſaking the right way they have gone aſtray, ‖ having followed the way of Balaam of Boſor, who loved the wages of iniquity: ‖ Jude 1. 11.

16 But had a check of his madneſs: a dumb beaſt ſubject to the yoke, ‖ ſpeaking with man's voice, forbad the folly of the prophet. ‖ Num. 22. 28.

17 ‡ Theſe are fountains without water, and clouds toſſed with whirlwinds, to whom the miſt of darkneſs is reſerved. ‡ Jude 1. 12.

18 For, ſpeaking ſwelling words of vanity, they allure in deſires of the fleſh of riotouſneſs thoſe, who had eſcaped a little from them who converſe in error:

CHAP. I. VER. 20. *No prophecy of the Scripture is made by private interpretation.* This ſhews plainly that the Scriptures are not to be expounded by any one's private judgment or private ſpirit, becauſe every part of the holy Scriptures were written by men inſpired by the Holy Ghoſt, and declared as ſuch by the Church; therefore they are not to be interpreted but by the Spirit of God, which he hath left, and promiſed to remain with his Church to guide her in all truth to the end of the world. Some may tell us, that many of our divines interpret the Scriptures, they may do ſo, but they do it always with a ſubmiſſion to the judgment of the Church, and not otherwiſe.

CHAP. II. VER. 1. *Sects of perdition*; that is, hereſies deſtructive of ſalvation.

VER. 11. *Bear not an execrable judgment*, &c. That is, they uſe no railing, nor curſing ſentence; not even in their conflicts with the evil angels. See St. *Jude*, ver. 9.

VER. 13. *The delights of a day*; that is, the ſhort delights of this world, in which they place all their happineſs.

19 Promiſing them liberty, when they themſelves are ſlaves of corruption: || for by whom a man is overcome, of the ſame alſo he is the ſlave.

|| John 8. 34. Rom. 6. 16. &. 20.

20 For if having fled from the pollutions of the world through the knowledge of our Lord and Saviour Jeſus Chriſt, ‡ being again entangled in them, they are overcome: || their latter ſtate is become unto them worſe than the former.

‡ Hebr. 6. 4. || Matt. 12. 45.

21 For it had been better for them not to have known the way of juſtice, than after they have known it, to turn back from that holy commandment, which was delivered to them.

22 For, that of the true proverb hath happened to them: || The dog is returned to his own vomit, and the ſow that was waſhed, to her wallowing in the mire.

|| Prov. 26. 11.

CHAP. III.

Againſt ſcoffers, denying the ſecond coming of Chriſt, he declares the ſudden diſſolution of this world; and exhorts to holineſs of life.

BEHOLD this is the ſecond epiſtle I write to you, my dearly beloved, in which I ſtir up by admonition your ſincere mind:

2 That you may be mindful of thoſe words which I told you before from the holy prophets, and of your apoſtles, of the precepts of the Lord and Saviour.

3 Knowing this firſt, || that in the laſt days there ſhall come ſcoffers with deceit, walking according to their own luſts,

|| 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 1. 18.

4 Saying: ‡ Where is his promiſe, or his coming? For ſince the fathers ſlept, all things continue ſo from the beginning of the creation.

‡ Ezec. 12. 27.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water, and through water, conſiſting by the word of God:

6 Whereby the world that then was, being overflowed with water, periſhed.

7 But the heavens which now are, and the earth, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of wicked men.

8 But be not ignorant, my beloved, of this one thing, that one day with the Lord is as a thouſand years, and a thouſand years as one day.

9 The Lord delayeth not his promiſe, as ſome imagine: but beareth patiently for your ſake, not willing that any ſhould periſh, but that all ſhould return to penance.

10 || But the day of the Lord ſhall come as a thief, in which the heavens ſhall paſs away with great violence, and the elements ſhall be diſſolved with heat, and the earth and the works that are in it ſhall be burnt up.

|| 1 Theſſ. 5. 2. Apoc. 3. 3. & 16. 15.

11 Seeing then that all theſe things are to be diſſolved, what manner of people ought you to be in holy converſations and godlineſs,

12 Waiting for, and haſtening unto the coming of the day of the Lord, by which the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with the burning heat of fire?

13 || But we look for new heavens and a new earth according to his promiſe, in which juſtice dwelleth.

|| Iſai. 65. 17. & 66. 22. Apoc. 21. 1.

14 Wherefore, dearly beloved, waiting for theſe things, be diligent that you may be found before him unſpotted and blameleſs in peace.

15 || And account the long-bearing of our Lord, ſalvation: as alſo our moſt dear brother Paul, according to the wiſdom given to him, hath written to you,

|| Rom. 2. 4.

16 As alſo in all *his* epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which the unlearned and unſtable wreſt, as alſo the other Scriptures, to their own perdition.

17 You therefore, brethren, knowing theſe things before, beware: leſt being led away by the error of the unwiſe, you fall from your own ſteadfaſtneſs.

18 But increaſe in grace, and in the knowledge of our Lord, and Saviour Jeſus Chriſt. To him be glory both now and unto the day of eternity. Amen.

THE FIRST EPISTLE OF ST. JOHN THE APOSTLE.

The ſame vein of divine love and charity towards our neighbour, which runs throughout the Goſpel, written by the beloved diſciple *and evangeliſt St.* JOHN, *is found alſo in his Epiſtles. He confirms the two principals myſteries of our faith: The myſtery of the Trinity, and the myſtery of the incarnation of Jeſus Chriſt the Son of God. The ſublimity and excellence of the evangelical doctrine he declares:* And this commandment we have from God, that he, who loveth God, love alſo his brother, (chap. iv. ver. 21.) *and again:* For this is the charity of God, that we keep his commandments; and his commandments are not heavy, (chap. v. ver. 3.) *He ſhews how to diſtinguiſh the children of God from thoſe of the devil: marks out thoſe who ſhould be called Antichriſts: deſcribes the turpitude and gravity of ſin. Finally he ſhews how the ſinner may hope for pardon. It was written, according to Baronius's account, ſixty-ſix years after our Lord's Aſcenſion.*

CHAP. I.

He declares what he has ſeen and heard of Chriſt (who is the life eternal) to the end that we may have fellowſhip with God, and all good through him: yet ſo if we confeſs our ſins.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have diligently looked upon, and our hands have handled, concerning the word of life:

2 For the life was manifeſted: and we have ſeen, and do bear witneſs, and declare unto you the eternal life, which was with the Father, and hath appeared to us:

3 That which we have ſeen and have heard, we declare unto you, that you alſo may have fellowſhip with us, and our fellowſhip may be with the Father, and with his Son Jeſus Chriſt.

4 And theſe thing we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from him, and declare unto you: ‖ That God is light, and that in him there is no darkneſs.

‖ 1 John 8. 12.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth.

7 But if we walk in the light, as he alſo is in the light: we have fellowſhip one towards another, ‖ and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

‖ Hebr. 9. 14. 1 Peter 1. 19. Apoc 1. 5.

8 † If we ſay that we have no ſin: we deceive ourſelves, and the truth is not in us.

† 3 Kings 8. 46. 2 Par. 6. 36. Prov. 20. 9. Eccle. 7. 21.

9 If we confeſs our ſins: he is faithful and juſt, to forgive us our ſins, and to cleanſe us from all iniquity.

10 If we ſay that we have not ſinned: we make him a liar, and his word is not in us.

CHAP. II.

Chriſt is our Advocate: we muſt keep his commandments, and love one another. We muſt not love the world, nor give ear to new teachers; but abide by the ſpirit of God in the church.

MY little children, theſe things I write to you that you may not ſin. But if any man ſin, we have an advocate with the Father, Jeſus Chriſt the juſt:

2 And he is the propitiation for our ſins: and not for ours only, but alſo for thoſe of the whole world.

3 And in this we do know that we have known him, if we keep his commandments.

4 He that ſaith he knoweth him, and keepeth

CHAP. II. VER. 3. *We have known him, if we keep his commandments.* He ſpeaks of that *practical knowledge* by love and affection, which can only be proved by our keeping his commandments; and without which we cannot be ſaid to *know* God, as we ſhould do.

not his commandments, is a liar, and the truth is not in him.

5 But whoſoever keepeth his word, the charity of God is truly perfect in him: and by this we know that we are in him.

6 He that ſaith he abideth in him, ought himſelf alſo to walk, even as he walked.

7 My deareſt, I write not a new commandment to you, but an old commandment, which you had from the beginning: The old commandment is the word which you have heard.

|| Joh. i. 13. 34. & 15. 12.

8 || Again a new commandment I write to you, which thing is true both in him, and in you: becauſe the darkneſs is paſt, and the true light now ſhineth.

9 He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now.

|| Infra 3. 14.

10 || He that loveth his brother, abideth in the light, and there is no ſcandal in him.

11 But he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth: becauſe the darkneſs hath blinded his eyes.

12 I write to you little children, becauſe your ſins are forgiven you for his name's ſake.

13 I write to you, fathers, becauſe you have known him, who is from the beginning. I write to you, young men, becauſe you have overcome the wicked one.

14 I write to you, infants, becauſe you have known the Father. I write to you, young men, becauſe you are ſtrong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor thoſe things which are in the world. If any man love the world, the charity of the Father is not in him:

16 For all that is in the world, is the concupiſcence of the fleſh, and the concupiſcence of the eyes, and the pride of life: which is not of the Father, but is of the world.

17 And the world paſſeth away, and the concupiſcence thereof. But he that doth the will of God, abideth for ever.

18 Little children, it is the laſt hour: and as you have heard that Antichriſt cometh: even now there are many Antichriſts: whereby we know that it is the laſt hour.

19 They went out from us, but they were not of us. For if they had been of us, they would no doubt have continued with us: but that they might be made manifeſt, that they are not all of us.

20 But you have an unction from the Holy one, and you know all things.

21 I have not written to you as to ſuch as know not the truth, but as to ſuch as know it: and that no lie is from the truth.

22 Who is a liar, but he who denieth that Jeſus is the Chriſt? He is Antichriſt, who denieth the Father, and the Son.

23 Whoſoever denieth the Son, neither hath he the Father. He that confeſſeth the Son, hath the Father alſo.

24 Let that which you have heard from the beginning, abide in you: If what you have heard from the beginning ſhall abide in you, you alſo ſhall abide in the Son, and in the Father.

25 And this is the promiſe which he hath promiſed to us, eternal life.

26 Theſe things have I written to you concerning them that ſeduce you.

27 And the unction, which you have received from him, let it abide in you. And you have no need that any one ſhould teach you: but as his unction teacheth you concerning all things, and it is truth, and is not a lie. And as it hath taught you: abide in him.

28 And now, little children, abide in him: that when he ſhall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know, that he is juſt, know alſo that every one who doeth juſtice, is born of him.

VER. 8. *A new commandment*, viz. The commandment of love, which was firſt given in the old law; but was *renewed* and extended by Chriſt. See *John*, xiii. 33.

VER. 18. *It is the laſt hour.* That is, it is the laſt age of the world.

Ibid. *Many Antichriſts;* That is, many heretics, enemies of Chriſt and his church, and forerunners of the great Antichriſt.

VER. 19. *They were not of us.* That is, they were not ſolid, ſteadfaſt, genuine Chriſtians, otherwiſe they would have remained in the church.

VER. 20. *An unction from the Holy one.* That is, grace and wiſdom from the Holy Ghoſt.

Ibid. *You know all things.* The true children of God's church, remaining in unity, under the guidance of their lawful paſtors, partake of the grace of the Holy Ghoſt, promiſed to the church and her paſtors; and have in the church all neceſſary knowledge and inſtruction; ſo as to have no need to ſeek it elſewhere, ſince it can be only found in that ſociety of which they are members.

VER. 27. *You have no need*, &c. You want not to be taught by any of theſe men, who, under pretence of imparting more knowledge to you, ſeek to ſeduce you, (ver. 26.) ſince you are ſufficiently taught already, and have all knowledge and grace in the church, with the unction of the Holy Ghoſt; which theſe new teachers have no ſhare in.

CHAP. III.

Of the love of God to us: how we may diſtinguiſh the children of God, and thoſe of the devil. Of loving one another, and of purity of conſcience.

BEHOLD what manner of charity the Father hath beſtowed upon us, that we ſhould be named and ſhould be the ſons of God. Therefore the world hath not known us: becauſe it hath not known him.

2 Dearly beloved, we are now the ſons of God: and it hath not yet appeared what we ſhall be. We know, that when he ſhall appear, we ſhall be like to him: becauſe we ſhall ſee him as he is.

3 And every man that hath this hope in him, ſanctifieth himſelf, as he alſo is holy.

4 Whoſoever committeth ſin, committeth alſo iniquity: and ſin is iniquity.

5 And you know that he appeared to take away our ſins: ‖ and in him there is no ſin. ‖ Iſai. 53. 9. ‖ Peter 2. 22.

6 Whoſoever abideth in him, ſinneth not: and whoſoever ſinneth, hath not ſeen him, nor known him.

7 Little children, let no one deceive you. He that doth juſtice, is juſt: as he alſo is juſt.

8 ‖ He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God appeared, that he might deſtroy the works of the devil. ‖ John 8. 44.

9 Every one that is born of God, doth not commit ſin: for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.

10 In this the children of God are manifeſt, and the children of the devil. Whoſoever is not juſt, is not of God, nor is he that loveth not his brother:

11 For this is the declaration, which you have heard from the beginning, ‖ that you ſhould love one another. ‖ John 13. 34. & 15. 12.

12 Not as ‡ Cain, who was the wicked one, and killed his brother. And for what cauſe did he kill him? Becauſe his own works were evil: and his brother's juſt. ‡ Gen. 4. 8.

13 Wonder not, brethren, if the world hate you.

14 We know that we have paſſed from death to life, becauſe we love the brethren. ‖ He that loveth not abideth in death: ‖ Lev. 19. 17.

15 Whoſoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himſelf. Supra 2. 10.

16 ‖ In this we have known the charity of God, becauſe he hath laid down his life for us: and we ought to lay down our lives for the brethren. ‖ John 15. 13.

17 ‖ He that hath the ſubſtance of this world, and ſhall ſee his brother in need, and ſhall ſhut up his bowels from him: how doth the charity of God abide in him? ‖ Luke 3. 11. James 2. 15.

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his ſight we ſhall perſuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God:

22 ‖ And whatſoever we ſhall aſk, we ſhall receive of him: becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. ‖ Matt. 21. 22.

23 ‡ And this is his commandment: that we ſhould believe in the name of his Son Jeſus Chriſt: and love one another, as he hath given commandment unto us. ‡ John 6. 29. & 17. 3.

24 ‖ And he that keepeth his commandments, abideth in him, and he in him: and in this we know that he abideth in us, from the Spirit which he hath given us. ‖ John 13. 34. & 15. 12.

CHAP. IV.

What ſpirits are of God, and what not. We muſt love one another, becauſe God has loved us.

DEARLY beloved, believe not every ſpirit, but try the ſpirits whether they be of God: becauſe many falſe prophets are gone out into the world.

2 By this is the ſpirit of God known: every ſpirit, that confeſſeth Jeſus Chriſt to have come in the fleſh, is of God:

CHAP. III. VER. 4. *Iniquity* ἀνομία, tranſgreſſion of the law.

VER. 6. *Sinneth not*, viz. mortally. See chap. i. 8.

VER. 9. *Doth not commit ſin*: that is, as long as he keepeth in himſelf this ſeed of grace, and this divine generation, by which he is born of God. But then he may fall from this happy ſtate, by the abuſe of his free will, as appears from *Rom.* xi. 20, 21, 22. 1 *Cor.* ix. 27. chap. x. 12. *Philip.* ii. 12. *Apoc.* iii. 11.

CHAP. IV. VER. 1. *Try the ſpirits*, viz. by examining whether their teaching be agreeable to the rule of the Catholick faith, and the doctrine of the church. For as he ſays, ver. 6. *He that knoweth God heareth us*, [the paſtors of the church]. *By this we know the ſpirit of truth, and the ſpirit of error.*

VER. 2. *Every ſpirit which confeſſeth*, &c. Not that the confeſſion of this point of faith alone, is, at all times, and in all caſes, ſufficient: but that with relation to that time, and for that part of the Chriſtian doctrine, which was then particularly to be confeſſed, taught, and maintained againſt the heretics of thoſe days, this was the moſt proper token, by which the true teachers might be diſtinguiſhed from the falſe.

3 And every ſpirit, that diſſolveth Jeſus, is not of God, and this is Antichriſt, of whom you have heard that he cometh, and he is now already in the world.

4 You are of God, little children, and have overcome him, becauſe greater is he that is in you, than he that is in the world.

‖ John 8. 47. 5 ‖ They are of the world: therefore of the world they ſpeak, and the world heareth them.

6 We are of God. He that knoweth God, heareth us: He that is not of God, heareth us not: by this we know the ſpirit of truth, and the ſpirit of error.

7 Dearly beloved, let us love one another: for charity is of God. And every one, that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is charity.

‖ John 3. 16. 9 ‖ By this hath appeared the charity of God in us, becauſe God hath ſent his only begotten Son into the world, that we might live through him.

10 In this is charity: not as if we have loved God, but becauſe he firſt loved us, and ſent his Son a propitiation for our ſins.

11 My deareſt, if God hath ſo loved us: we ought alſo to love one another.

‖ John 1. 18. 1 Tim. 6. 16. 12 ‖ No man hath ſeen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13 By this we know that we abide in him, and he in us: becauſe he hath given us of his Spirit:

14 And we have ſeen, and do teſtify, that the Father hath ſent his Son the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment: becauſe as he is, we alſo are in this world.

18 Fear is not in charity: but perfect charity caſteth out fear; becauſe fear hath pain: and he that feareth is not perfect in charity.

19 Let us therefore love God, becauſe God firſt hath loved us.

20 If any man ſay, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he ſeeth, how can he love God, whom he ſeeth not?

‖ John 13. 34. & 15. 12. Epheſ. 5. 2. 21 ‖ And this commandment we have from God, that he, who loveth God, love alſo his brother.

CHAP. V.

Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witneſs to Chriſt. Of faith in his name, and of ſin that is, and is not to death.

WHOSOEVER believeth that Jeſus is the Chriſt, is born of God. And every one that loveth him that begot, loveth him alſo who was born of him.

2 In this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the charity of God, that we keep his commandments: and his commandments are not heavy.

4 For whatſoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith.

5 ‖ Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

6 This is he that came by water and blood, Jeſus Chriſt; not in water only, but in water and blood. And it is the ſpirit that teſtifieth, that Chriſt is the truth.

7 For there are three that give teſtimony in heaven: the Father, the Word, and the Holy Ghoſt: and theſe three are one.

VER. 3. *That diſſolveth Jeſus*, viz. either by denying his humanity, or his divinity.

Ibid. *He is now already in the world.* Not in his perſon, but in his ſpirit, and in his precurſors.

VER. 18. *Fear is not in charity*, &c. Perfect charity, or love, baniſheth *human fear*, that is, the fear of men; as alſo all *perplexing fear*, which makes men miſtruſt or deſpair of God's mercy; and that kind of *ſervile fear*, which makes them fear the puniſhment of ſin more than the offence offered to God. But it no way excludes the wholeſome *fear of God's judgments*, ſo often recommended in holy writ; nor that *fear and trembling*, with which we are told to work out our ſalvation. *Phil.* ii. 12.

CHAP. V. VER. 1. *Is born of God*; that is, is juſtified, and become a child of God by baptiſm: which is alſo to be underſtood; provided the belief of this fundamental article of the chriſtian faith be accompanied with all the other conditions, which, by the word of God, and his appointment, are alſo required to juſtification; ſuch as a general belief of all that God has revealed and promiſed; hope, love, repentance, and a ſincere diſpoſition to keep God's holy law and commandments.

VER. 4. *Our faith*: not a bare ſpeculative, or dead faith; but a *faith working by charity*, *Gal.* v. 6.

VER. 6. *Came by water and blood*: not only to waſh away our ſins by the *water* of baptiſm, but by his own *blood*.

8 And there are three that give teſtimony on earth: the ſpirit, the water, and the blood: and theſe three are one.

9 If we receive the teſtimony of men, the teſtimony of God is greater: for this is the teſtimony of God, which is greater, becauſe he hath teſtified of his Son.

10 He that believeth in the Son of God, hath the teſtimony of God in himſelf. ‖ He that believeth not the Son, maketh him a liar: becauſe he believeth not in the teſtimony which God hath teſtified of his Son.

‖ 1 John 3. 33.

11 And this is the teſtimony, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life: he that hath not the Son, hath not life.

13 Theſe things I write to you, that you may know that you have eternal life; who believe in the name of the Son of God.

14 And this is the confidence which we have in him: that whatſoever we ſhall aſk: according to his will, he heareth us.

15 And we know that he heareth us whatſoever we aſk: we know that we have the petitions which we requeſt of him.

16 He that knoweth his brother to ſin a ſin *which* is not unto death, let him aſk, and life ſhall be given to him, that ſinneth not to death. There is a ſin unto death; I do not ſay that any one ſhould aſk for it.

17 All iniquity is ſin: and there is a ſin unto death.

18 We know that every one, who is born of God ſinneth not: but the generation of God preſerveth him, and the wicked one toucheth him not.

19 We know that we are of God: and the whole world is ſeated in wickedneſs.

20 And we know that the Son of God is come, ‖ and hath given us underſtanding, that we may know the true God, and may be in his true Son. This is the true God, and eternal life.

‖ Luke 24. 45.

21 Little children, keep yourſelves from idols. Amen.

VER. 8. *The ſpirit, the water, and the blood.* As the Father, the Word, and the Holy Ghoſt, all bear witneſs to Chriſt's divinity; ſo the *ſpirit*, which he yielded up, crying out with a loud voice upon the croſs; and the water and blood that iſſued from his ſide, bear witneſs to his humanity, and *are one;* that is, all agree in one teſtimony.

VER. 10. *He that believeth not the Son*, &c. By refuſing to believe the teſtimonies given by the three divine perſons, that Jeſus was the Meſſias, and the true Son of God, by whom eternal *life* is obtained and promiſed to all that comply with his doctrine. In him we have alſo this lively *confidence*, that we ſhall obtain whatever we aſk, according to his will, when we aſk what is for our good with perſeverance, and in the manner we ought: And this we *know*, and have experience of, by having obtained the *petitions* that we have made.

VER. 16. *A ſin* which *is not unto death*, &c. It is hard to determine what St. John here calls a ſin, *which is not unto death*, and a ſin which is *unto death*. The difference cannot be the ſame as betwixt ſins, that are called *venial* and *mortal:* for he ſays, that if a man pray for his brother, who commits a ſin that *is not unto death*, *life ſhall be given him:* therefore ſuch a one had before loſt the life of grace, and been guilty of what is commonly called a mortal ſin. And when he ſpeaks of a ſin that *is unto death*, and adds theſe words, *I do not ſay that any one aſk for that* ſin, it cannot be ſuppoſed that St. John would ſay this of every mortal ſin, but only of ſome heinous ſins, which are very ſeldom remitted, becauſe ſuch ſinners very ſeldom repent. *By a ſin* therefore *which is unto death*, interpreters commonly underſtand a wilful apoſtacy from the faith, and from the known truth, when a ſinner hardened by his own ingratitude, becomes deaf to all admonitions, will do nothing for himſelf, but runs on to a final impenitence. Nor yet does St. John ſay, that ſuch a ſin is never remitted, or cannot be remitted, but only has theſe words, *I do not ſay that any one ſhould aſk for* the remiſſion *of that ſin*, that is, though we muſt pray for all ſinners whatſoever, yet man cannot pray for ſuch ſinners with ſuch *a confidence* of obtaining always their *petitions*, as St. John ſaid before, ver. 14.

Whatever expoſition we follow on this verſe, our faith teacheth us from the holy Scriptures, that *God deſires not the death* of any ſinner, but that he be *converted, and live*, Ezech. 33. 11. Though men's *ſins be as red as ſcarlet, they ſhall become as white as ſnow.* Iſaias 3. 18. It *is the will of God* that *every one come to the knowledge of truth* and *be ſaved.* There is no ſin ſo great, but which God is willing to forgive, and has left a power in his church to remit the moſt enormous ſins; ſo that no ſinner need deſpair of pardon, nor will any ſinner periſh, but by his own fault.

Ibid. *A ſin unto death.* Some underſtand this of *final impenitence*, or of dying in mortal ſin; which is the only ſin that never can be remitted: But, it is probable, he may alſo compriſe under this name, the ſin of apoſtacy from the faith, and ſome other ſuch heinous ſins as are ſeldom and hardly remitted: and therefore he gives little encouragement, to ſuch as pray for theſe ſinners, to expect what they aſk.

VER. 19. *And the whole world is ſeated in wickedneſs:* i. e. a great part of the world. It may alſo ſignify, is *under the wicked one*, meaning the devil, who is elſewhere called the prince of this world, that is, of all the wicked. Jo. 12. 31.

VER. 20. *And may be in his true Son. He is*, or, *this is the true God, and eternal life.* Which words are a clear proof of Chriſt's divinity, and as ſuch made uſe of by the ancient fathers.

VER. 21. *Keep yourſelves from Idols.* An admonition to the new converted chriſtians, leſt converſing with heathens and idolaters, they might fall back into the ſin of idolatry, which may be the ſin unto death here mentioned by St. John.

THE

SECOND EPISTLE OF ST. JOHN

THE APOSTLE.

The Apoſtle commends ELECTA *and her family for their ſteadfaſtneſs in the true faith, and exhorts them to perſevere, leſt they loſe the reward of their labours: He exhorts them to love one another, but with heretics to have no ſociety, even not to ſalute them. Although this Epiſtle is written to a particular perſon, yet its inſtructions may ſerve as a leſſon to others, eſpecially to thoſe, who from their connections, ſituation, or condition in life, are in danger of perverſion.*

CHAP. I.

He recommends walking in truth, loving one another, and to beware of falſe teachers.

THE ancient to the lady Elect and her children whom I love in truth, and not I only but alſo all they, who have known the truth,

2 For the ſake of the truth, which abideth in us, and ſhall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from Chriſt Jeſus the Son of the Father, in truth, and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beſeech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, ‖ that we love one another.

‖ John 13. 34. & 15. 12.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you ſhould walk in it:

7 For many ſeducers are gone out into the world, who confeſs not that Jeſus Chriſt is come in the fleſh: this is a ſeducer and an antichriſt.

8 Look to yourſelves, that you loſe not the things which you have wrought: but that you may receive a full reward.

9 Whoſoever recedeth, and continueth not in the doctrine of Chriſt, hath not God: he that continueth in the doctrine, he hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the houſe, nor ſay to him, God ſave you.

11 For he that ſaith to him, God ſave you, communicateth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I ſhall be with you, and ſpeak face to face: that your joy may be full.

13 The children of thy ſiſter Elect ſalute thee.

CHAP. I. VER. 1. *The ancient*, that is, the ancient biſhop St. John, being the only one of the twelve apoſtles then living. *To the lady Elect.* Some conjecture that *Electa* might be the name of a family, or of a particular church; but the general opinion is, that it is the proper name of a lady, ſo eminent for her piety and great charity as to merit this Epiſtle from St. John.

VER. 10. *Nor ſay to him, God ſave you.* This admonition is in general, to forewarn the faithful of the dangers which may ariſe from a familiarity with thoſe who have prevaricated and gone from the true faith, and with ſuch as teach falſe doctrine. But this is not forbidding a charity for all men, by which we ought to wiſh and pray for the eternal ſalvation of every one, even of our enemies.

THE

THIRD EPISTLE OF ST. JOHN

THE APOSTLE.

St. JOHN *praiſes Gaius for his walking in truth, and for his charity: complains of the bad conduct of Diotrephes, and gives a good teſtimony to Demetrius.*

THE ancient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, I make my prayer that thou mayeſt proſper as to all things, and be in health, even as thy ſoul doth proſperouſly.

3 I was exceeding glad when the brethren came, and gave teſtimony to the truth in thee, even as thou walkeſt in truth.

4 I have no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved, thou doſt faithfully whatſoever thou doſt for the brethren, and that for ſtrangers,

6 Who have given teſtimony of thy charity in the ſight of the church: whom, thou ſhalt do well, to bring forward on their way in a manner worthy of God.

7 Becauſe, for his name's ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch: that we may be fellow-helpers of the truth.

9 I had written perhaps to the church: but Diotrephes who loveth to have the pre-eminence among them, doth not receive us.

10 Wherefore, if I come, I will publiſh his works which he doth, prating againſt us with malicious words: and as if theſe things were not enough for him, neither doth he himſelf receive the brethren: and thoſe that do receive them he forbiddeth, and caſteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not ſeen God.

12 To Demetrius teſtimony is given by all, and by the truth itſelf, yea and we alſo give teſtimony: and thou knoweſt that our teſtimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope ſpeedily to ſee thee, and we will ſpeak face to face. Peace be to thee. Our friends ſalute thee. Salute the friends by name.

VER. 4. *No greater grace:* that is, nothing that gives me greater joy and ſatisfaction.

VER. 7. *Taking nothing of the Gentiles.* Theſe miniſters of the goſpel are commended by St. John who took nothing from the Gentiles, leſt they ſhould ſeem to preach in order to get money by it.

VER. 9. *Diotrephes who loveth, &c.* This man ſeemeth to be in power, but not a friend to the faithful, therefore this part of the letter might be an admonition to him from the Apoſtle.

THE CATHOLIC EPISTLE OF ST. JUDE

THE APOSTLE.

ST. JUDE, *who wrote this Epiſtle, was one of the twelve Apoſtles, and brother to* St. James the Leſs. *The time it was written is uncertain, only it may be inferred from* ver. 17. *that few or none of the Apoſtles were then living, except St. John. He inveighs againſt the hereſies and wicked practices of the Simonians, Nicholaites, and Gnoſtics, &c. deſcribing them and their leaders by ſtrong epithets and ſimilies. He exhorts the faithful to contend earneſtly for the faith firſt delivered to them, and to beware of heretics.*

He exhorts them to ſtand to the faith firſt delivered to them: and to beware of heretics.

JUDE the ſervant of Jeſus Chriſt, and brother of James: to them that are beloved in God the Father, and preſerved in Jeſus Chriſt, and called.

2 Mercy unto you, and peace and charity be fulfilled.

3 Dearly beloved, taking all care to write to you concerning your common ſalvation, I was under a neceſſity to write to you: to beſeech you to contend earneſtly for the faith once delivered to the ſaints.

4 For there have crept in ſome men (who were written of long ago unto this judgment) impious, turning the grace of our God into laſciviouſneſs, and denying the only ſovereign Ruler, and our Lord Jeſus Chriſt.

5 I will therefore admoniſh you, that once knew all theſe things, that Jeſus, having ſaved the people out of the land of Egypt: || did afterwards deſtroy thoſe, who believed not: || Num. 14. 37.

6 And the angels, who kept not their principality, but forſook their own habitation, || he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. || 2 Peter 2. 4. Gen. 19. 20.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner having given themſelves over to fornication, and going after other fleſh, were made an example, ſuffering the puniſhment of eternal fire.

8 In like manner theſe men alſo defile the fleſh, and deſpiſe dominion, and blaſpheme majeſty.

9 || When Michael the arch-angel, diſputing with the devil, contended about the body of Moſes, he durſt not bring againſt him the judgment of malediction: but ſaid: The Lord command thee. || Zach. 3. 2.

10 But theſe men blaſpheme whatſoever things they know not: and what things ſoever they naturally know, like dumb beaſts, in theſe they are corrupted.

VER. 6. *Principality*, that is, the ſtate in which they were firſt created, their original dignity.

VER. 8. *Blaſpheme majeſty.* Speak evil of them that are in dignity; and even utter blaſphemies againſt the divine majeſty.

VER. 9. *Contended about the body*, &c. This contention, which is no where elſe mentioned in holy writ, was originally known by revelation, and tranſmitted by tradition. It is thought the occaſion of it was, that the devil would have had the body buried in ſuch place and manner, as to be worſhipped by the Jews with divine honours.

Ibid. *Command thee*; or, *rebuke thee.*

11 Wo to them, for they have gone in
|| Gen. 4. 8. the way of || Cain, and have poured out
‡ Num. 22. themſelves after the ‡ error of Balaam for a
23. reward, || and have periſhed in the gainſaying
|| Num. 16. of Core:
32.

12 Theſe are ſpots in their banquets,
feaſting together without fear, feeding themſelves, ‡ clouds without water which are car-
‡ 2 Peter 2. ried about by winds, trees of the autumn,
17. unfruitful, twice dead, plucked up by the roots.

13 Raging waves of the ſea, foaming out their own confuſion, wandering ſtars: to whom the ſtorm of darkneſs is reſerved for ever.

14 Now of theſe Enoch alſo, the ſeventh
|| Apoc. 1. 7. from Adam, propheſied, ſaying: || Behold, the Lord cometh with thouſands of his ſaints.

15 To execute judgment upon all, and to reprove all the impious of all the works of their impiety, whereby they have done impiouſly, and of all the hard things which impious ſinners have ſpoken againſt God.

16 Theſe are murmurers full of complaints, walking according to their own de-
|| Pſal. 16. ſires, || and their mouth ſpeaketh proud things,
20. admiring perſons for gain's ſake.

17 But you, my deareſt, be mindful of the words, || which have been ſpoken before
|| 1 Tim. 4. 2. by the apoſtles of our Lord Jeſus Chriſt,
2 Tim. 3. 1. 2 Pet. 3. 3.

18 Who told you, that in the laſt time there ſhould come mockers, walking according to their own deſires in impieties.

19 Theſe are they, who ſeparate themſelves, ſenſual men, having not the ſpirit.

20 But you my deareſt building yourſelves upon your moſt holy faith, praying in the Holy Ghoſt,

21 Keep yourſelves in the love of God, waiting for the mercy of our Lord Jeſus Chriſt unto life everlaſting.

22 And ſome indeed reprove being judged:

23 But others ſave, ſnatching *them* out of the fire. And on others have compaſſion in fear: hating alſo the ſpotted garment, which is carnal.

24 Now to him, who is able to preſerve you without ſin, and to preſent you ſpotleſs before the preſence of his glory with exceeding joy in the coming of our Lord Jeſus Chriſt:

25 To the only God our Saviour, through Jeſus Chriſt our Lord, *be* glory and magnificence, dominion and power before all ages, both now, and for ever and ever. Amen.

VER. 11. *Gone in the way*, &c. Heretics follow the way of Cain, by murdering the ſouls of their brethren; the way of Balaam, by putting a ſcandal before the people of God, for their own private ends; and the way of Core or Korah, by their oppoſition to the church governors of divine appointment.

VER. 14. *Propheſied*, this prophecy was either known by tradition, or from ſome book that is ſince loſt.

VER. 17. *But you, my deareſt, be mindful*, &c. He now exhorts the faithful to remain ſteadfaſt in the belief and practice of what they had heard from the apoſtles, who had alſo foretold that in after-times (Lit. in *the laſt time*) there ſhould be falſe teachers, *ſcoffing* and ridiculing all revealed truths, abandoning themſelves to their paſſions and *luſts*; who *ſeparate themſelves* from the catholick communion by hereſies and ſchiſms. *Senſual men*, carried away and enſlaved by the pleaſures of the ſenſes.

VER. 20. 21. *Building yourſelves upon your moſt holy faith.* Raiſing by your actions, a ſpiritual building founded, 1ſt. upon *faith*, 2nd. on the *love of God*, 3d. upon hope, whilſt you are *waiting* for the *mercies* of God, and the reward *of eternal life*, 4th. joined with the great duty of *prayer*.

VER. 22. 23. *And ſome indeed reprove being judged.* He gives them another inſtruction to practiſe charity in endeavouring to convert their neighbour, where they will meet with three ſorts of perſons. 1ſt. With perſons obſtinate in their errors and ſins, theſe may be ſaid to be already *judged*, and condemned, they are to be ſharply reprehended, *reproved*, and if poſſible, convinced of their error. 2nd. As to others you muſt endeavour to *ſave them*, by *ſnatching* them, as it were, *out of the fire*, from the ruin they ſtand in great danger of. 3d. You muſt *have compaſſion on others in fear*, when you ſee them through ignorance or frailty, in danger of being drawn into the ſnares of theſe heretics; with theſe you muſt deal more gently and mildly, with a charitable compaſſion *hating* always, and teaching others to hate *the carnal garment which is ſpotted*, their ſenſual and corrupt manners, that defile both the ſoul and body.

VER. 24. 25. *Now to him*, &c. St. Jude concludes his epiſtle with this doxology of praiſing God, and praying to *the only God our Saviour*, which may either ſignify God the Father, or God as equally agreeing to all the three perſons, who are equally the cauſe of Chriſt's incarnation, and man's Salvation, *through Jeſus Chriſt our Lord*, who being God from eternity, took upon him our human nature, that he might become our redeemer.

THE

APOCALYPSE OF ST. JOHN

THE APOSTLE.

In the first, second, and third chapters of this Book are contained instructions and admonitions which St. JOHN *was commanded to write to the seven bishops of the churches in Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the church of Christ, particularly towards the end of the world, in the time of Antichrist. It was written in Greek, in the island of Patmos, where St. John was in banishment by order of the cruel emperor Domitian, about sixty-four years after our Lord's Ascension.*

CHAP. I.

St. John is ordered to write to the seven churches in Asia: the manner of Christ's appearing to him.

THE Revelation of Jesus Christ, which God gave to him to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John,

2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

3 Blessed is he, that readeth and heareth the words of this prophecy: and keepeth those things which are written in it: for the time is at hand.

4 John to the seven churches which are in Asia. Grace *be* unto you and peace from him, ‖ who is, and who was, and who is to come, and from the seven spirits which are before his throne:

‖ Exod. 3. 14.

5 And from Jesus Christ, who is the faithful witness, ‖ the first begotten of the dead, and the prince of the kings of the earth: who hath loved us, and washed us from our sins ‡ in his own blood,

‖ 1 Cor. 15. 20. Coloss. 1. 18.

‡ Heb. 9. 14. 1 Peter 1. 19. 1 John 1. 7.

6 And hath made us a kingdom and priests to God and his Father: to him be glory and empire for ever and ever. Amen.

7 ‖ Behold, he cometh with the clouds, and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bewail themselves because of him: Even so: Amen.

‖ Isai. 3. 13. Matt. 24. 30. Jude 1. 14.

8 ‡ I am Alpha, and Omega, the beginning, and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

‡ Isai. 41. 4. & 44. 6. & 48. 12. Infra 21. 6. & 22. 13.

9 I John your brother, and sharer in tribulation, and in the kingdom, and patience in Christ Jesus: was in the island, which is

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CHAP. I. VER. 1. *The things which must shortly come,* and again it is said, ver. 3. *The time is at hand.* This cannot be meant of all the things prophesied in the Apocalypse, where mention is made also of the day of judgment, and of the glory of heaven at the end of the world. That some things were to come to pass shortly, is evident, by what is said to the Seven Churches, chap. 2. & 3. Or that the persecutions foretold should begin shortly. Or that these words signified, that all time is short, and that from the coming of Christ, we are now in the last age or *last hour.* See I. John chap. ii. ver. 18.

VER. 8. *I am Alpha and Omega.* These are the names of the first and last letters of the Greek alphabet, and signify the same as what follows: *The beginning* and *The end:* the first cause and last end of all beings: *who is, and who was, and who is to come, the Almighty.* These words signify the true God only, and are here applied to our Lord and Saviour Jesus Christ, who is to come again to judge the living and the dead.

called Patmos, for the word of God, and for the teſtimony of Jeſus:

10 I was in ſpirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou ſeeſt, write in a book: and ſend to the ſeven churches which are in Aſia, to Epheſus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicia.

12 And I turned to ſee the voice that ſpoke with me: and being turned, I ſaw ſeven golden candleſticks.

13 And in the midſt of the ſeven golden candleſticks, one like unto the Son of man, cloathed with a garment down to the feet, and girded about near the paps with a golden girdle:

14 And his head, and hair, were white, like white wool, and as ſnow, and his eyes were as a flame of fire,

15 And his feet like unto fine braſs, as in a burning furnace, and his voice as the ſound of many waters:

16 And he had in his right hand ſeven ſtars: and from his mouth came out a ſharp two-edged ſword: and his countenance ſhined as the ſun ſhineth in its full ſtrength.

17 And when I ſaw him, I fell at his feet as dead. And he laid his right hand upon me, ſaying: Fear not: || I am the firſt and the laſt,

|| Iſai. 41. 4. & 44 6. & 48. 12. Infra 21. 6. & 22. 13.

18 And alive, and was dead; and behold I am living for ever and ever, and have the keys of death and of hell.

19 Write therefore the things which thou haſt ſeen, and which are, and which muſt be done hereafter.

20 The myſtery of the ſeven ſtars, which thou ſaweſt in my right hand, and the ſeven golden candleſticks: the ſeven ſtars, are the angels of the ſeven churches: and the ſeven candleſticks are the ſeven churches.

CHAP. II.

Directions what to write to the angels or biſhops of Epheſus, Smyrna, Pergamus, and Thyatira.

TO the angel of the church of Epheſus write: Theſe things ſaith he, who holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks:

2 I know thy works, and thy labour, and thy patience, and how thou canſt not bear evil men: and thou haſt tried them, who ſay they are apoſtles, and are not, and haſt found them liars:

3 And thou haſt patience, and haſt born for my name, and haſt not failed.

4 But *this* I have againſt thee, that thou haſt left thy firſt charity.

5 Be mindful therefore from whence thou art fallen: and do penance, and do the firſt works. Or elſe I come to thee, and will remove thy candleſtick out of its place, unleſs thou ſhalt have done penance.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaites, which I alſo hate.

7 He, that hath an ear, let him hear what the Spirit ſaith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradiſe of my God.

8 And to the angel of the church of Smyrna write: Theſe things ſaith the Firſt and the Laſt: who was dead, and liveth:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blaſphemed by thoſe who ſay they are Jews, and are not, but are the ſynagogue of ſatan.

10 Fear none of thoſe things which thou ſhalt ſuffer. Behold, the devil ſhall caſt ſome of you into priſon that you may be tried: and you ſhall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit ſaith to the churches: He that ſhall overcome, ſhall not be hurt by the ſecond death.

12 And to the angel of the church of Pergamus write: Theſe things ſaith he that hath the ſharp two-edged ſword:

13 I know where thou dwelleſt, where the ſeat of ſatan is: and thou holdeſt faſt my name, and haſt not denied my faith. Even in thoſe days Antipas *was* my faithful witneſs, who was ſlain among you, where ſatan dwelleth.

14 But I have a few things againſt thee: becauſe thou haſt there them that hold the doctrine || of Balaam, who taught Balac to caſt a ſtumbling block before the children of Iſrael, to eat, and commit fornication:

|| Numb. 24. 3. & 25. 2.

15 So haſt thou alſo them that hold the doctrine of the Nicolaites.

16 In like manner do penance: if not I will come to thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that hath an ear, let him hear what the Spirit ſaith to the churches: To him, that overcometh, I will give the hidden manna, and will give him a white ſtone; and in the ſtone a new name written, which no man knoweth, but he that receiveth it.

18 And to the angel of the church of Thyatira write: Theſe things ſaith the Son of God, who hath eyes as a flame of fire, and his feet like unto fine braſs:

19 I know thy works, and thy faith, and

thy charity, and miniſtry, and thy patience, and thy laſt works which are more than the former.

20 But I have a few things againſt thee: becauſe thou permitteſt the woman Jezabel, who calleth herſelf a propheteſs, to teach, and to ſeduce my ſervants, to commit fornication, and to eat of things offered to idols.

21 And I gave her time to do penance: And ſhe will not repent of her fornication.

22 Behold, I will caſt her into a bed: and they that commit adultery with her, ſhall be in very great tribulation, unleſs they do penance from their deeds.

23 And I will kill her children with death, and all the churches ſhall know, ‖ that I am he who ſearcheth the reins and hearts: and I will give to every one of you according to your works. But I ſay to you,

‖ 1 Kings 16. 7. Pſal. 7. 10. Jer. 11. 20. & 17. 10. & 20. 12.

24 And to the reſt who are at Thyatira: Whoſoever have not this doctrine, and who have not known the depths of ſatan, as they ſay, I will not put upon you any other weight:

25 Yet that which you have hold faſt till I come.

26 And he that ſhall overcome, and keep my works unto the end, to him I will give power over the nations,

27 And he ſhall rule them with a rod of iron, and as the veſſel of a potter they ſhall be broken,

28 Even as I received from my Father: and I will give him the morning ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith to the churches.

CHAP. III.

Directions what to write to Sardis, Philadelphia, and Laodicia.

AND to the angel of the church of Sardis write: Theſe things ſaith he, who hath the ſeven Spirits of God, and the ſeven ſtars: I know thy works, that thou haſt the name of being alive, and thou art dead.

2 Be watchful, and ſtrengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind therefore in what manner thou haſt received and heard, and obſerve, and do penance. If then thou ſhalt not watch; ‖ I will come to thee as a thief, and thou ſhalt not know at what hour I will come to thee.

‖ 1 Theſſ. 5. 2. ‖ 2 Pet. 3. 10. Infra 16. 15.

4 But thou haſt a few names in Sardis, which have not defiled their garments: and they ſhall walk with me in white, becauſe they are worthy.

5 He that ſhall overcome, ſhall thus be cloathed in white garments, and I will not blot out his name out of the book of life, and I will confeſs his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit ſaith to the churches.

7 And to the angel of the church of Philadelphia write: Theſe things ſaith the Holy one and the True one, ‖ who hath the key of David: he that openeth, and no man ſhutteth: ſhutteth, and no man openeth:

‖ Iſai. 22. 22. Job. 12. 14.

8 I know thy works. Behold, I have given before thee a door opened which no man can ſhut: becauſe thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will bring of the ſynagogue of ſatan, who ſay they are Jews, and are not, but do lie: Behold, I will make them to come and adore before thy feet: And they ſhall know, that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon all the world to tempt them that dwell upon the earth.

11 Behold I come quickly: hold faſt that which thou haſt, that no man take thy crown.

12 He that ſhall overcome, I will make him a pillar in the temple of my God, and he ſhall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jeruſalem, which cometh down out of heaven from my God, and my new name.

13 He that hath an ear, let him hear what the Spirit ſaith to the churches.

14 And to the angel of the church of Laodicia write: ‖ Theſe things ſaith the Amen, the faithful and true witneſs, who is the beginning of the creation of God.

‖ John 14. 6.

15 I know thy works: that thou art neither cold, nor hot: I would thou wert cold, or hot:

CHAP. II. VER. 26. *Power over the nations.* This ſhews, that the ſaints, who are with Chriſt our Lord in heaven, receive power from him to preſide over nations and provinces, as patrons; and ſhall come with him at the end of the world to execute his will againſt thoſe who have not kept his commandments.

CHAP. III. VER. 14. *The Amen*, that is the true one, the Truth itſelf: the Word and Son of God.

The beginning, ἀρχὴ, i. e. the principle, the ſource, and the efficient cauſe of the whole creation.

16 But becauſe thou art luke-warm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.

17 Becauſe thou ſayeſt: I am rich, and made wealthy, and I have need of nothing: and thou knoweſt not, that thou art wretched, and miſerable, and poor, and blind, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be made rich: and mayeſt be cloathed in white garments, that the ſhame of thy nakedneſs may not appear: and anoint thy eyes with eye-ſalve, that thou mayeſt ſee.

‖ Prov. 3. 12. Hebr. 12. 6.

19 ‖ Thoſe whom I love, I rebuke and chaſtiſe. Be zealous therefore and do penance.

20 Behold, I ſtand at the door, and knock: if any man ſhall hear my voice, and open to me the gate, I will come in to him, and will ſup with him, and he with me.

21 To him that ſhall overcome, I will grant to ſit with me in my throne: as I alſo have overcome, and have ſat with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit ſaith to the churches.

CHAP. IV.

The viſion of the throne of God, the twenty-four ancients, and the four living creatures.

AFTER theſe things I ſaw: and behold a door open in heaven: and the firſt voice which I heard, *was* as it were, of a trumpet ſpeaking with me, ſaying: Come up hither, and I will ſhew thee the things which muſt come to paſs hereafter.

2 And immediately I was in the ſpirit: and behold there was a throne ſet in heaven, and one ſitting upon the throne.

3 And he that ſat, was to the ſight like the jaſper and the ſardine-ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald.

4 And round about the throne were four and twenty ſeats: and upon the ſeats, four and twenty ancients ſitting, cloathed in white garments, and golden crowns on their heads.

5 And from the throne proceeded lightnings, and voices, and thunderings: and *there were* ſeven lamps burning before the throne, which are the ſeven ſpirits of God.

6 And before the throne there was as it were a ſea of glaſs like cryſtal: and in the midſt of the throne, and round about the throne *were* four living creatures full of eyes before and behind.

7 And the firſt living creature like to a lion, and the ſecond living creature like to a calf, and the third living creature having the face, as it were, of a man: and the fourth living creature was like to an eagle flying.

8 And the four living creatures had each of them ſix wings: and round about and within they are full of eyes. And they reſted not day and night, ſaying, ‖ Holy, Holy, Holy, Lord God almighty, who was, and who is, and who is to come. ‖ Iſai. 6. 3.

9 And when theſe living creatures gave glory, and honour, and benediction to him, that ſitteth on the throne, who liveth for ever and ever,

10 The four and twenty ancients fell down before him that ſitteth on the throne, and adored him that liveth for ever and ever, and caſt their crowns before the throne, ſaying:

11 Thou art worthy, O Lord our God, to receive glory and honour and power: becauſe thou haſt created all things, and for thy will they were, and have been created.

CHAP. V.

The book ſealed with ſeven ſeals is opened by the Lamb, who thereupon receives adoration and praiſe from all.

AND I ſaw in the right hand of him that ſat on the throne, a book written within and without, ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel, proclaiming with a loud voice: Who is worthy to open the book, and to looſe the ſeals thereof?

3 And no man was able, neither in heaven, nor in earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much becauſe no man was found worthy to open the book, nor to ſee it.

5 And one of the ancients ſaid to me: Weep not: behold the lion of the tribe of Juda, the root of David, hath conquered to open the book, and to looſe the ſeven ſeals thereof.

6 And I ſaw: and behold in the midſt of the throne, and of the four living creatures, and in the midſt of the ancients, a Lamb ſtanding as it were ſlain, having ſeven horns and ſeven eyes: which are the ſeven ſpirits of God, ſent forth into all the earth.

7 And he came: and took the book out of the right hand of him that ſat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints:

9 And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation:

10 And hast made us to our God a kingdom, and priests: and we shall reign on the earth.

11 And I saw, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was ‖ thousands of thousands,

‖ Dan. 7. 10.

12 Saying, with a loud voice: Worthy is the Lamb that was slain, to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth. and such as are in the sea, and the things that are therein: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power for ever and ever.

14 And the four living creatures said: Amen: And the four and twenty ancients fell down on their faces: and adored him that liveth for ever and ever.

CHAP. VI.

What followed upon the opening six of the seals.

AND I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, saying, as with a voice of thunder: Come thou, and see.

2 And I saw: and behold a white horse, and he that sat on him had a bow, and a crown was given to him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second living creature, saying: Come thou, and see.

4 And there went out another horse that was red: and it was granted to him who sat thereon, to take away peace from the earth, and that they should kill one another, and to him was given a great sword.

5 And when he had opened the third seal, I heard the third living creature, saying: Come thou and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine, and oil hurt thou not.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come thou and see.

8 And behold a pale horse, and he that sat upon him, his name was Death, and hell followed after him; and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held,

10 And they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

11 And white stoles were given to each of them one: and it was said to them, that they should rest yet for a little time, till their fellow servants, and their brethren, who were to be slain even as they, should be filled up.

12 And I saw, when he had opened the sixth seal: and behold, there was a great earth-quake, and the sun became black as sack-cloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind:

14 And the heaven withdrew as a book

CHAP. V. VER. 8. *The prayers of saints.* Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth.

CHAP. VI. VER. 2. *White horse.* He that sitteth on the white horse is Christ, going forth to subdue the world by his gospel. The other horses that follow represent the judgments and punishment, that were to fall on the enemies of Christ and his church: the red horse signifies war; the black horse famine; and the pale horse (which has death for its rider) plagues or pestilence.

VER. 9. *Under the altar.* Christ, as man, is this altar, under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.

VER. 10. *Revenge our blood.* They ask not this out of hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment, and the compleat beatitude of all his elect.

rolled up together: and every mountain, and the iſlands were moved out of their places.

15 And the kings of the earth, and the princes, and the tribunes, and the rich men, and the ſtrong men, and every bondman, and every free-man hid themſelves in the dens, and in the rocks of the mountains:

16 And they ſay to the mountains and to the rocks: || Fall upon us, and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb:

|| Iſai. 2. 19. Oſee 10. 8. Luke 23. 30.

17 For the great day of their wrath is come: and who ſhall be able to ſtand?

CHAP. VII.

The number of them that were marked with the ſeal of the living God; and cloathed in white robes.

AFTER theſe things I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that they ſhould not blow upon the earth, nor upon the ſea, nor on any tree.

2 And I ſaw another Angel aſcending from the riſing of the ſun, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea.

3 Saying: Hurt not the earth, nor the ſea, nor the trees till we ſeal the ſervants of our God in their foreheads.

4 And I heard the number of them that were ſealed, an hundred forty four thouſand ſealed, of all the tribes of the children of Iſrael.

5 Of the tribe of Juda twelve thouſand ſealed: Of the tribe of Ruben, twelve thouſand ſealed: Of the tribe of Gad twelve thouſand ſealed:

6 Of the tribe of Aſer twelve thouſand ſealed: Of the tribe of Nephthali twelve thouſand ſealed: Of the tribe of Manaſſes twelve thouſand ſealed:

7 Of the tribe of Simeon twelve thouſand ſealed: Of the tribe of Levi twelve thouſand ſealed: Of the tribe of Iſſachar twelve thouſand ſealed:

8 Of the tribe of Zabulon twelve thouſand ſealed: Of the tribe of Joſeph twelve thouſand ſealed: Of the tribe of Benjamin twelve thouſand ſealed.

9 After this I ſaw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: ſtanding before the throne, and in ſight of the Lamb, cloathed with white robes, and palms in their hands:

10 And they cried with a loud voice, ſaying: Salvation to our God, who ſitteth upon the throne, and to the Lamb.

11 And all the Angels ſtood round about the throne, and about the ancients, and about the four living creatures: and they fell before the throne upon their faces, and adored God,

12 Saying: Amen. Benediction and glory, and wiſdom, and thankſgiving, honour, and power, and ſtrength to our God for ever and ever, Amen.

13 And one of the ancients anſwered and ſaid to me: Who are theſe that are cloathed in white robes? and whence are they come.

14 And I ſaid to him: My lord, thou knoweſt. And he ſaid to me: Theſe are they who are come out of great tribulation, and have waſhed their robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and ſerve him day and night in his temple; and he, that ſitteth on the throne, ſhall dwell over them.

16 || They ſhall not hunger, nor thirſt any more, neither ſhall the ſun fall on them, nor any heat.

|| Iſai. 49. 10.

17 For the Lamb, which is in the midſt of the throne, ſhall rule them, and ſhall lead them to the fountains of the waters of life, || and God ſhall wipe away all tears from their eyes.

|| Iſa. 25. 8. Infra. 21. 4.

CHAP. VIII.

The ſeventh ſeal is opened: the angels with the ſeven trumpets.

AND when he had opened the ſeventh ſeal, there was ſilence in heaven, as it were for half an hour.

2 And I ſaw ſeven angels ſtanding in the preſence of God: and to them were given ſeven trumpets.

3 And another angel came, and ſtood before the altar, having a golden cenſer: and there was given to him much incenſe, that he ſhould offer of the prayers of all ſaints upon the golden altar, which is before the throne of God.

4 And the ſmoke of the incenſe of the prayers of the ſaints aſcended up before God, from the hand of the angel.

5 And the Angel took the cenſer, and filled it with the fire of the altar, and caſt it on the earth, and there were thunderings, and voices, and lightnings, and a great earthquake.

6 And the ſeven angels who had the ſeven trumpets, prepared themſelves to ſound the trumpet.

7 And the first angel sounded the trumpet, and there was made hail, and fire mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood;

9 And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and a third part of the day shined not, and of the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Wo, wo, wo to to the inhabitants of the earth, by reason of the other voices of the three angels, who are yet to sound the trumpet.

CHAP. IX.

Locusts come forth from the bottomless pit: the vision of the army of horsemen.

AND the fifth angel sounded the trumpet: and I saw a star fall from heaven upon the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened, and the air with the smoke of the pit:

3 And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God in their foreheads:

5 And it was given to them that they should not kill them; but that they should torment them five months: and their torment *was* as the torment of a scorpion when he striketh a man.

6 ‖ And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 ‡ And the shapes of the locusts *were* like unto horses prepared for battle: and on their heads *were* as it were crowns like gold: and their faces as the faces of men.

8 And they had hair as the hair of women: and their teeth were as the teeth of lions:

9 And they had breast-plates, as it were breast-plates of iron, and the sound of their wings *was* as the sound of chariots of many horses running to battle:

10 And they had tails like unto scorpions, and stings were in their tails: and their power was to hurt men five months: and they had over them

11 A king, the angel of the bottomless pit: whose name in Hebrew, is Abaddon, and in Greek Appollyon; in Latin Exterminans.*

12 One wo is past, and behold there come two woes more hereafter.

13 And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the eyes of God,

‖ Isai. 2. 19. Osee 10. 8. Luke 23. 30.

‡ Wisd. 6. 9.

* i. e. The Destroyer.

CHAP. IX. VER. 1. *A star fall.* This may mean the fall and apostacy of great and learned men from the true faith. Or a whole nation falling into error and separating from the church, not having the sign of God in their foreheads.

Ibid. VER. 1. *And to him was given the key of the bottomless pit.* That is, to the *Angel*, not to the *fallen star*. To this Angel was given the power, which is here signified by a *key*, of opening hell

VER. 3. *There came out locusts.* These may be devils in Antichrist's time, having the appearance of locusts, but large and monstrous, as here described. Or they may be real locusts, but of an extraordinary size and monstrous shape, such as were never before seen on the earth, sent to torment those, *who have not the sign* (or *seal*) *of God in their foreheads.* Some commentators by these *locusts* understand heretics, and especially those heretics, that sprung from Jews, and with them denied the divinity of Jesus Christ; as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius &c. These were great enemies of the christian religion: they tormented and infected the souls of men, stinging them, *like scorpions*, with the poison of their heresies. Others have explained these *locusts*, and other animals, mentioned in different places throughout this sacred and mystical book, in a most absurd, fanciful and ridiculous manner: they make *Abaddon* the pope, and the *locusts* to be friars mendicant, &c. Here it is thought proper, not to enter into any controversy upon that subject, as the inventors of these fancies have been already answered, and fully refuted by many controvertists: besides, those who might be imposed on by such chimerical writers, are in those days much better informed.

14 Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year; for to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they who sat on them, had breast-plates of fire, and hyacinth, and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

18 And by these three scourges was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, having heads; and with them they do hurt.

20 And the rest of the men, who were not slain by these scourges have not done penance for the works of their hands, that they should not adore devils, and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk:

21 Neither have they done penance for their murders, nor for their sorceries, nor for their fornication, nor for their thefts.

CHAP. X.

The cry of a mighty angel: he gives John a book to eat.

AND I saw another mighty angel come down from heaven cloathed with a cloud, and a rain-bow upon his head, and his face was as the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the land:

3 And he cried out with a loud voice, as when a lion roareth. And when he had cried out, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken: and write them not.

‖ Dan. 2. 7. 5 ‖ And the angel, which I saw standing upon the sea, and upon the land, lifted up his hand to heaven:

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth and the things which are therein; and the sea, and the things which are therein: That time shall be no more:

7 But that in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

8 And I heard a voice from heaven speaking to me again, and saying: Go, and take the book, that is open, from the hand of the angel standing upon the sea, and upon the land.

9 And I went to the angel, saying unto him, that he should give me the book. And he said to me: ‖ Take the book, and devour it: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. ‖ Ezec. 3. 1.

10 And I took the book from the hand of the angel, and devoured it: and it was in my mouth, sweet as honey: and when I had devoured it, my belly was bitter:

11 And he said to me: Thou must prophesy again to nations, and peoples, and tongues, and to many kings.

CHAP. XI.

He is ordered to measure the temple: the two witnesses.

AND there was given me a reed like unto a rod, and it was said to me: Rise, and measure the temple of God, and the altar, and them that adore in it.

2 But the court, which is without the temple, cast out, and measure it not, because it is given to the Gentiles, and the holy city they shall tread under foot forty-two months:

3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, cloathed in sackcloth.

4 These are the two olive-trees, and the two candlesticks, standing before the Lord of the earth.

5 And if any man would hurt them, fire shall come out of their mouths, and shall devour their enemies: and if any man would hurt them, in this manner must he be killed.

CHAP. X. VER. 7. *Declared*, literally, *evangelized*, to signify the *good tidings*, agreeable to the *Gospel*, of the final victory of Christ, and of that eternal life, which should be the reward of the temporal sufferings of the martyrs and faithful servants of God.

CHAP. XI. VER. 3. *My two witnesses*. It is commonly understood of Henoch and Elias.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where also their Lord was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and shall not suffer their bodies to be laid in sepulchres.

10 And the inhabitants of the earth shall rejoice over them, and make merry: and shall send presents one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up into heaven in a cloud: and their enemies saw them.

13 And at that hour there was a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake, names of men seven thousand; and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second wo is past: and behold the third wo will come quickly.

15 And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever: Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell upon their faces and adored God, saying:

17 We give thee thanks, O Lord God almighty, who art, and who wast, and who art to come: because thou hast taken thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead to be judged, and to render a reward to thy servants the prophets, and to the saints, and to them that fear thy name, little, and great, and to destroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

CHAP. XII.

The vision of the woman cloathed with the sun; and of the great dragon her persecutor.

AND there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And she being with child, cried travailing in birth, and was in pain to be delivered.

3 And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads, and ten horns: and on his heads seven diadems,

4 And his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman, who was ready to be delivered; that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne:

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7 And there was a great battle in heaven: Michael and his angels fought with the dragon, and the dragon fought, and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, the old serpent, who is called the devil, and satan, who seduceth the whole world, and he was cast forth unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

CHAP. XII. VER. 1. *A woman.* The church of God. It may also, by allusion, be applied to our blessed Lady. The church is clothed with the sun, that is, with Christ: she hath the moon, that is, the changeable things of the world, under her feet: and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto death.

12 Therefore rejoice, O ye heavens, and you that dwell therein. Wo to the earth, and to the ſea, becauſe the devil is come down unto you, having great wrath, knowing that he hath *but* a ſhort time.

13 And after the dragon ſaw that he was caſt unto the earth, he perſecuted the woman, who brought forth the man child:

14 And there were given to the woman two wings of a great eagle, that ſhe might fly into the deſert to her place, where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth, after the woman, water as it were a river; * that he might cauſe her to be carried away by the river.

* or flood.

16 And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the river, which the dragon caſt out of his mouth.

17 And the dragon was angry againſt the woman: and went to make war with the reſt of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

18 And he ſtood upon the ſand of the ſea.

CHAP. XIII.

Of the beaſt with ſeven heads; and of a ſecond beaſt.

AND I ſaw a beaſt coming out of the ſea, having ſeven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blaſphemy.

2 And the beaſt, which I ſaw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own ſtrength, and great power.

3 And I ſaw one of his heads as it were wounded to death: and his deadly wound was healed. And all the earth was in admiration after the beaſt.

4 And they adored the dragon, which gave power to the beaſt: and they adored the beaſt, ſaying: Who is like to the beaſt? and who ſhall be able to fight with it?

5 And there was given to it a mouth, ſpeaking great things, and blaſphemies: and power was given to it to act forty-two months.

6 And he opened his mouth in blaſphemies againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given to him to make war with the ſaints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation:

8 And all that dwell upon the earth, adored him: whoſe names are not written in the book of life of the Lamb, which was ſlain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that ſhall lead into captivity, ſhall go into captivity: ‖ he that ſhall kill by the ſword, muſt be killed by the ſword. Here is the patience and the faith of the ſaints.

‖ Gen. 9. 6. Matt. 26. 52.

11 And I ſaw another beaſt coming up out of the earth, and he had two horns, like to a lamb's, and he ſpoke as a dragon.

12 And he executed all the power of the former beaſt in his ſight: and he cauſed the earth, and them that dwell therein, to adore the firſt beaſt, whoſe deadly wound was healed.

13 And he did great ſigns, ſo that he made even fire to come down from heaven upon the earth in the ſight of men.

14 And he ſeduced them that dwell on the earth, by the ſigns, which were given him to perform in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt, which had the wound by the ſword, and lived.

15 And it was given him to give life to

CHAP. XIII. VER. 1. *A beaſt.* This firſt beaſt with ſeven heads, and ten horns, is probably the whole company of infidels, enemies and perſecutors of the people of God, from the beginning to the end of the world. The ſeven heads are ſeven kings, that is, ſeven principal kingdoms or empires, which have exerciſed, or ſhall exerciſe tyrannical power over the people of God; of theſe, five were then fallen, viz. the Egyptian, Aſſyrian, Chaldean, Perſian, and Grecian monarchies: one was preſent, viz. the empire of Rome; and the ſeventh and chiefeſt was to come, viz. the great Antichriſt and his empire. The ten horns may be underſtood of ten leſſer perſecutors.

VER. 3. *One of his heads*, &c. Some underſtand this of the mortal wound, which the idolatry of the Roman empire (ſignified by the ſixth head) received from Conſtantine; which was, as it were, healed again by Julian the apoſtate.

VER. 8. *His tabernacle*, &c. that is, his church and his ſaints.

VER. 8. *Slain from the beginning*, &c. In the foreknowledge of God; and in as much as all mercy and grace, from the beginning, was given in view of his death and paſſion.

VER. 11. *Another beaſt.* This ſecond beaſt with two horns, may be underſtood of the heatheniſh prieſts and magicians; the principal promoters both of idolatry and perſecution.

the image of the beaſt, and that the image of the beaſt ſhould ſpeak: and ſhould cauſe, that whoſoever will not adore the image of the beaſt, ſhould be ſlain.

16 And he ſhall make all, both little and great, rich and poor, freemen and bondmen, to have a mark in their right hand, or in their foreheads.

17 And that no man might buy or ſell, but he that hath the mark, or the name of the beaſt, or the number of his name.

18 Here is wiſdom. He that hath underſtanding, let him compute the number of the beaſt. For it is the number of a man: and his number is ſix hundred ſixty ſix.

CHAP. XIV.

Of the Lamb, and of the virgins that follow him: Of the judgments that ſhall fall upon the wicked.

AND I ſaw: and behold a Lamb ſtood on mount Sion, and with him a hundred forty-four thouſand having his name, and the name of his Father written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, was as of harpers, harping on their harps.

3 And they ſung as it were a new canticle, before the throne, and before the four living creatures, and the ancients: and no man could ſay the canticle, but thoſe hundred forty four thouſand, who were purchaſed from the earth.

4 Theſe are they who were not defiled with women: for they are virgins. Theſe follow the Lamb whitherſoever he goeth. Theſe were purchaſed from among men, the firſt fruits to God, and to the Lamb:

5 And in their mouth was found no lie: for they are without ſpot before the throne of God.

6 And I ſaw another angel flying through the midſt of heaven, having the eternal goſpel, to preach to them that ſit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, becauſe the hour of his judgment is come: and adore ye him, ‖ who made heaven, and earth, the ſea, and the fountains of waters. ‖ Pſal. 145. 6. Acts. 14. 14.

8 And another angel followed, ſaying: ‡ She is fallen, ſhe is fallen, that great Babylon: which made all nations drink of the wine of the wrath of her fornication. ‡ Iſai. 21. 9. Jer. 51. 8.

9 And the third angel followed them, ſaying with a loud voice: If any man ſhall adore the beaſt, and his image, and receive his mark in his forehead, or in his hand:

10 He alſo ſhall drink of the wine of the wrath of God, which is mingled with pure wine, in the cup of his wrath, and he ſhall be tormented with fire and brimſtone in the ſight of the holy angels and in the ſight of the Lamb:

11 And the ſmoke of their torments ſhall aſcend up for ever and ever: neither have they reſt day nor night, who have adored the beaſt, and his image, and whoſoever did receive the mark of his name.

12 Here is the patience of the ſaints, who keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven, ſaying to me: write: Bleſſed are the dead, who die in the Lord. From henceforth now, ſaith the Spirit, that they may reſt from their labours: for their works follow them.

14 And I ſaw, and behold a white cloud: and upon the cloud one ſitting like to the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle.

15 And another angel came out of the temple, crying with a loud voice to him that ſat upon the cloud: ‖ Put to thy ſickle, and reap, becauſe the hour is come to reap, for the harveſt of the earth is ripe. ‖ Joel. 3. 13. Matt. 13. 39.

16 And he that ſat on the cloud, put his ſickle to the earth, and the earth was reaped.

17 And another angel came out of the temple, which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, who had power over fire: and he cried with a loud voice to him that had the ſharp ſickle, ſaying: Put to thy ſharp ſickle, and gather the cluſters of the vineyard of the earth: becauſe the grapes thereof are ripe.

VER. 18. *Six hundred ſixty-ſix.* The numeral letters of his name ſhall make up this number.

VER. 8. *Babylon.* By Babylon may be very probably ſignified all the wicked world in general, which God will puniſh, and deſtroy after the ſhort time of this mortal life: or it may ſignify every great city wherein enormous ſins and abominations are daily committed, and that when the meaſure of its iniquities is full, the puniſhments due to its crimes, are poured on it. It alſo may be ſome city of the deſcription in the Text, that will exiſt, and be deſtroyed as here deſcribed, towards the end of the world.

VER. 13. *Die in Lord.* It is underſtood of the martyrs who die for the Lord.

19 And the angel put his ſharp ſickle to the earth, and gathered the vine-yard of the earth, and caſt it into the great wine-preſs of the wrath of God:

20 And the wine-preſs was trodden without the city, and blood came out of the wine-preſs, even up to the horſes bridles, for a thouſand and ſix hundred furlongs.

CHAP. XV.

They that have overcome the beaſt, glorify God. Of the ſeven angels with the ſeven vials.

AND I ſaw another ſign in heaven great and wonderful, ſeven angels having the ſeven laſt plagues: for in them is filled up the wrath of God.

2 And I ſaw as it were a ſea of glaſs mingled with fire, and them that had overcome the beaſt, and his image, and the number of his name, ſtanding on the ſea of glaſs, having the harps of God:

3 And ſinging the canticle of Moſes the ſervant of God, and the canticle of the Lamb, ſaying: Great and wonderful are thy works, O Lord God almighty: juſt and true are thy ways, O King of ages.

‖ Jer. 10. 7. 4 ‖ Who ſhall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations ſhall come, and ſhall adore in thy ſight, becauſe thy judgments are manifeſt.

5 And after theſe things I ſaw, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:

6 And the ſeven angels came out of the temple, having the ſeven plagues, cloathed in clean and white linen, and girded about the breaſts with golden girdles.

7 And one of the four living creatures gave to the ſeven angels ſeven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with ſmoke from the majeſty of God, and from his power: and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

CHAP. XVI.

The ſeven vials are poured out: the plagues that enſue.

AND I heard a great voice out of the temple, ſaying to the ſeven angels: Go, and pour out the ſeven vials of the wrath of God upon the earth.

2 And the firſt went, and poured out his vial upon the earth, and there fell a ſore and moſt grievous wound upon the men, who had the mark of the beaſt; and upon them who adored his image.

3 And the ſecond angel poured out his vial into the ſea, and it became as the blood of a dead man: and every living ſoul died in the ſea.

4 And the third poured out his vial upon the rivers, and the fountains of waters, and they became blood.

5 And I heard the angel of the waters, ſaying; Thou art juſt, O Lord, who art, and who waſt the holy one, who haſt judged theſe things:

6 For they have ſhed the blood of the ſaints and prophets, and thou haſt given them blood to drink; for they deſerved it,

7 And I heard another from the altar, ſaying: Yea, O Lord God almighty, true and juſt *are* thy judgments.

8 And the fourth angel poured out his vial upon the ſun, and it was given to him to afflict men with heat, and fire:

9 And men were ſcorched with great heat, and they blaſphemed the name of God, who hath power over theſe plagues, neither did they penance to give him glory.

10 And the fifth angel poured out his vial upon the ſeat of the beaſt: and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blaſphemed the God of heaven, becauſe of their pains, and wounds, and did not penance for their works.

12 And the ſixth angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the riſing of the ſun.

13 And I ſaw from the mouth of the dragon, and from the mouth of the beaſt, and from the mouth of the falſe prophet three unclean ſpirits like frogs.

14 For they are the ſpirits of devils working ſigns, and they go forth unto the kings of the whole earth to gather them to battle againſt the great day of the almighty God.

‖ Matt. 24. 43. Luke 12. 39. Supra 3. 3. 15 ‖ Behold, I come as a thief. Bleſſed is he that watcheth and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

16 And he ſhall gather them together into a place, which is called in Hebrew Armagedon.

17 And the ſeventh angel poured out his vial into the air, and a great voice came

CHAP. XVI. Ver. 16. *Armagedon*, i. e. The hill of robbers.

out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such as never hath been since men were upon the earth: such an earthquake, so great.

19 And the great city was made into three parts: and the cities of the Gentiles fell, and great Babylon came in remembrance before God, to give to her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven upon men: and men blasphemed God because of the plague of the hail: for it was exceeding great.

CHAP. XVII.

The description of the great harlot, and of the beast upon which she sits.

AND there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters.

2 With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her prostitution.

3 And he took me away in the spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round in purple and scarlet, and gilded with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

5 And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications, and abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I had seen her, I wondered with great admiration.

7 And the angel said to me: why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast, that was, and is not.

9 And here is the understanding, that hath wisdom. The seven heads, are seven mountains, upon which the woman sitteth, and they are seven kings.

10 Five are fallen, one is, and the other is not yet come: and when he shall come he must remain a short time.

11 And the beast that was, and is not: the same is also the eighth: and is of the seven, and goeth into destruction.

12 And the ten horns, which thou sawest, are ten kings: who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13 These have one design, and their strength and power they shall deliver to the beast.

14 They shall fight with the Lamb, and the Lamb shall overcome them: ‖ because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful. ‖ 1. Tim. 6. 15. Infra 19. 16.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

16 And the ten horns, which thou sawest on the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast till the words of God be fulfilled.

CHAP. XVII. VER. 5. *A mystery:* That is, a secret, because what follows of the name and title of the great harlot is to be taken in a mystical sense.

Ibid. *Babylon.* Either the city of the devil in general; or, if this place be to be understood of any particular city, *pagan Rome*, which then and for 300 years persecuted the church; and was the principal seat both of empire and idolatry.

VER. 8. *The beast which thou sawest.* This beast which supports Babylon, may signify the power of the devil: *which was and is not*, being much limited by the coming of Christ, but shall again exert itself under Antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen, as above, chap. xiii. ver. 1. The beast itself is said to be *the eighth, and is of the seventh;* because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire, distinct from them all.

VER. 12. *Ten kings.* Ten lesser kingdoms, enemies also of the church of Christ: which nevertheless shall be made instruments of the justice of God for the punishment of Babylon. Some understand this of the Goths, Vandals, Hunns, and other barbarous nations, that destroyed the empire of Rome.

18 And the woman which thou ſaweſt, is the great city, a kingdom which hath dominion over the kings of the earth.

CHAP. XVIII.

The fall of Babylon: kings and merchants lament over her.

AND after theſe things I ſaw another angel coming down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a ſtrong voice, ſaying: ‖ Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean ſpirit, and the hold of every unclean and hateful bird:

‖ Iſai. 21. 9. Jer. 51. 8. Supra 14. 8.

3 Becauſe all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the abundance of her delicacies.

4 And I heard another voice from heaven, ſaying: Go out from her, my people: that you be not partakers of her ſins, and that you receive not of her plagues.

5 For her ſins have reached even to heaven, and the Lord hath remembered her iniquities.

6 Render to her as ſhe alſo hath rendered to you: and double ye the double according to her works: in the cup, wherein ſhe hath mingled, mingle unto her double.

7 As much as ſhe hath glorified herſelf, and hath been in delicacies, ſo much torment and ſorrow give unto her: becauſe ſhe ſaith in her heart: ‖ I ſit a queen, and am not a widow: and ſorrow I ſhall not ſee.

‖ Iſai. 47. 8.

8 Therefore ſhall her plagues come in one day, death, and mourning, and famine, and ſhe ſhall be burnt with fire: becauſe God is ſtrong, who ſhall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, ſhall weep, and bewail themſelves over her, when they ſhall ſee the ſmoke of her burning:

10 Standing afar off for fear of her torments, ſaying: Wo, wo that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth ſhall weep, and mourn over her: for no man ſhall buy their merchandiſe any more:

12 Merchandiſe of gold, and ſilver, and of precious ſtones, and pearl, and of fine linen, and purple, and of ſilk, and ſcarlet (and all thyine wood, and all manner of veſſels of ivory, and all manner of veſſels of precious ſtone, and of braſs, and iron, and marble,

13 And cinnamon) and of odours and ointment, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits of the deſire of thy ſoul are departed from thee, and all fat and goodly things are periſhed from thee, and they ſhall no more find them.

15 The merchants of theſe things, who were made rich, ſhall ſtand afar off from her, for fear of her torments, weeping and mourning,

16 And ſaying: Wo, wo that great city, which was cloathed with fine linen, and purple, and ſcarlet, and was gilded with gold and precious ſtones and pearls:

17 For in one hour are ſo great riches come to nothing: and every ſhip-maſter, and every one that ſails into the lake, and mariners, and they that work at ſea, ſtood afar off,

18 And cried out, ſeeing the place of her burning, ſaying: What city *is* like to this great city?

19 And they caſt duſt upon their heads, and cried out weeping, and mourning, ſaying: Wo, wo that great city, wherein all were made rich, who had ſhips at ſea, by reaſon of her prices: for in one hour ſhe is made deſolate.

20 Rejoice over her, thou heaven, and ye holy apoſtles, and prophets: for God hath judged your judgment on her.

21 And a mighty angel took up a ſtone as it were a great mill-ſtone, and caſt it into the ſea, ſaying: with this violence ſhall Babylon, that great city be thrown down, and ſhall now be found no more.

22 And the voice of harpers, and of muſicians, and of them that play on the pipe, and on the trumpet, ſhall no more be heard in thee: and no craftſman of any art whatſoever ſhall be found any more in thee: and the ſound of a mill ſhall be heard no more in thee:

23 And the light of a lamp ſhall ſhine no more in thee; and the voice of the bridegroom and bride ſhall be heard no more in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy ſorceries.

24 And in her hath been found the blood of prophets and of ſaints: and of all, who were ſlain upon the earth.

CHAP. XIX.

The saints glorify God for his judgments on the great harlot. Christ's victory over the beast, and the kings of the earth.

AFTER these things I heard as it were the voice of many multitudes in heaven, saying: Alleluia: salvation, and glory, and power is to our God:

2 For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen: Alleluia.

5 And a voice came out from the throne, saying: Praise ye our God all his servants: and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the omnipotent hath reigned.

7 Let us be glad and rejoice: and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And to her it hath been granted, that she should cloath herself with fine linen glittering and white. For the fine linen are the justifications of saints.

‖ Matt. 22. 2. Luke 14. 16.

9 And he saith to me: write: ‖ Blessed are they, who are called to the marriage supper of the Lamb: and he saith to me: These words of God are true.

10 And I fell before his feet to adore him. And he saith to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True, and with justice he judgeth and fighteth.

12 And his eyes *were* as a flame of fire; and on his head many diadems, having a name written, which no man knoweth but himself.

13 ‖ And he was cloathed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD.

‖ Isai 63. 1.

14 And the armies which are in heaven followed him on white horses, cloathed in fine linen white and clean.

15 And out of his mouth proceedeth a sharp two-edged sword: that with it he may strike the Gentiles. ‖ And he shall rule them with a rod of iron: and he treadeth the wine-press of the fury of the wrath of God the almighty.

‖ Psal. 2. 9.

16 And he hath on his garment and on his thigh written: ‖ King of kings and Lord of lords.

‖ 1 Tim. 6. 15. Supra 17. 14.

17 And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, and gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bond-men, and of little and great.

19 And I saw the beast, and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet: who wrought signs before him, wherewith he seduced them, who received the mark of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

CHAP. XX.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last attempts of satan against the church: the last judgment.

AND I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

CHAP. XIX. VER. 10. *I fell before*, &c. St. Aug. (l. 20. *contra* Faust. c. 21.) is of opinion, that this angel appeared in so glorious a manner, that St. John took him to be God; and therefore would have given him *divine honour*, had not the angel stopt him, by telling him he was but his fellow-servant. St. Gregory (hom. 8. in Evang.) rather thinks, that the veneration offered by St. John, was not divine honour, or indeed any other than what might lawfully be given; but was nevertheless refused by the Angel, in consideration of the dignity to which our human nature had been raised, by the incarnation of the Son of God: and the dignity of St. John, an apostle, prophet, and martyr.

2 And he laid hold on the dragon, the old ſerpent, which is the devil and ſatan, and bound him for a thouſand years:

3 And he caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould no more ſeduce the nations, till the thouſand years be finiſhed: and after that, he muſt be looſed a little time.

4 And I ſaw ſeats, and they ſat upon them: and judgment was given unto them: and the ſouls of them that were beheaded for the teſtimony of Jeſus, and for the word of God, and who had not adored the beaſt, nor his image, nor received his mark in their foreheads, or in their hands, and they lived and reigned with Chriſt a thouſand years.

5 The reſt of the dead lived not, till the thouſand years were finiſhed. This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: in theſe the ſecond death hath no power: but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.

7 And when the thouſand years ſhall be finiſhed, ſatan ſhall be looſed out of his priſon, and ſhall go forth, and ſeduce the nations, which are over the four quarters of the earth, ‖ Gog, and Magog, and ſhall gather them together to battle, whoſe number is as the ſand of the ſea. ‖ Ezec. 38. 14.

8 And they aſcended upon the breadth of the earth, and ſurrounded the camp of the ſaints, and the beloved city.

9 And fire came down from God out of heaven, and devoured them: and the devil, who ſeduced them, was caſt into the pool of fire and brimſtone, where both the beaſt

10 And the falſe prophet ſhall be tormented day and night for ever and ever.

11 And I ſaw a great white throne, and him that ſat upon it, from whoſe preſence the earth and heaven fled away, and there was no place found for them.

12 And I ſaw the dead great and ſmall, ſtanding before the throne, and the books were opened: and another book was opened which is *the book* of life: and the dead were judged by thoſe things which were written in the books, according to their works.

13 And the ſea gave up the dead, that were in it: and death and hell gave up their dead, that were in them: and they were judged every one according to their works.

14 And hell and death were caſt into the pool of fire. This is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the pool of fire.

CHAP. XXI.

The new Jeruſalem deſcribed.

AND I ſaw a new heaven, and a new earth. For the firſt heaven, and the firſt earth was paſſed away, and the ſea is no more. Iſai. 65. 17. & 66. 22. 2 Pet. 3. 13.

2 And I John ſaw the holy city the new Jeruſalem coming down from God out of heaven, prepared as a bride adorned for her huſband.

3 And I heard a great voice from the throne ſaying: Behold the tabernacle of God with men, and he will dwell with them. And they ſhall be his people: and God himſelf with them ſhall be their God:

4 ‖ And God ſhall wipe away all tears from their eyes: and death ſhall be no more, nor mourning, nor crying, nor ſorrow ſhall be any more, for the former things are paſſed away. ‖ Iſai. 25. 8. Supra 7. 17.

5 And he who ſat on the throne, ſaid: ‖ Behold I make all things new. And he ſaid to me: Write, for theſe words are moſt faithful and true. ‖ Iſai. 43. 19. 2 Cor. 5. 17.

6 And he ſaid to me: It is done: I am alpha and omega: the beginning and the end. To him that thirſteth I will give of the fountain of the water of life, gratis.

7 He that ſhall overcome, ſhall poſſeſs theſe things, and I will be his God, and he ſhall be my ſon.

8 But to the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and ſorcerers, and idolaters, and all liars, their portion ſhall be in the pool burning with fire and brimſtone: which is the ſecond death.

9 And there came one of the ſeven angels, who had the vials full of the ſeven laſt plagues, and ſpoke with me, ſaying: Come, and I will ſhew thee the bride, the wife of the Lamb.

CHAP. XX. VER. 2. *Bound him*, &c. The power of ſatan has been very much limited by the paſſion of Chriſt; for *a thouſand years*; that is, for the whole time of the new teſtament: but eſpecially from the time of the deſtruction of *Babylon* or pagan Rome, till the new efforts of *Gog* and *Magog* againſt the church, towards the end of the world. During which time the ſouls of the martyrs and ſaints live and reign with Chriſt in heaven, in the *firſt reſurrection*, which is that of the ſoul to the life of glory; as the *ſecond reſurrection* will be that of the body, at the day of the general judgment.

CHAP. XXI. VER. 1. *The firſt heaven, and the firſt earth was paſſed away*, being changed, not as to their ſubſtance, but in their qualities.

10 And he took me up in ſpirit to a great and high mountain, and he ſhewed me the holy city Jeruſalem, coming down out of heaven from God,

11 Having the glory of God: and the light thereof like unto a precious ſtone, as it were to a jaſper-ſtone, as cryſtal.

12 And it had a wall great and high, having twelve gates: and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael.

13 On the eaſt, three gates: and on the north, three gates: and on the ſouth, three gates: and on the weſt, three gates.

14 And the wall of the city had twelve foundations, and in them, the twelve names of the twelve Apoſtles of the Lamb.

15 And he that ſpoke with me, had a meaſure a golden reed, to meaſure the city and the gates thereof, and the wall.

16 And the city is ſituate four-ſquare, and the length thereof is as great as the breadth: and he meaſured the city with the golden reed for twelve thouſand furlongs: and the length, and the height, and the breadth of it are equal.

17 And he meaſured the wall thereof a hundred forty four cubits, the meaſure of a man, which is of an angel.

18 And the building of the wall thereof was of jaſper-ſtone: but the city itſelf pure gold, like to clear glaſs.

19 And the foundations of the wall of the city were adorned with all manner of precious ſtones. The firſt foundation, jaſper: the ſecond, ſapphire: the third, a calcedony: the fourth, an emerald:

20 The fifth, ſardonyx: the ſixth, ſardius: the ſeventh, chyrſolite: the eighth beryl: the ninth, a topaz: the tenth, a chryſopraſus: the eleventh, a jacinth: the twelfth, an amethyſt.

21 And the twelve gates are twelve pearls, one to each: and every ſeveral gate was of one ſeveral pearl: and the ſtreet of the city was pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple in it. For the Lord God almighty is the temple thereof, and the Lamb.

‖ Iſai. 60. 19. 23 ‖ And the city needeth not ſun, nor moon to ſhine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And nations ſhall walk in the light of it: and the kings of the earth ſhall bring their glory and honour into it.

‖ Iſai. 60. 11. 25 ‖ And the gates thereof ſhall not be ſhut by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 There ſhall not enter into it any thing defiled, or any one that worketh abomination, or a lie, but they who are written in the book of life of the Lamb.

CHAP. XXII.

The water and tree of life. The concluſion.

AND he ſhewed me a river of water of life, clear as cryſtal, proceeding from the throne of God, and of the Lamb.

2 In the midſt of the ſtreet thereof, and on both ſides of the river, *was* the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree for the healing of the nations.

3 And no curſe ſhall be any more: but the throne of God, and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face: and his name ſhall be on their foreheads.

‖ Iſai. 60. 20. 5 ‖ And night ſhall be no more: and they ſhall not need the light of a lamp, nor the light of the ſun, for the Lord God ſhall enlighten them, and they ſhall reign for ever and ever.

6 And he ſaid to me: Theſe words are moſt faithful and true. And the Lord God of the ſpirits of the prophets ſent his angel to ſhew his ſervants the things which muſt be done ſhortly.

7 And behold I come quickly. Bleſſed is he that keepeth the words of the prophecy of this book.

8 And I John, who have heard, and ſeen theſe things. And after I had heard, and ſeen, I fell down to adore before the feet of the angel, who ſhewed me theſe things:

9 And he ſaid to me: See thou do *it* not: for I am thy fellow-ſervant, and of thy brethren the prophets and of them who keep the words of the prophecy of this book: Adore God.

10 And he ſaith to me: Seal not the words of the prophecy of this book: for the time is at hand.

CHAP. XXI. VER. 17. *The meaſure of a man*, i. e. *According to the meaſure of men, and uſed by the angel:* This ſeems to be the true meaning of theſe words.

CHAP. XXII. VER. 10. *For the time is at hand.* That is, when compared to eternity, all time and temporal things vaniſh and are but of ſhort duration. As to the time when the chief predictions ſhould come to paſs, we have no certainty, as appears by the different opinions, both of the ancient fathers and late interpreters. Many think that moſt things ſet down from the 4th

11 He that hurteth, let him hurt ſtill: and he that is filthy, let him be filthy ſtill: and he that is juſt, let him be juſtified ſtill: and he that is holy, let him be ſanctified ſtill.

12 Behold, I come quickly: and my reward is with me, to render to every man according to his works.

‖ Iſai. 41. 4 & 44. 6. & 48. 12. Supra 1. 8. & 17. & 21. 6.

13 ‖ I am alpha, and omega, the firſt, and the laſt, the beginning, and the end.

14 Bleſſed are they that waſh their robes in the blood of the lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without *are* dogs, and ſorcerers, and the unchaſte, and murderers, and thoſe that ſerve idols, and every one that loveth and maketh a lie.

16 I Jeſus have ſent my angel, to teſtify to you theſe things in the churches. I am the root and ſtock of David, the bright, and morning ſtar.

17 And the Spirit and the bride ſay: Come. And he that heareth, let him ſay: Come. And he that thirſteth, let him come: ‖ and he that will, let him take the water of life, gratis. ‖ Iſai. 55. 1.

18 For I teſtify to every one that heareth the words of the prophecy of this book: If any man ſhall add to theſe things, God ſhall add upon him the plagues written in this book.

19 And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from theſe things which are written in this book.

20 He that giveth teſtimony of theſe things ſaith, Surely I come quickly: Amen. Come Lord Jeſus.

21 The grace of our Lord Jeſus Chriſt be with you all. Amen.

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chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of opinion, that a great part of them, and particularly the fall of the wicked Babylon, happened at the deſtruction of Paganiſm, by the deſtruction of heathen Rome, and its perſecuting heathen Emperors. Of theſe interpretations, ſee Alcazar in his long commentary, ſee the learned Boſſuet, biſhop of Meaux, in his treatiſe on this Book, and P. Alleman, in his notes on the ſame Apocalypſe, tom. 12, who in his Preface ſays, that this, in a great meaſure, may be now looked upon as the opinion followed by the learned men. In fine, others think that St. John's deſign was in a myſtical way, by metaphors and allegories, to repreſent the attempts and perſecutions of the wicked againſt the ſervants of God, the puniſhments that ſhould in a ſhort time fall upon Babylon, that is, upon all the wicked in general: the eternal happineſs and reward, which God had reſerved for the pious inhabitants of Jeruſalem, that is, for his faithful ſervants, after their ſhort trials and the tribulations of this mortal life. In the mean time we meet with many profitable inſtructions and admonitions, which we may eaſily enough underſtand: but we have no certainty, when we apply theſe predictions to particular events: for as St. Jerom takes notice, the Apocalypſe has as many myſteries as words, or rather myſteries in every word. *Apocalypſis Joannis tot habet Sacramenta quot verba—parum dixi, in verbis ſingulis multiplices latent intelligentiæ.* Ep. ad Paulin. t. 4. p. 574. Edit. Benedict.

VER. 11. *Let him hurt ſtill.* It is not an exhortation, or licence to go on in ſin; but an intimation, that how far ſoever the wicked may proceed, their progreſs ſhall quickly end, and then they muſt expect to meet with proportionable puniſhments.

THE END OF THE NEW TESTAMENT.

AN

HISTORICAL AND CRONOLOGICAL INDEX

TO THE

OLD TESTAMENT.

The CHRONOLOGY followed here is according to the more general Opinions of Divines and Chronologers.

Note. A. M. signify, *Anno Mundi*: That is, *In the Year of the World.*

A. M.	Patriarchs	Sacred Hiſtory.
1	Adam the firſt man, of whom all mankind is propagated.	CREATION of heaven and earth, and all things therein, in ſix days. *Gen.* 1. Man laſt created was made Lord of all living creatures of this lower world, and placed in Paradiſe. *Gen.* 2. For tranſgreſſing God's commandment Adam and Eve were caſt out of paradiſe. But by God's grace repenting had promiſe of a Redeemer. *Gen.* 3.
2		Cain the firſt born became a huſbandman, Abel next born, a ſhepherd. *Gen.* 4.
130	Seth born.	God reſpecting Abel's ſacrifice, and not Cain's, Cain killed Abel. *Gen.* 4. Cain went forth from the face of our Lord; began a new city oppoſite to the city of God. *Gen.* 4. v. 16.
235	Enos born.	His generations in the right line to Lamech, are thoſe without notice of the time when they were born or died: Enoch, Irad, Maviel, Mathuſael, Lamech, *Gen.* 4. v. 17.
325	Cainan	
395	Malaleel	
460	Iared	
622	Enoch	
687	Mathuſala	
874	Lamech	Some declining from God, joining in marriage with Cain's race begot thoſe monſtrous men huge of ſtature, moſt wicked and cruel, called giants. *Gen.* 6. v. 4. Seths children and other faithful were called the ſons of God to diſtinguiſh the true Church from the wicked city begun by Cain. *Gen.* 6. In the days of Enos began public prayers by many aſſembling together (beſides ſacrifice, which was before). *Gen.* 4. v. 26. Enoch a prophet pleaſed God in all his ways. None born in the earth like to Enoch. *Eccl.* 49. v. 16. Adam died at the age of 930 years. *Gen.* 5. v. 5. To whom Seth ſucceeded chief Patriarch. And ſo in the reſt. Enoch in the year of his age 365, was ſeen no more: becauſe God took him. *Gen.* 5. v. 24. *Enoch was tranſlated that he ſhould not ſee death. Heb.* 11. v. 5. Seth died in the year of his age, 912. Enos died, aged 905. Cainan died, aged 980.
1056	Noe born	

A. M.	Patriarchs	Sacred Hiſtory.
		Malaleel died, aged 895. Iared died, aged 962. Noe the preacher of juſtice, forewarned all men, that except they repented, God would deſtroy them with a flood. Noe, by God's commandment built an ark (or ſhip) wherein himſelf, and his family, with other living creatures, were preſerved from drowning.
1556	Sem born *And the next two*	Lamech died (before his father) in the year of his age 777.
1651	*years*	Mathuſala died, aged 969, immediately before the flood, as ſeemeth moſt probable.
1656	Cham Japhet.	The ſame year of the world 1656, the 17th day of the ſecond month, Noe with his three ſons, his wife and their wives, in all eight perſons, and ſeven pair of every kind of clean living creatures, and two pair of unclean entered into the ark. And preſently it rained forty days and forty nights together. All living creatures on the earth out of the ark were drowned. *Gen.* 7. All Cain's race, with other wicked infidels, were utterly deſtroyed by the flood. *Gen.* 7.
1658	Arphaxad born *the ſon of Sem.*	The whole earth being covered with water, Noe with his family, and other living creatures remained in the ark twelve months and ten days, then coming forth built an altar and offered ſacrifice, which God accepting bleſſed them for new generation. *Gen.* 8. v. 9. Nemrod the ſon of Chus, and nephew to Cham, about three-ſcore years after the flood, by force and ſubtility drawing many followers, began a new ſect of infidels. And afterwards was the principal author of building the tower of Babel. Where the tongues of the builders were confounded, and ſo they were ſeparated into many nations, about 140 years after the flood. *Gen.* 11. v. 4, &c. After Nemrod his ſon Belus reigned in Babylon, about the year of the world 1871, which was 215 years after the flood.

A. M.	Patriarchs	Sacred Hiſtory.
1693	Sale	Heber conſented not to the building of Babel. And therefore his family kept ſtill their former language, which thenceforth for diſtinction ſake, was called the Hebrew tongue. He lived to ſee Abraham's father. And Noe, Sem, Arphaxad, Phaleg, and other godly men lived ſome part of Abraham's time, who were never corrupted in faith nor religion.
1723	Heber	
1757	Phaleg	
1787	Reu	
1819	Sarug	
1849	Nachor	
1878	Thare	
2008	Abraham born	By God's commandment, Abraham at the age of 75 years, having been much perſecuted for religion, went forth of his country Chaldea. Whereupon his father Thare went as far as Haran, in the confines of Meſopotamia: and Lot went further with him into Chanaan; which country God then promiſed to give him, and to multiply his ſeed, and therein to bleſs all nations. *Gen.* 11. v. 31. & 12. v. 1. & 7.
2083		
2084		By occaſion of a famine in Chanaan, Abraham went into Egypt with his wife and with Lot. *Gen.* 12. v. 10.
2085		They returned into Chanaan, became very rich: and God renewed his great promiſes to Abraham. *Gen.* 13.
2092		Lot (among others) being taken captive, Abraham with three hundred and eighteen men reſcued them all. Whereupon Melchiſedech offered ſacrifice in bread and wine: bleſſed Abraham, and received tithes of him. *Gen.* 14.
2093		Sarai long barren, perſuaded Abraham to take her handmaid Agar to wife.
2107		Agar conceived and brought forth a ſon, who was named Iſmael. Gen. 16.
2108		Circumciſion was inſtituted that Abraham, and his ſons, and all the men of his family might be diſtinguiſhed from others. *Gen.* 17.
2135		Sodom and Gomorrha with other cities were burnt with brimſtone. From whence Lot was delivered by Angels. *Gen.* 19.
2148	Iſaac born	Sarai conceived and bore a ſon called Iſaac. *Gen.* 21.
2150	Jacob &	Abraham by God's commandment was
2168	*Eſau*	ready to offer Iſaac in ſacrifice, but was
2183	born	ſtayed by an Angel. And former promiſes were renewed. *Gen.* 22.
		Iſaac married Rebecca the daughter of Bathuel, ſon of Nachor Abraham's brother. *Gen.* 24.
		After the death of Sarai, Abraham married Cetura, by whom he had ſix ſons. *Gen.* 25.
		Iſmael attempting to corrupt Iſaac in morals (which St. Paul calleth perſecution. *Gal.* 4.) was caſt out of Abraham's houſe together with his mother. *Gen.* 21. v. 29.
		And nevertheleſs had twelve ſons all dukes before Iſaac had any iſſue, *which St.*

A. M.	Patriarchs	Sacred Hiſtory.
		Paul noteth. 1. *Cor.* 15. v. 46. *Firſt that which is natural, afterwards that which is ſpiritual.*
		Eſau alſo had much iſſue, and proſpered in the world. But his progeny, as alſo Iſmael's, and all Abraham's offspring by his laſt wife Cetura, were excluded from the promiſed inheritance and other bleſſings. *Gen.* 25.
		Abraham died at the age of 175 years. *Gen.* 25.
		Iſaac bleſſed Jacob thinking him to be Eſau. *Gen.* 27.
2253	Ruben	Jacob going into Meſopotamia to fly
2254	Simeon	the danger of his brothers threats, ſaw in
2255	Levi	his ſleep a ladder reaching from the earth
2256	Judas	to heaven. *Gen.* 28. And being there he
	Dan	ſerved his uncle Laban ſeven years for his
	Neph-	younger daughter Rachel, received Lia
	thali	the elder; and ſerved other ſeven for
	Gad	Rachel. And ſix more for certain fruit of
	Aſer	the flocks. *Gen.* 29. 30.
	Iſſachar	Jacob returning from Meſopotamia
2259	Zabulon	wreſtled with an Angel, and was called
2274	Joſeph	Iſrael. *Gen.* 31.
2276	born	Rachel died, and was buried in Beth-
	Benja-	lehem. *Gen.* 35. v. 18. & 19.
	min	Joſeph was ſold, and carried into Egypt;
	born	and ſhortly after caſt into priſon, where he interpreted the dreams of two Eunuchs. *Gen.* 37.
		Iſaac died at the age of 180 years.
2296		Joſeph interpreting King Pharao's dreams and giving wiſe counſel to provide for the ſcarcity to come was made ruler of Egypt. He then married, and had two ſons, Manaſſes and Ephraim, in the ſeven years of plenty. *Gen.* 41.
2297	Caath	Jacob ſent his ten ſons into Egypt to buy corn. Where they were threatened as ſuſpected ſpies, and one was kept in priſon, till they ſhould bring their brother Benjamin. *Gen.* 42.
2298		They returning into Egypt with Benjamin in their company, Joſeph firſt terrified them, afterwards manifeſted himſelf unto them. And ſending for his father and whole kindred, they all went into Egypt. *Gen.* 43. 44. 45. & 46.
2315	Amram	Jacob bleſſed and adopted the two ſons of Joſeph, preferring Ephraim the younger before Manaſſes. *Gen.* 48. propheſied of all his twelve ſons, and in Judas of Chriſt. *Gen.* 49. v. 10. And then died.
		Joſeph buried his father in Chanaan, and nouriſhed his brethren with their families, as their patron and ſuperior. *Gen.* 50. v. 18.
2369		He died at the age of 110 years. *Gen.* 50.

A. M.	Line of Levi.	Line of Judas.	Sacred History.
			After his death the superiority of the children of Israel descended not to his sons, but to his brethren, and rested in Levi the third brother, living longest of all the twelve, to the age of 137 years. *Exod.* 6. v. 16. whose genealogy is there declared to shew the descent of Aaron and Moses.
2430	Aaron born		
2433	Moses born		Moses an infant of three months was put in a basket on the water, and taken thence by Pharao's daughter, nursed by his own mother, and brought up in Pharao's court. *Exod.* 2.
		Aram	
			At the age of forty years he went to his brethren to comfort them. Where killing an Egyptian that oppressed an Israelite, he was forced to fly into Madian. *Exod.* 2.
2473			
			After other forty years God appeared to Moses in a bush burning and not consuming. Sent him into Egypt with power to work miracles, and to bring the children of Israel out of that bondage.
2513		Aminadab	
			Pharao and the Egyptians resisting were plagued with sundry afflictions. At last the Israelites were delivered, and Pharao with all his army drowned. *Exod.* 3. to 15.
			The law was given in Mount Sinai, the fiftieth day after their going out of Egypt. *Exod.* 19. 20.
			In the absence of Moses the people forcing Aaron to consent, made and adored a golden calf for God. *Exod.* 32.
			The tabernacle, with all things pertaining thereto, was prepared in the first year, and erected the first day of the second year of their abode in the desert. *Exod.* 40.
2514	Aaron		In the same second year Aaron was consecrated High Priest, and his sons Priests, for an ordinary succession: Moses remaining Superior extraordinary during his life. *Levit.* 8.
			Nadab and Abiu offered strange fire in sacrifice and were burnt to death. *Levit.* 10.
			Chore, Dathan, and Abiron, with many others, murmuring and rebelling against Moses and Aaron, were partly swallowed alive into the earth, others burnt with fire from heaven. *Num.* 16.
			Balaam a sorcerer hired by Balac king of Moab to curse the Israelites, was forced by God's power to prophesy good things of them. *Num.* 22. 23. 24.
			Job either of the progeny of Nachor, or as seemeth more probable of Esau, lived at the same time in which the children of Israel were oppressed with servitude in Egypt.
2520			

A. M.	High Priests.	Line of Judas.	Sacred History.
			Job wrote the history of his affliction in the Arabian tongue which Moses translated into Hebrew.
			Moses and Aaron doubting that God would not give water out of a rock to the murmuring people, were foretold that they should die in the desert, and should not enter into the promised land. *Num.* 20.
			Aaron died in the mount Hor, and his son Eleazar was made High-Priest. *Num.* 20.
2552	Eleazar		
2553			Moses repeated the law commending it earnestly to the people. Then died, and was secretly buried by Angels in the valley of Moab. *Deut.* 34.
			To whom Josue succeeded in temporal government, the spiritual remaining with the High-Priest. *Num.* 17. v. 20.
			All the children of Israel that came forth of Egypt above the age of twenty years died in the desert except two, Josue and Caleb. *Num.* 26. v. 64. 65.
			Presently after Moses's death Josue brought the people over Jordan into Chanaan. *Josue* 3.
			And in the space of seven years conquered the land. *Josue* 6. &c.
			And divided the same amongst the tribes. *Josue* 13.
2559			The tribes of Ruben, Gad and half of Manasses having received inheritance on the other side of Jordan. *Num.* 32. v. 33. and now returning thither made an altar by the river side, which the other tribes suspecting to be for sacrifice, and so to make a schism, prepared to fight against them: but they answering that it was only for a monument, all were satisfied. *Josue* 22.
		Naasson.	
			Josue at the age of 110 years died. *Josue* 24. v. 29. and had no proper successor.
			Eleazar the High-Priest died the same year. *Josue* 24. v. 33.
2562			And his son Phinees succeeded.
			After the death of Josue the people were afflicted by foreign
2570			nations, God so permitting for their sins, but they repenting, he raised up certain captains, who were called Judges of divers tribes without ordinary succession, to deliver and defend the country from invasions. These were in all fourteen in the space of near 3000 years.
		Phinees	
			Othoniel the first judge, of the tribe of Juda, delivered the Israelites from molestation of the King of Syria. He governed (comprehending also the intermission) 40 years. *Jud.* 3. v. 11.
2599			

A. M.	High Priests.	Line of Judas.	Sacred History.
2679			Aod of the tribe of Benjamin the second judge, killed Eglon king of Moab, and so delivered Israel, and slew ten thousand Moabites. *Jud.* 3. Samgar a husbandman the third judge, killing six hundred Philistines with the coulter of a plough defended Israel. *Jud.* 3. v. 31. He with Aod, and the times wanting Judges, governed seventy five years.
2719			Barach by direction of Debora a Prophetess, fighting against Sisara, chief captain of Jabin king of Asor, Jahil a stout woman slew the same captain, striking a nail in his head. *Jud.* 4. They governed 38 years.
	Abisue		
2759			Gedeon confirmed by miracles that he was sent of God, overthrew the Madianites, and delivered Israel, governing forty years. *Jud.* 6. 7. 8.
		Salmon	
2768			Abimelech the base son of Gedeon unjustly usurping authority, killed his seventy brethren one only escaping, but within three years was hated of his followers, and slain by a woman. *Jud.* 9.
2771			Thola defended the country from invasion of enemies twenty three years, and died. *Jud.* 10. 2.
2794	Bocci		Jair a powerful nobleman defended the people twenty two years. *Jud.* 10. v. 3.
2816			Jepte first rejected but afterwards intreated by the ancients of the people, fought for them and overthrew the enemies.
2817			And made an indiscreet vow to offer his daughter in sacrifice. *Jud.* 11.
2822		Booz.	He killed in civil war forty two thousand Ephramites, and governed six years. *Jud.* 12.
2829			Abesan a fortunate good man ruled in peace seven years. *Jud.* 12.
			The people in this time of peace fell again into idolatry. For which God suffered the Philistines to afflict them. *Jud.* 13.
			The tribe of Dan set up idolatry. *Jud.* 18.
			About this time Booz of the tribe of Juda married Ruth a Moabite: by whom the right line of Judas descended by Phares to David. *Ruth.* 4 v. 18. &c.
2839			Ahialon governed likewise in peace ten years. *Jud.* 12. v. 11.
		Obed.	
2847			Abdon another nobleman governed eight years. *Jud.* 12. v. 13.
2849	Ozi		Samson from his birth a Nazarite of admirable strength, did many heroical acts, killed many Philistines in his life, and

A. M.	High Priests.	Line of Judas.	Sacred History.
			more by his own death. He governed twenty years. *Jud.* 13. v. 5. & ch. 16. v. 31. A heinous crime being committed in the tribe of Benjamin and not punished, the other Israelites made battle against them, and being themselves also great sinners lost many men in two conflicts, but in the third the tribe of Benjamin was almost destroyed. *Jud.* 19. v. 20.
2889	Heli	Isai, or Iesse	Heli of the flock of Aaron by the line of Ithamar was High Priest and governed Israel forty years. 1 *Kings* 4. v. 18.
	Maraioth		Samuel (whose mother being long barren had presented him an infant in the temple, according to her vow) was a Nazarite and a prophet from a child. 1 *Kings* 1. & 3. And after the death of Heli, governed the people of Israel before Saul twenty years. And with him twenty years more, and died. 1 *Kings* 25. 1.
2909	Achimelech, or Amarias		By the importunity of the people to have a King, God appointed Samuel to anoint Saul. 1 *Kings* 10. who at first governed well, but afterwards declining from God was deposed, and David anointed by the same prophet Samuel. 1 *Kings* 16.
2949			Yet Saul was not actually deprived of the sceptre so long as he lived. 1 *Kings* 31. Slain. 1 *Par.* 10. v. 4.
2957		David made king	David king and prophet ruled his kingdom as a true pattern to all good kings: author of the book of Psalms which are full of divine knowledge, prepared means for building the temple, ordained divers sorts of musicians, and reigned forty years. 2 *Kings tot.* 2 *Par.* 23. &c.
	Abiathar or Achitob		
2988		Solomon	Solomon excelling in wisdom, prospered in this world. 3 *Kings* 3. &c.
2992	Sadoc		He built the temple and adorned the same with all excellent furniture requisite for God's service: disposing all in order, as David had ordained.
3001			The temple being finished was then dedicated most solemnly, with exceeding devotion of the king and all the people, with abundance of sacrifices. And afterwards the same king Solomon wrote three sapiential books. *The Prov. Ecclesiastes*, and the *Canticle of Canticles.* But in his old age fell from God, and it is uncertain whether he died penitent or not. He reigned forty years. 3 *Kings* 11. Died. 2 *Par.* 9. v. 31.

A. M	High Priests.	Kings of Judea.	Sacred History.
3029		Roboam	King Roboam leaving the advice of ancients, and following young counsellors, offended the people: and his servant Jeroboam was made King of ten tribes: only Juda and Benjamin remaining to him. He reigned seventeen years. 3 *Kings* 14. v. 21.
	Achimaas		
3046		Abias	His son Abdias reigned wickedly three years. 3 *Kings* 15. v. 2.
3049	Azarias	Asa	Asa a good king destroyed idolatry, and reigned 41 years. 3 *Kings* 15.
3090	Johanam	Josaphat	Josaphat governed the kingdom well 25 years. 3 *Kings* 22. v. 42. & 43. saving that he joined affinity with Achab king of Israel, and with Jezabel. 2 *Par.* 18. v. 1.
3115	Joiada	Joram	Joram reigned wickedly eight years. 4 *Kings* 8. v. 17. & 18. 2 *Par.* 21. v. 5. & 6. The three next are omitted by St. Matthew.
3119		Ochozias	By the evil counsel of his mother Athalia, Ochozias governed wickedly one year, and was slain by Jehu together with Joram king of Israel. 4 *Kings* 8. v. 27 & c. 9. v. 27. 2 *Par.* 22. v. 3. & 9.
3120			Queen Athalia murdering the children of her own son the late king, usurped the kingdom six years. 4 *Kings* 11. v. 1.
3126		Joas	The youngest son of Ochozias called Joas being saved from the slaughter, was made king by means of Joiada High Priest, and Athalia slain. 4 *Kings* 11. v. 4. He governed well during the life of Joiada: but afterwards fell into idolatry, and caused Zacharias the High-Priest and son of Joiada to be slain. 2 *Par.* 24, v. 22. And shortly after the same king was treacherously slain when he had reigned 41 years. 4 *Kings* 12. v. 20. & *Par.* 24. v. 25.
	Zacharias		
	Sadoc, or Joathan		
3165	Sellum Helcias	Amasias	Amasias beginning well did some good things. 4 *Kings* 14. v. 3. But after the spoil of the Idumeans he worshipped their idols. 2 *Par.* 25. v. 14 And reigned 29 years. ibid.
3194		Ozias, or Azarias	Ozias some time reigned well, 4 *Kings* 15 v. 3. but afterwards presuming to offer incense on the altar was repelled by the High-Priests, and presently struck with leprosy, and cast out of the temple and city. He lived after he was King 52 years. 2 *Par.* 26. v. 16.
	Azarias		
3246	Urias	Joathan	Joathan a godly king governed a great part of his father's time, and after his death sixteen years. 4 *Kings* 15. 2. *Par.* 27.
3262		Achaz	Achaz a wicked king, after many benefits received from God, fell into idolatry, reigning sixteen years, destroyed holy things, shut up the temple, and perverted many of the people, 4 *Kings* 16. 2. *Par.* 28.
3277		Ezechias	Ezechias a most godly king advanced true religion, which was much decayed. He recovered health being mortally sick, which was

Kings of Israel.	Sacred History.
Jeroboam	Jeroboam the first king of the ten tribes made a wicked schism, setting up two golden calves in Bethel and Dan: which most of the people worshiped as their gods. He reigned 22 years. 3 *Kings* 12.
	After him were these kings of divers families of the same ten tribes.
Nadab	Nadab son of Jeroboam, reigned two years. 3 *Kings* 14.
Baasa	Basa of the tribe of Issachar reigned 24 years. 3 *Kings* 15.
Ela	Ela two years. 3 *Kings* 16.
Zambri	Zambri but seven days. 3 *Kings* 16. v. 15. Amri 12 years whereof Thebni reigned in civil wars against him three years. v. 22.
Achab	Achab married Jezabel a Sidonian, and served Baal, reigning 21 years. 3 *Kings* 10, &c.
Ochozias	Ochozias reigned two years. 3 *Kings* 22. v. 52.
Joram	Joram twelve years. 4 *Kings* 3.
Jehu	Jehu killed Joram and Jezabel, destroying the whole house of Achab reigned eight years. 4 *Kings* 9. & 10.
Joachaz	Joachaz reigned seventeen years. 4 *Kings* 13.
Joas	Joas reigned sixteen years. 4 *Kings* 13. v. 10.
Jeroboam	Jeroboam forty-one years. 4 *Kings* 14. v. 23.
Zacharias	Zacharias reigned but six months. 4 *Kings* 15. v. 8.
Sellum	Sellum but one month. 4 *Kings* 15. v. 15.
Mahanem	Mahanem reigned 10 years. 4 *Kings* 15.
Phaceia	Phaceia two years. 4 *Kings* 15. v. 21.
Phacee	Phacee reigned 20 years. 4 *Kings* 15. v. 27.
Osee	Osee reigned nine years. 4 *Kings* 17.
	The kingdom of Israel having stood above two hundred and fifty years was subdued by the Assyrians and much people car-

A.M.	High-Priests.	Kings of Judea.	Sacred History.	Kings of Israel.	Sacred History.
			confirmed by miracle in the sun's returning back: and made a canticle of praise with thanks to God, and reigned 29 years. 4. *Kings* 18. 2. *Par.* 29, 30, 31, 32.		ried captive into Assyria. 4 *Kings* 17. v. 6.
3306		Manasses	Manasses for his great sins was carried captive into Babylon, where he repented and was restored to his kingdom: he reigned and lived in captivity 55 years. 4 *Kings* 21. 2. *Par.* 31.		The Grecians every fourth year set forth interludes in honour of Jupiter Olympius, whereof began reckoning by Olympias, about the year of the world 3417. And after six Olympiades, that is, 24 years Rome was built.
			Judith killed Holofernes, either about this time, or in the days of Manasses before the captivity. *Pref. Judith.*		New inhabitants being sent from Assyria into Judea, mixed their Paganism with the Israelites religion, made many wicked and detestable Sects. 4 *Kings.* 17. v. 29.
3361		Amon	Amon reigned evil two years. 4 *Kings.* 21. 18. 2 *Par.* 33.		
3363		Josias	Josias a very good king purged the Church of idolatry; repaired the temple, celebrated a most solemn Pasch, was slain in battle by the king of Egypt, (which all the people much lamented, especially Jeremias the prophet) when he had reigned 31 years. 4 *Kings* 22, 23. 2 *Par.* 34. 35.		
3395	Zaraias	Joachaz, or Jechonias	Joachaz otherwise called Jechonias, reigning but three months, was carried into Egypt (where he afterwards died. 4 *Kings* 23. v. 34.) and Eliakim, otherwise called Joakim, his brother was made king: who in the third year of his reign was carried into Babylon. 4 *Kings* 23. v. 34. 2 *Par.* 36. v. 4, 5. and with him Daniel, and the other three children. *Dan.* 1.		
			Shortly after which time happened the history of Susanna. *Dan.* 13.		
			And the same Joakim after his reign of three years, lived other eight years in captivity. 4 *Kings* 24. v. 1. 2 *Par.* 36. v. 4. & 5.		
3405		Joakim or Jechonias	Joachin called also Jechonias, son of the former Jechonias, or Joachaz, reigned but three months and was carried into Babylon and with him Ezechiel the prophet and others. And his uncle Mathanias, otherwise named Sedecias was made king who reigned eleven years. 4 *Kings* 24. 2 *Par.* 36.		
		Sedecias			
3416	Josedeh		In the eleventh year of Sedecias when king Jechonias the younger was prisoner in Babylon, Jerusalem was taken, the Temple destroyed, and the people carried captive into Babylon. 4 *Kings* 25. 2 *Par.* 36.		
			In the mean time Daniel was in singular great estimation both with the faithful people, and Pagans, and was advanced to authority as also by his means the other children, for which they were envied and persecuted but were miraculously protected. *Dan.* 1. &c. to 7. & 13. 14.		
			A certain captain picking a quarrel apprehended Jeremias, and by consent of principal men, cast him into a dungeon, the king not knowing thereof. 4 *Kings* 25. *Jer.* 37. 38. Ismael killed Godolias the governor, and others. 4. *Kings* 25. *Jere.* 41.		
			Many Jews fled into Ægypt and fell into idolatry, resisting and contemning Jeremias's admonitions to the contrary. *Jer.* 42. 43. 44.		

A.M.	High-Priests	Line of David.	Sacred History.
3442	Jesus son of Josedech	From the captivity the Jews had no kings: but the line of David continued in these persons from Jechonias to Christ	Evilmerodach delivered Jechonias (or Joachin) from prison, and entertained him as prince. 4 *Kings* 25. v. 27.
3468			Baltazar being slain, Darius king of Medes and Persians possessed Babylon: and Cyrus succeeded Darius, released the Jews from captivity, and gave licence to Zorobabel and Jesus to bring back the people into Judea. 2 *Par.* 36. v. 22. 1 *Esd.* 1.
3469			The Jews being returned into Jerusalem set up an altar and offered sacrifice. 1 *Esd.* 3. v. 2.
		Salathiel	
3470		Zorobabel	The next year they began to build the temple. 1 *Esd.* 3. v. 8.
3473	Joachin	Abiud	Artaxerxes (otherwise called Cambyses, also Assuerus) forbade to perfect the temple. And Jesus the High-Priest returned into Babylon. 1 *Esd.* 4. v. 7.
3477			Daniel understood by vision that Christ should come within seventy weeks which make 490 years from the perfecting of the temple, and the walls of Jerusalem. *Dan.* 9. v. 25.
3485	Eliasib		Aggeus and Zacharias the Prophets exhorted to build the temple. 1 *Esd.* 5.
3494			In the captivity by diligence of the prophets, many Jews had great zeal in true religion. And about the 24th year of the captivity Assuerus, otherwise called Astyages, made Esther Queen, and wicked Aman seeking to destroy all the Jews in those parts, was himself hanged on the gallows which he had prepared for Mardocheus. *Esther* 7. &c.
		Eliacim	The temple being perfected Malachias (*who is supposed to be Esdras*) exhorted to offer sacrifice with sincerity. *Mal.* 1. & 2.
3550			And Nehemias brought the king's edict for the reparation of Jerusalem. 2 *Esd.* 2.
			Esdras, Nehemias, and others laboured in repairing Jerusalem, but were often interrupted. 2 *Esd.* 3.
3550	Joiada	Azor	About this time the city was well repaired with three walls. 2 *Esd.* 3. & 7. And so by the judgment of some Divines, the reckoning of seventy weeks began, according to the prophecy of Daniel. chap. 9. v. 26.

A.M.	High-Priest.	Line of David.	Sacred History.
	Jonathan	Sadoc	Nehemias returning from Persia (or Chaldea) into Judea found thick water, for the fire which Jeremias had hid in a deep cave. 2 *Mach.* 1. v. 20. & 23.
	Jaddus		Alexander the Great honoured Jaddus the High-priest. *Joseph lib.* 11. c. 8. *Antiq.*
3668			The seventy two Interpreters being sent by Eleazarus High-Priest to Ptolomeus Philadelphus King of Ægypt, translated the Hebrew Scriptures into Greek.
3727		Eliud	Onias a most zealous godly High-Priest. 2 *Mach.* 4. was persecuted by Simon a Church-warden, slain by Adronicus a courtly minion, v. 34. And at his death prayed for all the people chap. 15. v. 12.
3829	Onias	Achim	Jesus the son of Sirach wrote the book of Ecclesiasticus in the time of this Simon High-Priest, as seemeth, chap. 50. v. 24. & 25.
	Simon *Priscus*		Another Jesus (Nephew of the former) translated Ecclesiasticus into Greek. *Prolog. Eccli.*
	Eleazar		Philo the elder wrote the book of wisdom in Greek. *S. Jerom. in pref.*
	Manasses an Apostate		Antiochus Epiphanes persecuted the church most cruelly, like as Antichrist will do near the end of the world. 1 *Mach.* 1. v. 11. & 2 *Mach.* 5. 6. 7.
	Onias	Eleazar	In defence of the church, Mathathias and his sons with others made war, killed and overthrew all their enemies, advanced religion, cleansed the temple, and delivered the people from persecution. Died, 1 *Mac.* 2. v. 70.
3834	Simon		After the wars, the Jews in Jerusalem wrote to the Jews in Ægypt, exhorting them to keep the feasts, and other rites, as they were observed in Judea 2 *Mach.* 1. & 2.
	Onias		Pompeius the Great taking Jerusalem subdued the Jews to the Romans. He entered into the holy place, called Sancta Sanctorum, there prophaned holy things, carried away Aristobulus (who had been High-Priest) prisoner, and confirmed Hyrcanus in his place.
3838	Mathathias	Mathan	After whom Cassius also spoiled the temple. *S. Aug.* li. 18. c. 45. *de civit.*
	Judas *Machabeus*		
3861	Jonathas Simon	Jacob	
3897	Joannes *Hyrcanus*		
3898	Aristobulus		
3934	Alexander		
	Hyrcanus		
		Joseph	

AN

HISTORICAL AND CRONOLOGICAL INDEX

TO THE

NEW TESTAMENT.

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A. D.	Sacred Hiſtory.
	He makes choice of ſeventy-two Diſciples. *Luke* 10.
32	He promiſes to make Peter the head of his Church, to build his Church upon him, to give him the keys of the kingdom of heaven. *Matthew* 16. He declares himſelf the Meſſias in plain terms to the Samaritan woman. *John* 4. He excuſeth his Diſciples for plucking the ears of corn on the ſecond-firſt Sabbath. *Matthew* 12. He feeds at one time five thouſand men with five loaves, *Matthew* 14. At another time four thouſand with ſeven loaves. *Matthew* 15. He promiſes to give them his body to be truly meat, &c. Many even of his diſciples leave him looking upon that doctrine as hard and harſh. *John* 6.
33	His tranſiguration. *Matthew* 17. The Sunday or firſt day of the week in which he died on the croſs, he came riding upon an aſs into Jeruſalem. *Matthew* 21. In the beginning of that week, he went daily into the temple, and in the evenings retired to Bethania, to pray in the garden of Gethſemani. *Luke* 21. 38, &c. On Wedneſday Judas made a bargain with the chief prieſts to deliver him up to them for a ſum of money. *Matthew* 26. 15. On Thurſday he ſent his diſciples in the afternoon to bring the paſchal lamb offered in the temple, which after ſun-ſet he eat with his twelve apoſtles. *Matthew* 26. He waſhed their feet. *John* 13. After ſupper he inſtituted the Bleſſed Sacrament and Sacrifice of his Body and Blood. *Matthew* 26. He gave his apoſtles thoſe excellent inſtructions ſet down by St. John. c. 14.—17. CHRIST's prayer in the Garden three times repeated. He is there ſeized being betrayed by Judas. He is led away to Annas, and then to Caiphas. He is condemned as guilty of blaſphemy, and death, for owning himſelf the Son of the God, He is ſpit upon, buffetted, &c. On Friday morning they deliver him up to the Roman governor, Pontius Pilate, who ſees and declares him innocent, yet fearing not to be thought a friend to Cæſar, condemns him to the death of the Croſs. He dies on the Croſs, and is buried. For the hiſtory of his paſſion. See *Matthew* 26. 27. 28. *Mark* 14. 15. 16. *Luke* 22. 23. 29. *John* 18. 19. 20.

A. D.	Sacred History.
	The miracles at his death. *Ibid.*
	He riſeth from death the third day. *Ibid.*
	His different apparitions that very day: And others afterwards. *Ibid.*
	He gives his Apoſtles power to forgive ſins. *John* 20. 23.
33	He gives to St. Peter the charge over his whole Church. *John* 21.
	He promiſeth to be with his Church to the end of the world. *Mathew* 28.
	After forty days he aſcends in their ſight into Heaven. *Acts* 1.
	St. Matthias is choſen an Apoſtle in the place of Judas the traitor. *Acts* 1.
	The day of Pentecoſt the Holy Ghoſt deſcended upon them, and upon all preſent with them in a viſible manner. *Acts* 2.
	The wonderful change wrought in the Apoſtles by the coming of the Holy Ghoſt. Their undaunted courage. *Acts* 2. &c.
	They preach the reſurrection of Chriſt, the neceſſity of believing in him, of repenting and doing penance.
	St. Peter, the chief of the apoſtles, converts on one day three thouſand, on another five thouſand. *Acts* 2. 41. & *Ibid.* 4. 4.
	He with St. John cures the lame beggar, that ſat at the gate of the temple. *Acts* 3. 6.
	The new chriſtians have all things in common. Every one's neceſſities are ſupplied out of the common ſtock. *Acts* 4. 32.
	Ananias and Saphira for reſerving ſome part of the money of a field ſold, and for lying to the Holy Ghoſt, fall dead at St. Peter's feet. *Acts* 5.
	The election of the ſeven deacons. *Acts* 6.
	Saul by virtue of a commiſſion from the chief prieſts perſecutes the chriſtians. *Acts* 9.
	St. Stephen is ſtoned to death. *Acts* 7. 58.
	The miniſters of the goſpel being diſperſed, preach in Judea and Samaria, &c.
	St. Philip in Samaria, baptizeth Simon the Magician. He offers money to St. Peter to have the power of giving the Holy Ghoſt. *Acts* 8.
34	St. Paul is miraculouſly converted going to perſecute the chriſtians at Damaſcus. *Acts* 9. He preſently preacheth Jeſus.
	St. Peter cures Eneas at Lydda, and raiſeth to life Tabitha at Joppa. *Acts* 9.
	The very ſhadow of his body cures all diſeaſes. *Acts* 5. 15.
39	He receives Cornelius the Centurion, and other Gentiles with him into the church. *Acts* 10.
	He is thought to have gone about this time to Antioch in Syria, and to have founded the epiſcopal See.
41	He preached in Pontus, Galatia, &c.
	St. Barnaby and St. Paul, preach at Antioch, where the believers were firſt called Chriſtians. *Acts* 17. 26.
42	Herod Agrippa, puts to death St. James, the brother of St. John, and impriſons St. Peter, who was miraculouſly delivered. *Acts* 12.
	St. Matthew, and afterwards St. Mark wrote their Goſpels.
43	St. Paul and Barnaby ſent to preach in Pamphylia, Piſidia, Lycaonia.—Afterwards in Pontus, Thracia, &c. *Acts* 13. 14.
48	St. Peter about this time wrote his firſt epiſtle.

A. D.	Sacred History.
49	A diſpute between St. Paul and ſome zealous converts that had been Jews, about the obligation of making even the Gentiles obſerve the Jewiſh laws. *Acts.* 15.
	St. Paul and Barnaby are ſent to Jeruſalem, to have this queſtion decided by the Apoſtles, &c.
	A council of the Apoſtles and biſhops decides the queſtion. St. Peter ſpeaking firſt, and St. James joining with him. The letter of the council to their brethren the converted Gentiles. *Acts* 15.
51	St. Paul and St. Barnaby ſeparate. *Acts* 15.
	St. Paul with Silas goes to Aſia. St. Timothy and alſo St. Luke, become his companions. He goes to
52	Philippi in Macedonia, to Theſſalonica, to Berea, to Athens. Finds their an altar dedicated to the unknown God. *Acts* 16. 17.
	He writes his firſt epiſtle to the Theſſalonians, and the ſecond ſoon after.
	He ſtays eighteen months at Corinth. *Acts* 18. 11.
55	He goes to Epheſus. After a ſhort viſit to the brethren at Jeruſalem, he goes to Antioch, and from thence again into Galatia and Phrygia, and ſtays three years at Epheſus and thereabouts. *Acts* 19.
56	He writes to the Galatians.
57	He writes his firſt, and ſoon after his ſecond epiſtle to the Corinthians.
	He prepares to go to Jeruſalem with alms he had gathered. *Acts* 20. & 21.
	He writes to the Romans.
58	He comes to Jeruſalem. *Acts* 21.
	The Jews ſeize St. Paul in the temple, being beaten and in danger of being murdered by them, he is reſcued by Lyſias the tribune and his ſoldier. *Acts* 21.
	Lyſias ſends him to Felix the governor of Judea then at Ceſarea, where he was two years a priſoner.
	His diſcourſe before king Agrippa, Felix, &c. *Acts* 25.
60	Having appealed to the tribunal of Cæſar, he is ſent to Rome with other priſoners. *Acts* 27.
61	A deſcription of his voyage, and ſhip-wreck on the coaſt of Malta. Every one in the ſhip are ſaved being two hundred and ſeventy-ſix perſons. *Acts* 27. 44.
	St. James about this time wrote his catholic epiſtle.
	St. Paul's arrival at Rome. He is kept under cuſtody for two years with a ſoldier to guard him. *Acts* 28.
62	He converts Oneſimus, and ſends him with his letter to Philemon. He writes to the Philippians and Coloſſians.
	St. James biſhop of Jeruſalem, there martyred.
	St. Paul being ſet at liberty, write to the Hebrews.
66	Goes again into Aſia. Made St. Timothy biſhop in Aſia, and went into Macedonia, from whence he wrote his
	firſt epiſtle to Timothy.
68	St. Peter about this time wrote his ſecond epiſtle.
	About this time St. Peter and St. Paul came to Rome. See Tillemont, &c.
	Not long after they were both put in priſon, and ſuffered martyrdom.
	St. John about this time came to live in Aſia, and governed all thoſe Churches for many years.
	St. John was put into a caldron of boiling oil at Rome under Domitian, and baniſhed to the iſland of Patmos, where he had thoſe wonderful viſions of his Apocalypſe.
96	He returns to Epheſus under the Emperor Nerva.
	He writes his goſpel.
	He dies at Epheſus under Trajan about the year. 100.

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OF ALL

THE EPISTLES AND GOSPELS

FOR ALL

Sundays and Holidays throughout the Year; and alſo, of the moſt notable Feaſts in the Roman Calendar.

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3 Sund. Ep. Philip. iv. 4. 7. Goſp. John i. 19. 28.
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3 Maſs, Ep. Heb. i. 1. 12. Goſp. John i. 1. 14.
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F. JOH. THOMAS TROY, *A. D. H. P.*